



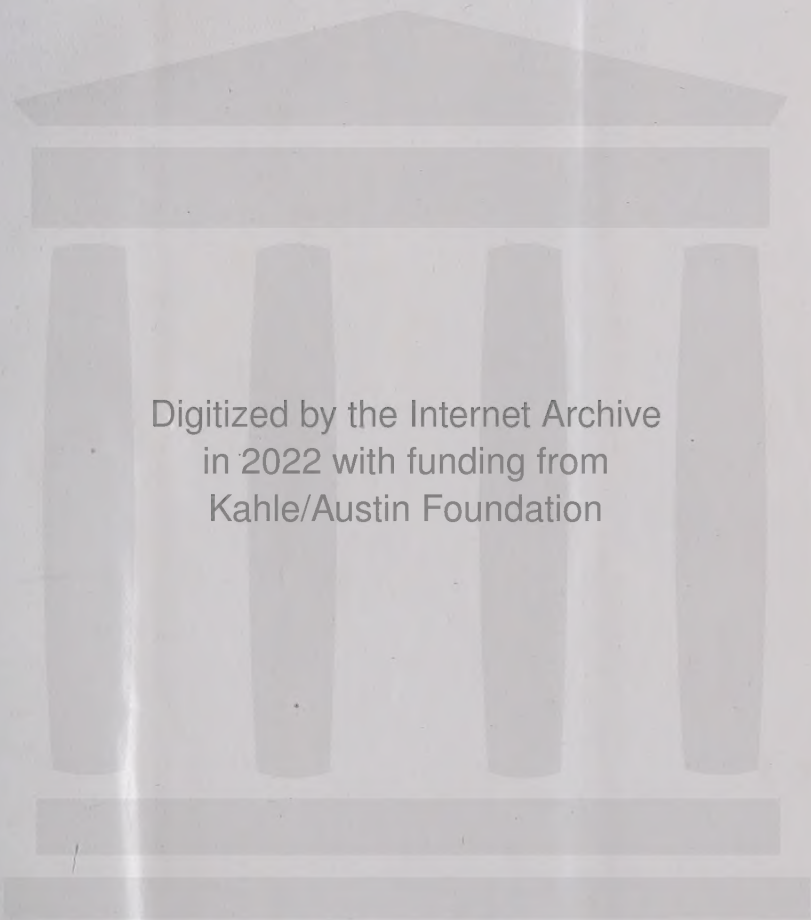
J. D. Davis,
No 905.

v.8

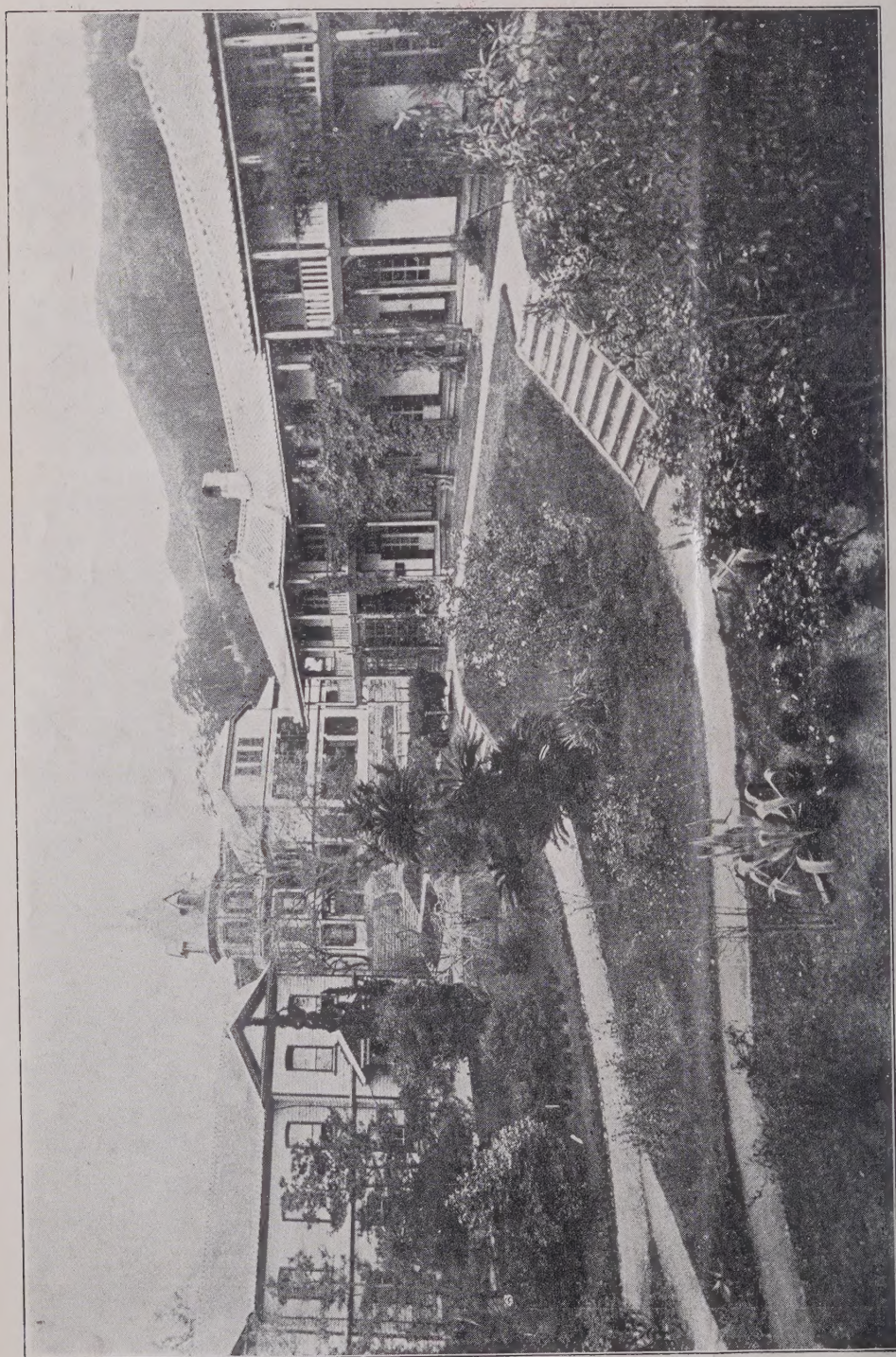
1901

JAPAN EVANGELIST

1901



Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation



KOBE COLLEGE.

19919
1966



The Japan Evangelist.

VOL. VIII.

JANUARY, 1901.

No. 1.

JAPAN IN 1801 AND 1901.

IN this, the first, month of the opening year of the twentieth century, it is quite appropriate and interesting to institute some comparisons between the Japan of 1801 and that of 1901, and thus to understand more clearly the tremendous progress made by the Japanese during the nineteenth century. As a matter of fact, almost all this wonderful advancement was accomplished during the second half of the century, and by far the greater part was not achieved till the third quarter of the century; but it suits our purpose better to compare the first years of both centuries. With how much difference in conditions and prospects Japan enters upon the twentieth, than she entered upon the nineteenth, century! What a marvellous tale of the transformation of a people the glorious Nineteenth Century is privileged to tell concerning the Japanese!

By the Japanese calendar, the year 1801 was the first of the Kyowa Era, a short and uneventful period; but the year 1901 is the thirty-fourth of the Meiji Era, or Period of Enlightened Rule, a most appropriate name for the first era of New Japan.

The Emperor in 1801 had been known before his ascension of the throne as Prince Kanin Kanehito (from whom the present Prince Kanin has descended), but he is now known by his posthumous title of Kokaku. He is said to have been "a sovereign of great sagacity"; but he was, as we know, only a nominal ruler, like the Faine-

ant kings of France, while the actual authority was held, and the real power was exercised, by a Mayor of the Palace, a Shogun of the Tokugawa family. The Emperor was "powerless and lived in splendid poverty."

The Imperial Court was organized in Kyoto "with all pomp and circumstance; * * * but the sovereign's power did not extend beyond * * * functions of no material importance whatever." In an absolute empire, Kokaku was Emperor in name and fame only. He was practically confined in sacred seclusion, his person must neither touch the earth nor be polluted by contact with common mortals. The most scrupulous care was exercised about his dress, food, even the very dishes themselves; he was, to the common people, a real invisible deity.

But the present Emperor, whose name is Mutsuhito, is an entirely different personage. He does not live in seclusion, but frequently shows himself in public to his subjects, who can now look upon his face without fear of being smitten with death. He is, none the less, revered and loved by all the people; and is the real ruler of the land. He has, however, voluntarily surrendered to the people some of his prerogatives, so that the Japanese to-day enjoy constitutional government, parliamentary and representative institutions and local self-government. And in 1901 the Empire, instead of being divided up, as in 1801, into about 300 feudal fiefs, in each of which a *Daimyo* was more or less a law unto himself, is divided into about 50 Pre-

fectures, Imperial Cities and Territories, in each of which the people have more or less a voice in the administration.

The Empress, too, although she was brought up and educated in the old fashioned way, has yet adopted modern ideas with great ease. She does not have shaven eyebrows and blackened teeth like her predecessor of 1801. She often appears in public, and is a generous patron of female education, the Red Cross Society, and artistic and philanthropic enterprises.

The Shogun of 1801 was Iyenari, who exercised that authority for about half a century. He lived in glory and splendor in Yedo (now Tokyo) with his vassals around him. Theoretically, he was only Generalissimo under the Emperor; and, as a matter of policy, kept up the practice of occasional visits to Kyoto, where he humbled himself before his nominal superior; but, as the highest administrative officer, he was ruler in act and fact. Very appropriately has he been called "the Emperor's vassal jailer."

In 1900 there is no Shogun; the last of the Tokugawa dynasty abdicated in 1867 and has spent most of his life since then in retirement in Mito and Shizuoka. He is now living quietly in Tokyo, without much regard, apparently, to the new-fangled ways of these times, except that he is reported to ride a bicycle!

In 1801, Japan was still a sealed country, but not hermetically, because there was one chink at Nagasaki, where occasional intercourse was allowed with the Chinese and the Dutch. Not only were foreigners forbidden to enter, but natives were also forbidden to leave, this "holy land." Already, however, efforts were being made spasmodically to break down this policy of seclusion, with its two phases of exclusion and inclusion. But it was not, as we all know, till the second half of the century that Commodore Perry (in 1853 and 1854) made his successful attempt.

Now, however, thousands of foreigners of many nationalities travel and reside in Japan; and thousands of Japanese are traveling and residing in many parts of the globe. Foreign vessels, flying many different flags, freely enter the harbors of Japan; and Japanese ships conduct freight and passenger services to Asia, Australasia, America and Europe.

It would be very interesting and instructive to follow out in detail, but we have space only to mention, the great changes that have taken place, in business life, in trade and commerce, in modes of travel and methods of communication, in naval and military affairs, in costume, in architecture, in food and drink, in manufacturing industries, in the dissemination of literature, in the legal and social status of woman,* in the language, both written and spoken, and many other tempting topics of that kind.

We can not, however, refrain from referring more particularly to the great change that has been effected in the whole constitution of Japanese society. In 1801, below the Court nobles and the feudal lords, there were four classes of society,—the knight, the farmer, the mechanic, and the merchant, besides the outcasts. In 1901, below the nobility, there are only two classes,—the gentry and the common people; and the distinction between these two is one of name only. In official records and on certain occasions, the registration of the nominal rank is necessary; but in actual life few questions are asked about a man's standing, and merit finds its reward.

In 1801, the *samurai* (knight) was the *beau ideal* of the Japanese. His courage was unimpeachable, he was the model, not only of a warrior, but also of a gentleman; and before him the common people had to bow their heads to the ground. But now the sword which was his "soul" is a curio, the

* See the JAPAN EVANGELIST for Oct., 1899.

bow and arrows are also curiosities, and the panoply either hangs rusty in a store-house or is offered for sale by a dealer in second-hand goods. The *samurai* is now only an historical character; and, when feudalism was abolished, many an individual of that class, fell into a pauper's grave, or, forced into unaccustomed manual labor, learned the culinary art and entered service in the despised foreigner's kitchen!

Indeed, although the soldier is still highly honored, and deeds worthy of the best of the old *samurai* are still performed, the merchant, formerly despised because he bartered for profit, has risen in esteem and become one of the most important factors in Japanese society and civilization. The age of 1801 was feudal and esthetic, the age of 1901 is democratic and commercial. In 1801, the sword; in 1901, the *soroban* (abacus): in 1801, the castle; in 1901, the counting-house: in 1801, *bushi* (knights); in 1901, budgets.

A Japanese student of 1801 was compelled to study at night by the dull light of a pith wick floating in vegetable oil, or by the fitful flame of fifteen fireflies imprisoned in a small bamboo cage. The student of 1901 burns midnight oil from Russia or America, or studies by the aid of gas or electric light. His studies in 1801 were confined to Japanese and Chinese classics; but in 1901 they include the whole range of Oriental and Occidental learning; and one school in Tokyo tries to attract students by assuming the name, "School of One Hundred Branches." And, while in 1801 Dutch books were read only by a very select few, and mostly in secret at the risk of one's life, in 1901 it is possible to find readers of Dutch, English, French, German, Russian, Italian, Spanish, Latin, Greek, Hebrew, Sanskrit and other books. In 1801, education was practically confined to the priestly and military classes, but in 1901 there are

no such limitations, and elementary education is free.

In 1801, Christianity was under the ban of a strict prohibition, publicly advertised on the official bulletins; and although believers in secret were transmitting the faith which had been secretly handed down to them, it was supposed that "the corrupt sect" had been wiped out. But, in 1901, there are more than 120,000 enrolled believers, who represent a Christian community of more than twice that number. Christian preachers and churches are all over the empire, and a Gospel ship is cruising about in the Inland Sea. According to the Constitution, religious belief is free; so that Christianity is becoming more and more a power in the land and is wielding in society an influence that can not be measured. And last year Japanese troops, in alliance with those of nations of Christendom, rescued Christian missionaries and Chinese converts from the fury of mobs and soldiery, and Christian missionaries, driven out of China, found safe and comfortable places of refuge in Japan.

Such comparisons might be carried out with regard to many other items and in greater detail; but these will, perhaps, suffice as illustrations of the extent to which Japan was transformed during the nineteenth century. In some points, of course, especially in modern inventions, there has been no greater change than in Occidental nations during the same period. But all these have been prodigious changes and marvelous transformations that would have been thought scarcely possible, and would bewilder any Japanese Rip Van Winkle, such as Taro Urashima, who, having gone to sleep in 1801, should wake up in 1901. And it should be carefully borne in mind that these transformations, so far as they have gone, are not temporary or superficial, but permanent and thorough; there is to be no retrogression. Japan has deliberately and

firmly started out, not only to march along with the other so-called civilized nations, but also to contribute toward further progress in civilization. The only question is, What will be the record of Twentieth Century Japan?

The full answer to this question we must pass on to the editor, who, one hundred years hence, shall write for the JAPAN EVANGELIST an editorial on "Japan in 1901 and 2001." But, though we do not lay claim to any special gift of prophecy, we venture to indulge in some general predictions, which no one, to-day at least, can challenge. We feel sure, for instance, that Twentieth Century Japan will keep apace with the progress of the world in material civilization. We doubt not that, during this century, the Japanese people, becoming better fitted, will gradually be admitted to a greater share in the administration of the government, local and national. We feel quite certain that the social conditions of Japan will be greatly ameliorated, and education become very widely diffused, so that an immense intellectual improvement will be attained, during the next hundred years. But we also dare to predict, that, by 2001, Shinto will have disappeared as a religion, Buddhism will have lost its hold upon the people, and Japan will have become *practically* A CHRISTIAN NATION.

The Emperor has conferred the posthumous rank of *Sho-ichi-i* (first rank of the first grade) on Mitsukuni of Mito, better known as Giko, or Mito Komon, under whose auspices the celebrated *Dai-Nihon-Shi* [History of Great Japan] was compiled. His Majesty justly recognises that the foundations of the movement which culminated in the Restoration were laid in the time of Mito Komon. The Imperial message, conferring this high rank, is couched in the warmest terms. *Japan Mail*.

KOBE COLLEGE.

By MISS SUSAN A. SEARLE.

Historical Sketch (1875—1900).

THE last quarter of the nineteenth century has seen great changes in educational work for girls in many lands. Even in England and America several of the older colleges for girls are but now completing their first quarter century.

Yet we have almost forgotten that there was ever any question there about the propriety of giving girls a college education. In Japan twenty five years ago, there were few who thought it wise to give girls anything beyond the most elementary education in the schools. Learning to sew and to care for the house required most of the time before their early marriage,—and he who should have proposed a college for girls would have been regarded as a wild visionary.

Yet this school has graduated from its academic course nearly one hundred and sixty girls, sixteen of whom, with two others, have been graduated from the collegiate course also, while five of our academic graduates have received diplomas from American colleges. Six have added a kindergarten training, which they are putting to good use, one of them among her fellow countrymen in Hawaii. One has graduated from the Doshisha Training School for nurses and that connected with the New York City Hospital, and has come back to take charge of the nurses in the University Hospital in Kyoto. One has just graduated from the Higher Normal School in Tokyo. This gives a total of nearly thirty who have added a regular course of study to their academic work here, besides which a larger number have taken one year or more of post-graduate study.

At least thirty-five foreigners have had a share in teaching nearly one thousand pupils who have studied here since the school was opened. The

Japanese teachers have numbered eighty-five, including student teachers.

The classes which were the origin of this school were begun in 1873 by Miss TALCOTT and Miss DUDLEY, but twenty-five years ago the school was formally opened with five boarders and a few day pupils in the "Home" building. The house had been planned to accommodate thirty girls and their teachers, and was to serve for school rooms as well as living rooms. It was much too large for the faith of some good friends of the school, but it was less than two years before another building was imperatively demanded. For fifteen years the school grew steadily in numbers and in efficiency. Repeated calls were made by the teachers for increased accommodations,—calls always responded to most generously by the Board at home and by Japanese friends.

During these years the school was graded and the primary department was gradually crowded out, as it became evident that the school could do its best work with more advanced pupils. On the fifteenth anniversary 185 pupils were reported as having been enrolled during the year, and 160 had been in attendance at one time.

There was talk in the air of a college,—talk which materialized during the next five years, in spite of the reaction against so-called foreign education, into two well equipped buildings for the advanced work and a collegiate course of three years, in which at one time were twenty pupils. The school held its pupils fairly well after the reaction set in, and graduated its largest classes, but few new pupils entered, and the attendance dropped to sixty-five before the tide turned. For the last three or four years we have graduated our smallest classes, but the number of students has increased, until last spring the attendance was one hundred and sixty, as large as ever before. For some years we have had few pupils who were not graduates of

the Kobe Sho Gakko, or of equivalent ability. I think no other Christian school in Japan has so many pupils of academic grade, although other schools are larger.

The history of the school is largely the record of the generosity of our friends. From the first there have been many Japanese friends who were ready to give substantial proofs of their faith and interest in the school. Toward the first building they contributed 800 *en*.*

Toward the second building they gave 600 *en*, while foreigners in Kobe gave 200 *en*. Ten or twelve years ago, when we were obliged to refuse to receive self-supporting pupils for lack of space, Japanese friends raised nearly 1,500 *en* for a dormitory, and gave it unconditionally to the school. Our sewing building, the newest and one of the most useful on the place, was put up with money raised almost entirely through our alumnae and Japanese teachers. Nor is it only in large gifts that appreciation of the school is shown. Almost every room reminds us of the love of our pupils and friends. It has become a custom for each class, on organizing early in its course, to begin to save money for Commencement expenses, and prominent among these expenses is a gift to be left in the school on their departure. The pictures of Miss TALCOTT and Miss BROWN on the chapel wall, the beautiful blue and white draperies adorned with the crest of the school, and those of purple and white with daisy crest, a fine pair of flags, a table here, a book case there, two or three good clocks, a beautiful album with photographs of successive classes,—these and other appropriate and useful gifts, remind us constantly of our graduates and link them more closely to their *alma mater*. Individuals, too, often send gifts,—a curiosity for the museum, a magazine for the

* The *en* now is worth fifty cents, but in early days it varied much, being sometimes worth nearly a dollar.

reading-room, or a book for the library, show that their hearts are with us.

Our friends from the other side of the ocean too, who have never seen the school, are very thoughtful. Most of the books in our library are special gifts, and many a needy student has been enabled to continue her studies through personal gifts from American friends.

The Woman's Board of Missions of the Interior, commonly called the W. B. M. I., has been our greatest benefactor, though the Eastern and the Pacific Boards have also given largely. And what is this W. B. M. I. which for twenty five years has never failed us, which has supplied us regularly with several thousand *en* a year for teachers and other running expenses, besides giving large amounts for land and buildings? Is it a great impersonal society with an inexhaustible bag of gold from which to draw? Ah! no, some of us well know how the money is gathered by littles, often with much self denial, from the women and the children in favored America, who long to help Japanese girls to a Christian education. In her message to us for the dedication of the Science and Music buildings, Mrs. MOSES SMITH, for many years president of the W. B. M. I., wrote: "The founding of Kobe College, as well as the building of these new Halls, has cost not only money but much self-denial, even to sleepless nights of prayer and planning. The first fifty dollars for the new building were given by a band of children who worked and earned the money, and have ever since been interested in the prosperity of school. Some ladies have denied themselves, what they really *needed*, others what they would have greatly enjoyed because they saw that Kobe College needed increased facilities in order to do its best work."

A school so encompassed by the loving interest of its friends, so up-borne by their earnest prayers, ought to be richly blessed. And it has been blessed

abundantly. Nearly all its many teachers have been Christians, and almost uniformly they have worked harmoniously for the highest interests of the school. Among the pupils a large proportion of those who have remained two years or more in the school have become Christians, though comparatively few even knew anything of Christ on entering the school. Of our graduates, more than 90 % were baptized Christians and several others wished to receive baptism. About a hundred of the 164 graduates have been engaged for one year or more in direct Christian work, educational or evangelistic. When we remember that a large proportion of the graduates paid the whole of their board and tuition,—only 39% of those graduated during the last ten years having been aided to even a part of this expense,—this number seems as large as could be expected. While the school has varied in attendance from sixty to one hundred and sixty, there have rarely been more than twenty pupils at a time who received any aid toward board and tuition. Of the 164 graduates, 124 have married, and only seven of these have been divorced, none of them through serious fault of her own. In four of these cases, there has been a happy second marriage.

In most of their homes, even where the father is not a Christian, the mother is trying to live for Christ and to teach her little ones of Him.

Those who have been carrying on the school these twenty five years have tried to give to the girls who have been under their care such an education as should fit them for the increased duties and responsibilities of Japanese women in this Meiji era, to develop body, mind and soul into a symmetrical and able woman-hood.

To God be all the praise for whatever of success has crowned their efforts. May He answer the prayer our American friends are offering for us year by



RESIDENT TEACHERS.

year, that Kobe College may be a power for Christ forever.

We made a special point of inviting back for the occasion as many as possible of the former teachers and pupils, and the afternoon meeting was exclusively for them. Miss Dudley was the only representative of the earliest teachers, though one gentleman present has taught Chinese in the school continuously for nineteen years. Miss Dudley gave interesting reminiscences of the beginning of the school, which were supplemented by the president of the Alumnae Association, a graduate in the first class, and by others.

Last spring the school literary society started a fund for a new library building, and, as the result of an effort to raise money for such a building by subscriptions from former pupils and friends of the school in Japan, we have

already more than three hundred *en* pledged or given.

Dr. Davis was largely instrumental in the founding of the school, and gave us an interesting account of his experience in buying the land and putting up the first building. Mr. Harada has been connected for some years with the school, first as teacher and later as pastor of the church attended by most of the teachers and pupils. Mrs. Tanaka, who represented the alumnae, gave a most helpful address fresh from her own experience.

The school has now about a hundred and fifty pupils, more than eighty of them boarders.

Miss Torrey, who has charge of our music department has just returned from her furlough in America. During her absence the department has been in charge of a Japanese lady who has done excellent work.

NEW SUNDAY-SCHOOL HYMN.

By the kindness of Rev. F. W. Rowlands, (C. M. S.), Kagoshima, we have the pleasure of presenting to our readers the music and the words of the lively children's hymn, which he sang before the General Conference,* as a specimen of the kind of hymns that take with children. The title is *Jikkai no Uta* ("Song of the Ten Command-

ments"); and each commandment is well summed up and emphasized in each of the ten stanzas. Do not fail to notice the force of the alliteration which makes the number of each commandment emphatic; i. e., "*Hitotsu to ya, Hitori no hoka ni Kami wa nashi.*" This is certainly a very convenient way to popularize and propagate the teachings of the Ten Commandments.

Jikkai no Uta.



- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Hitotsu to ya, Hitori no hoka ni
Kami wa nashi,
Kami wa nashi;
Mi-na wo Jehoba to mōsu nari,
Mōsu nari.</p> <p>2. Futatsu to ya, Fudō Kwannon
Jizō son, Jizō son;
Katachi no aru mono ogamu na
Ogamu na yo. [yo,</p> <p>3. Mitsu to ya, midari ni Jehoba no
Na wo iu na,
Na wo iu na;
Kami no mi-mae ni tsumi to
Tsumi to naru. [naru,</p> <p>4. Yotsu to ya, yoru hiru hagemite
Hatarakite, hatarakite;
Ansoku nichi wo ba
Yoku mamore,
Yoku mamore.</p> <p>5. Itsutsu to ya, Itawari uyamae
Chichi haha wo,
Chichi haha wo;
Nanji no inochi no owaru made,
Owaru made.</p> | <p>6. Mutsu to ya, mutsumi ai shite
Yo wo watare,
Yo wo watare;
Hito wo ba itame, korosu na yo,
Korosu na yo.</p> <p>7. Nanatsu to ya, nanji kanin suru
Suru nakare; [nakare,
Misao tadashiku yo wo watare,
Yo wo watare.</p> <p>8. Yatsu to ya, yabureta koromo wo
Kiru to te mo,
Kiru to te mo;
Tanin no mono wo nusumu na
Nusumu na yo. [yo,</p> <p>9. Kokonotsu to ya, kokoro ni mo
Naki itsuwari no,
Itsuwari no
Akashi wo tatsuru koto nakare,
Koto nakare.</p> <p>10. To to ya, tonari no hito no
Mochi mono wo,
Mochi mono wo;
Subete musaboru koto nakare,
Koto nakare.</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

* See page 368 of the November, 1900, JAPAN EVANGELIST.

This hymn and tune, which is now so popular, is one of many contained in the new hymn book for children now being issued by the Meth. Pub. House for Mrs. Jones and Miss Glenn.

THE EVANGELIZATION OF JAPAN.

When we look back over the past few years at the evidence of a Providential hand working for the welfare of Japan and her people, we can not but be convinced that each added year is tending to prepare for the wider extension of Christ's Kingdom in this Empire. While Christian thought is wielding an ever increasing sway, intimate and friendly relations with other nations are giving our people a powerful impetus toward moral and spiritual reform.

The common cry for the regeneration of social and individual morals is accompanied by an ever keener anxiety and search for a powerful religion. Conscious of our own helplessness and imperfection in face of this crisis, we who are specially blessed through the redemption of Christ, and to whom the salvation of the souls of our brethren is entrusted, have been striving in prayer and supplication to get power and wisdom from on high.

The 20th Century Movement of the Japan Evangelical Alliance is an undertaking which commends itself to all Evangelical Christians and should receive the support and coöperation of every lover of the Gospel. The movement was started at the Annual Meeting of the Evangelical Alliance in Osaka in April, 1900, when it was decided that the raising of a sum of not less than 5,000 *yen* should be undertaken, and a committee was appointed to plan and direct the movement. This committee approached the Missionary Conference during its session in Tokyo in October with the request that the missionary body should coöperate with the Japan Evangelical Alliance in this movement. To this request the Conference heartily responded, appoint-

ing ten of its members to represent the missionary body in the proposed coöperative movement. By this step the Conference definitely committed itself to active participation in the movement and immediately after the close of the Conference a meeting of the committee which had been appointed was called for preliminary consultation. Unfortunately half the members had already left the city, and nothing definite could be done except to instruct the two members residing in Tokyo to confer with the committee of the Alliance and ascertain their views and wishes as to the proposed movement and to take such action as the situation might require. The Japanese Committee expressed a desire that the missionaries appointed by the Conference should act with the Committee of the Alliance as a single committee for the conduct of the whole matter, the two Tokyo missionaries to act with the Executive Committee in Tokyo and the other eight to act with the Japanese members of the General Committee in different parts of the Empire. Accordingly, these two have met with the Executive Committee in its weekly meetings and much time has been given to the consideration of the *general plan*, and the question of *finance*.

The Committee has made its plans on a scale somewhat broader than the one suggested by the meeting of the Alliance at Osaka. This enlargement seemed to be warranted, not only by the uniqueness of the time—the beginning of the last century of the Second Millennium—but by the fact that the great Missionary Conference had joined in the undertaking. But more than all else, the *spiritual need* of Japan calls for a new marshalling of the forces of righteousness.

The work of organizing the General Committee, with local com-

mittees in each of the twelve districts into which the country has been divided, is now completed and the local committees are already at work. We bespeak for these local committees the earnest coöperation of all Christians, Japanese and foreign. This movement is not a Japanese movement of foreign missionaries, but a *movement for the evangelization of Japan* by all who have that great object at heart. What we wish is not, as the *Japan Times* says (Dec. 9) "to proselyte the whole of the people of our country," but we do wish to *evangelize* them, to give to every soul in Japan a chance to hear the "Glad Tidings." Our success in this undertaking will depend upon the spirituality and the coöperation of the Christian people in Japan.

The Committee in its discussions keeps ever in mind the fact that no success can attend this movement without a deep, heart-searching, *spiritual* preparation on the part of the Church, and hence all are exhorted to pray earnestly for the manifestation of the Spirit's reviving power.

Another point emphasized in the Executive Committee's meetings is that the one object of this movement is the *salvation of souls*; and hence leaders of meetings and speakers and writers for the papers will be urged to act on *Evangelical* lines only.

Emphasis is also laid on the fact that in this movement the terms "*nai*" and "*gwai*" (Japanese and foreign) have no place. It is a movement of God's children, among whom is neither Jew nor Greek, for the glory of our Common Lord.

Likewise, as regards denominational interests, the Committee hopes that the various Protestant bodies in Japan will make special efforts, by means of this Twentieth Century movement, to emphasize our *essential* unity. No better opportunity could

be found to convince the world that we mean what we say in such utterances as that put forth at the late Missionary Conference on this subject. If indeed "all who by faith are united to Our Lord Jesus Christ are one Body," let us now give the world an object lesson on that point. This movement can in no way interfere with denominational interests, but denominational plans may be so pushed as to interfere greatly with the unity of this movement and so destroy its value as a proof of our oneness in Christ. Some of the religious bodies in Japan had decided to undertake special Twentieth Century movements along denominational lines, before the plan of the Evangelical Alliance was understood. Now that the missionary body has joined the Alliance for a year's aggressive work on purely Gospel lines, would it not be wise, on the part of the different bodies, not necessarily to abandon their special movements, but to merge them into the general movement in such a way that we may present to the people of Japan the spectacle of a great body of Christians at work for one common purpose all over the land?

As the work proposed necessarily involves expense, appeals must be made to all friends of the work for contributions. The Committee is in great need of funds for immediate use in inaugurating the work. All to whom these lines appear are requested to send in contributions at the earliest moment.

Our Country for Christ. Not by might, nor by power, but by my Spirit.

[This appeal from the Evangelical Christian Alliance deserves a hearty response and full coöperation. Financial contributions may be sent to either Mr. G. Fukuda, or Mr. T. Hara, Treasurers, Y. M. C. A. Hall, Tokyo.—Editor.]

Department.

Conducted by Mrs. COROLYN E. DAVIDSON.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

"Forevermore the fact remains it is the drink that demoralizes, it is the drink that kills; and we shall never be on the right track except as we stop the sale of the drink."

Frances E. Willard.

THE OHIO WOMAN'S TEMPERANCE CRUSADE.

"When iniquity prevails, God will raise up a standard," is one of the promises of one of the old prophets. And the history of the world, which is after all only the record of providence, abundantly illustrates this truth. We cannot but believe, when we consider the origin of the woman's temperance work that it is one of the "standards" which God has raised up to combat the great drink habit, which is the curse of Western nations. It is a movement that is the outgrowth of prayer, spontaneous, united prayer. One thing remarkable about it is, that it sprang up at a time when the noted Tyndall had challenged the Christian portion of the world concerning prayer. He had proposed to test the matter in hospitals. There were those for whom prayer was to be offered, and those who were to be treated scientifically. It was a proposition that created a great stir in the world. It was just at this juncture that God set the women of the state of Ohio to praying against the liquor interests. Here was a providential reply to Tyndall. We cannot do better, therefore, than to speak of the move-

ment as illustrating what prayer can do. The immediate result was, to give a check to the liquor traffic such as it had not received before in America, since the great revival in the early part of the century. The time it began was one in which the liquor interests seemed unusually defiant of the interest of society. Then it was that the Crusade movement began.

The public was shocked to hear of refined Christian women going to the saloons, to hold prayer meetings with the saloon keepers. Men shuddered to think of their wives and daughters and mothers, going into such dens of iniquity, but that seemed to be God's way of avenging the wrongs of those, who were suffering the most deeply on account of the curse of drink in our own land. The newspapers sneered at it, and the whiskey men jeered at it. But the women in a small town in Ohio simply went on praying at the saloons, until every whiskey shop in that town was closed,—and the women of the next town took it up,—the best, bravest and most modest women of the place,—and the agonizing prayers that went up to Almighty God moved all hearts, and with one accord whole communities of Christians arose and backed

those women, and the saloons were prayed out of many towns. Then the spirit was caught up by every city and every town, and it was like a great revival of religion, and ran like "wild-fire"—like the prairie on fire. Women learned how to pray, how to intercede with God, every day was a day of prayer, and every night a night of prayer.—They knew no denominational lines, It was the "Holy war" against the rum power, and they all received the crusade baptism, and went forth under one leader, even the Lord Jesus,—shrinking from no duty, however distasteful. The church was their rendezvous, and prayer was their weapon.

When the church bell rang every woman in the town knew the signal, and that the Lord's business required haste. It was like going into the cloud of the tabernacle,—waiting for God to speak, and moving at His command. All felt His awful presence, and said by their actions, "Lord what wilt thou have *me* to do?" After a season of earnest prayer and praise, their plans being developed in the meanwhile, then slowly and solemnly, two by two, the crowd would move out from the church, and walk off in the direction of some well known drinking house. Here they would pause, and a committee would enter the grog-shop, (if the door was not locked on them), and ask to have a talk with the saloon keeper, in reference to closing up his unholy business. Pretty generally they were refused this conference—even to step inside the shop to hold a prayer meeting. Then the ladies, standing or kneeling on the damp pavements, prayed for these hardened men—such prayers as these men had not heard since they knelt at their mothers' knees. Some of these men were melted to tears, and in the agony of their souls cried out for mercy—they saw their awful business in the light of eternity, and they wanted to escape from it. Revivals of religion followed and hundreds were converted, and the churches

received an impetus, such as in Apostolic times. The daily papers no longer sneered at it, but gave their best and lengthiest columns to the Crusade movement. There were big headings, for everybody watched the newspapers to see the daily conquest of the Crusaders. It made rapid strides east, and soon the spirit was resting upon *our* own town in eastern Ohio. How it all came about, I don't know.

We had expressed ourselves that it was something *we* could'n't do—possibly—though there were four open grog shops, beside other places, perhaps worse where liquor was sold. But we were all there when "the bell rang", and all there at roll call, when it was asked how many women of our town were willing to pray for the down-fall of the rum shops. We began praying then and there, and we met and prayed every day until we were full of the spirit—until one dared to say, "Don't you think we might go to the saloons today and pray?"—which so startled us we trembled all over, as we inquired, "But who will do the talking, and who will do the praying?" One dear old white haired woman, whom I'm sure the Lord sent to us from Grand Rapids, Michigan, for this very purpose volunteered to be our leader. Then we held an all-day prayer-meeting, we felt our weakness so, and God did seem to come right down into that meeting and impart great courage to our hearts, until we felt that we could face all the saloon-keepers in the United States and plead with them to give up their nefarious business. In this spirit we went out, two by two, and side by side, with broken hearted wives and mothers and daughters, hoping that their silent presence would help break the barriers down. As we passed, men lifted their hats, and boys quietly followed at a distance. Our walk was a long one, for we felt we must go to the one who had been in the business the shortest length of time. He saw us coming, closed his door and with-

drew. The leader stepped forward, gave out a hymn and, after the singing, she led in prayer; then followed a season of prayer, after which we quietly returned to the church, and after another season of prayer there, we felt sure God would touch that man's heart, and we could go to him with greater assurance the next day. And so it was, we found the saloon wide open and Mr. Johns sitting behind the bar. The ladies asked him if he had any objection to their going in and having a little talk with him. He replied: "I've no objections, if you women can stand it to come into such a place—'taint no place fit fur women no-how." The leader replied, "That is just what we want to talk about, a place that is not fit for mothers is not fit for her boys." "Well, ladies, you might as well go back home then, if that's what you come to talk about," he said, "I've no notion of closing up my business to please you mothers. I carry a State license, and my money is in the business, and no power can make me give up my legal rights." After arguing the matter with him awhile to no purpose, the leader asked him, if we might hold a prayer-meeting there and ask God's guidance in this matter. At this he was much confused and bristled up, saying he didn't know what they wanted to pray there fur, "it want no fit place, and they'd sile their dresses on that dirty floor—however if they did'nt keer he did'nt—he was'nt afeerd of no woman's prayer meetin'." So the leader knelt and prayed, and we all knelt down there, leaning against the whiskey barrels. Such a prayer as was offered I never heard; she plead so earnestly and so tenderly that God might just touch this man's heart, and open his eyes to see the great sinfulness and the agony and poverty he had heaped upon the wives and mothers who came to him to day, to plead with him to stop selling rum to those who were more than life to them and yet were fast going down to drunk-

ards' graves. We could hear him whittling a stick all the time as he leaned on the bar; but when there was tender pleading for his own little children, that they might be spared what he was bringing on others, he stopped, and when one old lady prayed, that the prayers of this man's mother might come back to him, as he had heard when an innocent boy at her knee, then the man actually sobbed; and, as one loving prayer after another went up to God for that man, he cried like a child and when the last hymn was sung, he said: "Look here, I just could'nt stand that prayer, it was just like my mother's and she's been dead so long—she was a good woman—as good as any of you women—and I know she would be ashamed of me if she knew I was doin as I have been,—but nobody ever made me feel about this business as you's done—everybody seemed to want to cuss me for it. I hasnt been used to hearin folks a prayin' for me—but I've got a heart yet, and, if God can love and help such a creature as I am, I'm willin to give up and start in an honest business." And right there that man pledged to give up his saloon, which he did, and opened a little grocery store instead and became a respectable citizen. In the same spirit we closed two other saloons.

We left the strongest one until the last. It was kept by a man who was a Roman Catholic, and his wife had sent us word, if we came to their saloon holding meetings, she would pour boiling water on us, from the upstairs window, as they lived just over the saloon. We passed this saloon every day on our way to other places, but always found it closed up, with no sign of life. He suddenly got very liberal and offered every one who would come to his shop a free drink. The first day we went to his shop, I was appointed leader, and had to offer the first prayer. As I knelt on the stone step of the saloon and opened my lips to pray, I heard

the window sash above me go up with a slam, and I gasped as I thought of the boiling water, but the inward thought was, "I won't move from this step if she scalds me to death." And I didn't—nor did she scald me, either! But the window was quietly slipped down, altho' the door was kept barred and bolted, until we retired and then it was thrown wide open. This continued many days in succession, altho' we never missed going a single day in all those weeks, singing and praying—"praying at his front door," he said, "as no one was there to hear us." Then "pickets" were appointed four each day, to sit on the pavement from morning until night, and interrupt the daily customers—praying or talking with them—writing down the names to be prayed for at our next morning meeting; and mothers were often shocked to hear the names of their own boys called out—those who were never suspected of going to a saloon. The ladies used to take their knitting work with them, and put in the time very profitably, singing songs and patiently waiting for the hour to arrive when they would be joined by a hundred other women and the prayer meeting would begin. Things went on in this way for several weeks, when one day we heard a noise in the saloon, as of some one creeping along on the floor—suddenly the key in the door turned and there stood "Mat Leonard." He said;—"See here, women, I wish you'd stop this prayin business, I'm getting awful tired of it, and it is just breaking my business all up. I'll be willin to do the fair thing by you, and compromise with you. I've got four thousand dollars worth of whiskey here,

and you can't expect me to lose it all. I'll tell you what I'll do, I'll turn it all out into the street before your eyes, if you'll bear half the expense." That being refused, the next day he called out, while we were in the midst of our prayer meeting: "I'll pour it all out, if you'll only stop that prayin and let me alone," Which he did do, and opened up a respectable store, where we all patronized him. We wound up our temperance Crusade with a great praise meeting; the largest church in town over-flowed, and everybody wanted to speak and to sing and to pray—a regular "experience meeting," closing with the long meter doxology.

Some of the beneficent results of this Crusade were to give a check to the liquor traffic, as I have already stated. Another result was the discovery, or rediscovery, of the power of united woman-hood exerted in a noble cause. It was not long after this until the work of women began to be organized in every direction.

It compelled the respect of political parties. It made it impossible for the partisans of presidential candidates and election committees in times of Conventions to place liquors where they would be publicly used. It formed a bond of union for the Christian women of all the world, that was the cord that bound together those two noble workers of America and England, Lady Henry Somerset and our own Frances E. Willard, and made them a united power in touching the whole world, and lifting it nearer to God. It gave courage to Lucy Webb Hayes, as mistress of the "White House," to banish the Conventional "five glasses" from state dinners.



Mission Notes.

CHURCH MISS. SOC'Y.

(From C. M. S. Quarterly.)

Last year I wrote about the Christian Marriages in Piratori. This time the subject is a sadder one, but still thank God with its brighter side.

My servants, an Ainu married couple, are Horobetsu people, and far above the average in intelligence and knowledge. Esta, the wife, was several years with Mr. and Mrs. Batchelor, when she was a girl, and has long been a Christian. She is very sweet tempered and bright and a great comfort. Her husband, who rejoices in the name of Koraresukup, has until now been undecided, although inclined to become a Christian. Poor Esta has lost all her children, seven of them, one after another, and the adored child of both husband and wife was a bright little boy of about eight years old, adopted by Esta and cared for from birth so that he knew no other mother. He was really her half brother, but never knew it. Little Kinta, for that was his name, was a most lovable, gentle child. His greatest delight was in his garden, and early and late he might be seen tending his flowers and beans and Indian corn.

We had had very heavy rain for several days—it was the second day of the school holidays—and it was again raining after a sultry, hot morning, when Esta came to tell me at mid-day that she could not find Kinta, although all the other children were in their homes. It is not *very* unusual for Ainu children to stray away at their own sweet will! but I felt a little uneasy when I heard he had been playing near the river, and told them to

go again and search, as it was dangerous when the river was so flooded.

About half an hour later I was startled by lame Maria crying out “Katkimat! Kinta is dead!” I rushed to the front of the house, to meet a crowd of weeping Ainu and the poor father with his little drowned boy in his arms.

Well, we did not then know that he had been two and a half hours in the water—and we tried every means in our power to restore animation, if haply there was still a spark of life in the dear little body. But all was quite useless, and sadly I had to tell the poor parents, what I think they had long realized, that they were childless.

It was the usual story—two children playing on a hot morning—a convenient pond which looked harmless enough—a sudden desire to bathe—one child losing his footing and the other, after vainly trying to rescue his companion, rushing off home too frightened to tell any one until questioned hours after.

The sad scenes that followed I shall never forget. The little body, robed all in white and with white socks and leggings, lay surrounded by the weeping and wailing father and mother and friends. Each time a woman visitor entered, poor broken hearted Esta had (according to Ainu custom) to begin afresh her sad monotonous chant, so that I did not wonder to hear the next day, that her throat was too sore to continue. The men visited the father, and as each came in, he sat down cross-legged and made his quaint and stately salute, and then began his speech of condolence. The women embraced

Esta and caressed her hands, weeping with her as they did so. All this went on without intermission until about 5 o'clock next day, when there was a pause. At night, whenever I woke, I heard the pitiful wail.

All the child's toys and treasures, as well as the various gifts, which included green apples as well as coin—all tokens of real sympathy—were laid by his side, and a plate of cakes and glass of flowers stood at the head.

The day after the death, the ceremony of *Sarak vorumbe*, which is always performed after an accidental death, took place. All the Ainu went to an open space near the pond where the child was drowned. The women seated themselves on the ground and one by one approached Esta to embrace and weep with her—she all the time showing the wildest grief. The men meantime, each with a stick in his left hand and a sword or large knife in his right, stood in two lines facing each other, with Penri as chief, at their head. Penri first, and in turn others of the old men, shouted a wild barbaric chant, setting forth the general grief and sympathy with the parents—the older men beating time on the ground with their sticks, and flourishing their swords and shouting in unison at the end of each cadence; then Penri embraced and comforted the father and mother and the whole party returned to the house.

Mr. Batchelor was going round the district with the Bishop at the time, so I sent word what had happened and they came down for the funeral. Cremation was decided on, and a coffin provided in which the little body was placed and carried up to the church. There we listened to the words which promise life everlasting to all that believe—the poor father's sobs sounding through the church the while. On the coffin was placed a parcel containing the treasures and gifts—glasses of flowers and bottles of clear water, the latter, I am told, for purification.

It was some days before ordinary daily life was taken up again. The blow seemed too great. But the result on Korareshekup was, that he felt he must look forward to seeing his darling again, he too must go to "Ramui kotan," i.e., heaven. So he has decided to become a Christian and will before long be baptized in Horobetsu. This is the second time I have seen the hope of after reunion prove a powerful means of quickening faith among these people.

It seems scarcely possible the child has gone, so vividly does his little shy face with its large dark eyes and merry smile come before one. Often does the father's head bow in the children's hymns, "Jesus loves me" and "Happy land," in which Kinta's voice was so often heard. But I do not think he feels quite separated now. The bowl of ashes is placed on a shelf, decorated to the best of their powers and always a glass of fresh flowers before it. Long will it be before our little boy is forgotten.

E. M. BRYANT.

We reached Piratori on Thursday at 10 A.M. and stayed there till this morning. Piratori, as everyone knows, is the Ainu Capital, and consists of the usual collection of tumble-down houses, or rather huts, with a Japanese Post office, school, Police court and hotel to give it an air of respectability. Nothing particular happened during our stay here: meetings were held on Friday, Saturday and Sunday. On this last day seven Ainu and one Japanese were confirmed. I had the pleasure of seeing the hut which Mr. Batchelor used to occupy in the early days, before his endurance, power and energy had made the path as easy as it is now. I saw the open fire-place, beside which he sat conversing with the natives on matters of language and religion, and where he compiled his Ainu dictionary and grammar, by the light of nothing but successive pieces of blazing birch bark. I saw too, his dark little bed

room partitioned off from the rest of the hut, scarcely long enough to lie down in, where one cold night he found himself frozen fast to the floor, because the straw stopper had come out of his hot water bottle—the only means, not of keeping him warm, but of making the cold feel a little less bitter. Such was the place where he gained that unrivalled knowledge of the Ainu, of their religion, customs and traditions, which entitle him to a high place, not only among missionaries, but also among philologists and ethnologists. I saw too the chief of all the Ainu, Penri more than 80 years old, with his coat of many colours, and his long white beard which imparted a venerable appearance, more than belied by his life and conduct. A favorite trick of the old rascal is to bring to visitors curious walking-sticks, carved by himself, apparently as a gift; but the unsuspecting stranger is quickly undeceived a few days later, when a fee of fifty *sen* is demanded, with reproaches for having tried to rob a poor old man. Fortunately, I had been warned beforehand, and therefore when he came with his sticks, I refused to receive them. Seeing that I was not to be deceived, he openly demanded some money, to buy some *sake* and tobacco; needless to say without success.

An electric tramway has been opened between Oita and Beppu which is proving a great help to us in our work at the latter place by making communication between ourselves and the Christians and enquirers there so much more easy. The sight of one old lady passenger clapping her hands and bowing to a shrine on the way, while she apologizes that the car will not stop for her to worship, calls vividly to mind the fact that the changes and developments taking place give us an opportunity which must not be lost.

A man in Oita was being teased on the way back from a funeral because of his connection with the foreigners and

hearing about Christianity, and not offering rice to the gods. "Well," he replied, "you offer your rice; but when you do, it is not as a rule till you have had your own meal, and you are not very particular whether it is still nice and hot or no. Now the Christians are taught to give God thanks at every meal they take. Do your priests teach you anything like that?"

H. L. BLEBY.

PRESBYTERIAN MISSIONS.

(From *Twenty-third Annual Report of Council of Coöperating Missions.*)

The Rev. and Mrs. Walter McS. Buchanan in Takamatsu are the only missionaries in the whole of Sanuki Province. As the town is on the railroad and the country roads are good, they can reach any of their out-stations in a day. There has been good progress in the work, with increased attendance at church and Sunday-school. Twelve adults have been baptized, and there are now 14 inquirers. The attitude of the official class toward Christianity is better than last year. In one town, by special invitation, a Bible class has been carried on regularly in the police station; and in Zentsuji, a garrison town, work has been begun by request in the garrison prison, the head man being a Christian; and now nearly all the prison officials are inquirers, and have promised *yen* 5 a month for the evangelist's expenses. Recently, the chief of police in Takamatsu specially requested Mr. Buchanan to teach Christianity to one of the criminals; and it is hoped this will lead to an opening for general work in that prison. The street preaching has proved successful beyond their hopes, good and attentive audiences being the rule. Mr. Buchanan believes this to be the best way of bringing the gospel to the people in the country towns.

The Rev. and Mrs. H. B. Price and Miss Dowd are at Kobe. The church there has made decided gains in membership and liberality, and has

voted that from July it will assume the entire support of the pastor. It has been receiving help from the Board of Home Missions of the Japanese Church for the past two years. Mr. Price's work is all in Kobe. The new regulations there have tended to the hindrance of new work. Street preaching has become more difficult, and there has been great delay in getting permission to open new chapels. Mr. Price fears that where there is local prejudice in new fields the present regulations may prevent the opening of new preaching places. But the greatest hindrance to all the progress of the work in Kobe has been the lack of evangelists and Bible women. The work could be greatly increased, if only there were more workers. Also, there is great need of local centres for the distribution of Christian literature. Good books require good colporteurs to bring them to the notice of the Christians and the public. Mr. Price also advocates coöperation of the Missions of the Council in connection with the employing and locating of evangelists, and the locating and moving of missionaries. He thinks a quick-moving, light brigade of missionaries who would stay only two or three years in a place, might greatly help the work in the smaller cities; and that an aversion to moving on the part of the missionaries is seemingly a disadvantage to the working of the whole field. Mrs. Price has carried on a cooking class, with a Bible lesson following, twice a week. The women are getting interested in the Bible, and the class is hopeful. She has also three children's classes, and greatly needs the help of a Bible woman to follow up the lessons with house to house visiting. Miss Dowd's work has been among the Christian women in Kobe and Hyōgo. She labors especially among those who have become indifferent; holding two weekly Bible classes and making many calls on them in their homes.

The Rev. and Mrs. J. B. Hail are

stationed in Wakayama. Besides the church, there are two preaching places in the city. The church, in addition to the usual services and a weekly woman's meeting, has an early morning prayer meeting monthly, and a weekly work meeting. This latter, begun to raise money to pay off the church debt, was continued because of its benefit and to raise money for a new church in the future. All these meetings are well attended; and, since last fall, the church has been self-supporting, taking, however, only half of the pastor's time. One of the preaching places was in charge of Mrs. Hail, and the other in charge of Miss Morgan up to January, when the latter was transferred to the school in Osaka. She especially tried to reach those who were outside the influence of the church, and had a number of Bible classes, weekly meetings and Sunday-schools. She had a large and interesting class of girls, employed in a thread-winding establishment. The proprietor of the house invited her to come, and he and his wife attended the meetings and were much pleased with the effect of the teaching upon the character of girls. The older girls of well-to-do families were difficult to reach, and Miss Morgan thinks the mission schools are needed to get hold of the girls of the higher classes.

The work at Fukui, an old stronghold of Buddhism and conservatism, is in charge of the Rev. and Mrs. W. Y. Jones. The field has over a quarter of a million of inhabitants; and they are the only foreigners in the place. There is only one out-station with a resident evangelist, but regular weekly work has been carried on in three other towns accessible by rail; and much occasional work has been done in neighboring towns and villages. In some places, strong opposition was met with, but in many place the audiences were large. Mr. Jones publishes a semi-monthly paper, *Light in Darkness*, a simple exposition of Scripture passages in-

tended for inquirers. This is sent to all who ask for it and has now a circulation of 450. Tracts have been faithfully distributed at the houses in Fukui and the neighboring towns. Of these tracts, Ando's "Experience in Hawaii," Dr. Verbeck's "Answers to Objections," and Dr. Gordon's "On Buddhism" have attracted the most attention and comment. A great many copies of the gospels have been sold in this same way, going from house to house. In regard to this, Mrs. Jones says, "As we go about in this way, the people see we are in earnest and really believe our religion, and are interested in them and their spiritual welfare; so an interest is created and openings for regular work secured. I think we can accomplish much more in this way than if we spent the same amount of time and strength in teaching English. Did we fill up our time with English classes, and confine our work to our residence town, in all probability, these people whom we are now reaching, would never have an opportunity to hear of Christianity and what it teaches." Though last fall the people were absorbed in getting their homes restored after the great flood, and an earthquake and a fire have further devastated the neighborhood, Mrs. Jones has been able to carry on 10 weekly meetings regularly the latter part of the year.

In Ueda, the church is independent and self-supporting. Miss Deyo's efforts have been entirely given to ward and village work. Instead of helping the church, it seemed to be more profitable all around to get the church to help her. During previous years, work had been carried on in 8 districts of the city and 15 villages. All the seed-sowing must ultimately tend to the up-building of the Ueda church; and when a year ago, her salaried helpers were obliged to leave, an appeal was made to the church to carry on the work. A few volunteers came forward; and since July, no mission funds have been used for salaries. Gradually the

number of workers increased, until now ten weekly neighborhood meetings, in addition to the regular church meetings, are carried on by the Christians. And a number of special lecture meetings have been given in these localities by the pastor and more prominent men in the church. Up to the end of June, all expenses—rent, Sunday-school papers, cards, tracts, etc.—have been borne by the Mission; but next year the church will assume the rents, and has promised to continue all the old meetings, and is talking of opening new ones. A really earnest, zealous spirit of evangelization is growing in the church. The services are well attended. There have been 8 baptisms and there is quite a large inquirers' class. Funds for needed church improvements and supplies are easily raised, and a group of seven young men can always be called upon to aid in any duty connected with the church. They give out tracts, and sell Bibles giving the 25 per cent commission to the church work. One young man and two women are learning to play the organ that the church may always have an organist. The Mission has turned over all work in that immediate vicinity to the care of the church, and from last month has no longer any connection with it.

In closing our review of the work of the Coöperating Missions, the year may be classed as a moderately successful one. In general, the work has held its own; in some places, fair progress has been made. And after making due allowance for the very evident "professional cheerfulness" characterizing some of the reports, we still find that, on the whole, the condition of the work is to be pronounced "encouraging."

Though some years ago the passport system was alleged to be the great barrier to a more active and aggressive pursuance of direct evangelistic work in the country at large, the abolition of

that hindrance and the establishing of raised residence has made no change in the policy of the Missions. No new stations have been opened; a few have been given up or left unoccupied.

Many say that the work in their charge has suffered from lack of oversight which they were unable to give owing to over-pressure of work or the distance of the fields. Nearly every report of evangelistic work mentions opportunities that had to be left unimproved, or calls for work unanswered.

Generally speaking, devices and baits are no longer needed in order to secure hearers for the gospel message. Lack of funds and lack of workers seem to be the chief hindrances to the work now; the country is open, the people ready to hear, but how shall they hear without a preacher?

In almost every report the need for more Japanese workers is emphasized, and the question which calls for the most serious consideration of the Council this year, and which can no longer be put aside, is, How can good Japanese workers be obtained for, and retained in, the work? It is not that institutions for educating or training are lacking, or that they are deficient in their curricula. The trouble is that the work does not attract our educated youths. There are fewer students in the theological seminaries than for many years past, only 11 in the two institutions; and the Bible training schools report a falling off in pupils. It is not the fault of the institutions, nor of the advantages and attractions within their walls. It is because the work that lies beyond graduation does not attract. How can we impress upon our Christian youth the need and importance of the direct evangelistic work? How can we make them realize that this work of preaching the gospel to the heathen, of taking it to the masses of the people in their own neighborhoods and homes, so far from being a mean or insignificant work, is one that offers the greatest scope to a

sanctified ambition and, beyond any work in the world, gives opportunities for the use of every power, talent and accomplishment a man may possess? How can we inspire them with a desire first to fit themselves for, and then to devote their lives to, this most difficult but most exalted work?

AMER. BAPT. MISS. UNION.

(From *Gleanings*.)

YOKOHAMA.

THE Mary L. Colby Home has opened with the usual number of students and teachers. Owing to the recent government restrictions, the children of the primary department, nine in number, attend the public school. The youngest of these, a child of seven, was a poor, forlorn little waif, found and rescued by Captain Bickel, who supports her in the school now.

Five of the older girls received baptism the last Sunday of September, in the outdoor baptistery of the Yokohama church, where the beauty of the surroundings added to the beauty of the ordinance. These girls had asked for baptism last spring, but were advised to wait until after the summer vacation, with its opportunities for testing, had passed. It was with great joy that their teachers and Christian schoolmates, knowing that their faith had endured, saw them go down into the baptismal waters.

A spirit of earnestness pervades the school, the girls take part freely in their own prayer-meetings, and several more already have expressed a wish to be baptized.

Every Sunday afternoon, after a short prayer-meeting, sixteen of the older girls and teachers go out two by two to conduct Sunday schools in different parts of the city. This work has been blest in the past in a way to give the workers much encouragement for the future. Some of our most faithful Christians were first brought in thru one of these little street Sunday schools.

Edith Wilkinson.

TOKYO.

The Shiba church is happily at work in their new house of worship. Compelled to make way for the new rapid-transit railway, we searched diligently for vacant land upon which to re-erect our building. As no suitable lot could be found in Shiba *ku*, we decided to sell our old house and look for another. But houses for sale are few and those suitable for our use are yet more rare. Finally we found one and at once bargained for it. On going next day to pay the first installment, as agreed, we were told that one of the relatives, a grand-mother, objected to its sale to us. They were very sorry, but—

After five months' search we found another house, a doctor's office, and lost no time in concluding its purchase. The money received from the railway, and from the sale of the old house, was not sufficient to pay for the new, but the members raised the balance, so that we have no debt. Necessary changes and repairs have called for some mission money, and a much needed organ has been given by the missionary.

Five have recently been added to us by baptism. One of these is an old lady of 85, so bent with years that she could not ascend or descend the steps leading to the baptistry. So we lifted her in and out on a cushion. After a long life of zealous adherence to the worship of Buddha, she seems singularly happy in her Christian faith. "At evening time there shall be light."

Her daughter, for years one of our most worthy members, has yet another cause of rejoicing in the news that her son, Mr. Nishigori, professor of Japanese in the Imperial University at Peking, and thus an associate of Dr. W. A. P. Martin, has safely survived the siege of Peking, and, that as soon as special service to the Japanese commander in Peking will permit, he will come home for a visit. With the grandmother's conversion, all the family become happily united in Christian

faith. The return of the son, for whose life the church has earnestly prayed, will make their joy, and ours, complete. *Henry Topping.*

SHINSHU.

In the hamlet of Takezawa, near Ikeda, was a young man named Katase, a farmer's son. For many years he had been partially blind. Two years ago he came to Omachi to receive treatment from an eye specialist whose office was next door to our preaching place, was attracted by the singing, and soon became a familiar visitor and presently an inquirer. After he returned to his home with his bodily sight little bettered, but his spiritual vision somewhat enlightened, Mr. Kaneko continued to instruct him, and in due time he professed himself a Christian. The next thing we knew he had suddenly and mysteriously disappeared from his home, to the consternation of his relatives, and as unexpectedly appeared in Yokohama, asking to be taken into the Seminary. Our relief when we got him safely started to his home was only exceeded by the relief of his friends when he arrived there. Sometime thereafter, while doing some overheavy work, he suddenly lost the remnant of sight he had. The eye doctors at Omachi and Hotaka declared that the optic nerve was severed, and that all treatment was useless. He would never see again. The heathen neighbors said it was a judgment on him from the gods of Japan, whom he had forsaken.

Well, the Christians of Ikeda met one evening at his home, to make special prayer that his sight might be so restored that he could see to get about and take care of himself. While they were still praying, the young man left the room. Shortly after, while the meeting was yet in progress, shouts were heard without, and the father, rushing out, found that his son had fallen into the well, and had just

clambered out, his clothes dripping wet. He was crying excitedly, "I can see! I can see!" His father brought him into the room, endeavoring to hush his clamor, as he feared he had lost his head, and the Christians too thought his mind must be wandering. But the truth of his words was soon proved, and the meeting was turned to one of thanksgiving. His sight was sufficiently restored for him to read large print, write letters, and travel about alone. A doctor could no doubt give a natural explanation of this cure. The sudden plunge in the cold water may have been God's means of healing. But at any rate it was a signal answer to prayer, and as such had effect on the faith of all the Christians, and not least on that of the young man himself.

The next summer, '99, he was baptized. In the fall he went to Matsumoto to study acupuncture, but devoted himself more and more to house-to-house evangelistic work. One of his methods was to take his Bible or a tract to an inquirer or other friendly person, and have him read a portion to him, after which he would explain the meaning to the best of his ability. In the course of the year he made surprising progress in the knowledge of scripture, and was also very successful in his efforts for others. When I reached Matsumoto in July I found many inquirers, of whom I baptized eight, and in September three more were baptized. Several of those had received some Christian teaching elsewhere, but most had heard, practically, from him alone. The baptism in July was on the Sunday afternoon, and that evening we gathered at the home of one of the new believers to observe the Lord's Supper. Several from Yamatomura and Ikeda were present, making up a company of 14 in all. To have such a meeting in Matsumoto was as unexpected and as wonderful, almost, as Mr. Katase's sudden cure. During the winter the meetings will be held in

the upper room of one of the believers, and Mr. Katase will go down weekly from his home at Takezawa to spend Sunday with them. Now that the railway is about to reach Matsumoto, and we have been compelled to open a station there, the last objection is removed to having a missionary family locate in the city, and establish there a centre for Baptist work in Shinshu and the adjacent provinces.

Most of our members are poor, and we have not made much progress toward self-support, financially; but they have made contributions this year to the Academy, and the India famine relief, and most of the families take and pay for the *Kyoko*

C. K. Harrington.

"FUKUIN MARU."

Since I wrote my last letter to you in February, the "Fukuin Maru" has had a variety of experiences. God's loving kindness has, however, watched over us day and night. We have had the joy since last Dec. of seeing Christmas day dawn upon 50 islands, large and small, in that, for the first time the "glad tidings of great joy" have come to the ears and I trust, in some cases, in some measure to the hearts of the peoples. We have had a happy, busy time these last months. Our good Bro. C. K. Harrington, if he will add a few degrees of heat to his own experience, will be able to testify to the fact that, as a "religious tramp" on the granite hills of these islands, a man gets nearer to that state than under almost any other conditions, where his friends seek for him and, having found the proverbial grease spot, shall sadly but advisedly write as his epitaph, "*Naku narimashita!*"

Well, despite high winds, low winds and no winds and in spite of the necessity of playing a continual game of hide and seek with the tide between rocks and shoals, we have been per-

mitted to visit some 70 anchorages and have had meetings at which, at a low estimate, we had an attendance of 30,000 persons. In all but two islands we had a repetition of the experiences reported before, abundant willingness to hear and much kindness shown us by the peoples. In one island 13 meetings were held in the largest houses available, in different villages, during a period of only 8 days and we changed our anchorage 4 times in doing it. At one place we had a hard tramp on a dark night over hills of 1,200 feet, and losing our way, we were late in arriving, only to find that a veritable feast of food and fruit, lemonade, beer and *sake* had been prepared for us in the best house of the village. After partaking of the more innocent portion of this, we were ushered into a new large school building packed with people, into which little air could come, as the 20 windows and the doors were packed as well. On the way back, we got caught by the tide under a cliff, and, seeing the prospect of a long wait and a poor chance even then, I took the whole mission outfit on my shoulders, Katataye San, lamp, umbrellas, picture roll and *furushiki*, and waded waist deep round the cliff for 1/4 of a mile, reaching the vessel at 1 a.m. after another 4 miles in wet clothes. In this particular island, as also in some others, the sisters who have been with us this summer rendered valuable assistance, just as Bro. Harrington had done in some of the smaller islands. Special meetings for women were arranged and were much appreciated. At one place in Saki Jima, when the ladies were present, the floor of half the house collapsed, bringing down the dispensary, (for the proprietor was a doctor), and all the people into a hole about 5 feet deep. No one was hurt, however.

Well, then, you may ask what about the two islands where we had a different reception. Well, the devil holds

high day there! They are two of the Buddhist strong holds in the Inland Sea and, strange to say, two of the most immoral places in the same area. At Mitarai, one of the islands, the priests and people had a consultation before we came and decided that no one must let us have a house and any one attending a meeting should be driven out. We came and the people were very hard indeed. We expressed our regret at such a state of affairs and told them that, if we could not have a house, we must hold meetings in the open air. We prayed long and hard, and then held some open air meetings and sought to get into touch with individuals, with the result that little by little the people seemed to soften, and the last evening we spent up in one of the temples with some of the priests, assuring them that we had come to come again and yet again. So, after I get through with my outfitting and cleaning, I hope to go back and hope and expect to find the people more friendly. On my way up to Banshu I called in at my first island, Shozu Shima, again. God had so put my want of faith to shame that I dare not insult Him any further by doubting that He was leading us step by step in these first visits to island after island, but coming back to the first island for the second time after the novelty of the thing had worn off, even in the face of "so great a cloud of witnesses," my faith wavered only to be put to shame again. Our reception was as cordial as before, the meetings as well attended, the interest of individuals as great as before.

Luke W. Bickel.

METH. EPIS. CHURCH.

(From Tidings.)

KAGOSHIMA.

By Miss L. B. SMITH.

Typhoons notwithstanding, we are quite convinced that there is no place in Kyushiu quite so desirable for a residence as Kagoshima. It is a long

way from Tokyo, there is no railroad communication with anywhere, and I suppose it must be quite behind other Japanese cities which are nearer the capital, for I have been told so many times, but my opinion is still the same.

The business part of the city is just beginning to take on a prosperous look after the devastations of the Satsuma Rebellion, or the Tenth Year War, as it is called here. Much of the city was burned and looted and many a house untouched by fire bears the scars of sword and gun. It was a bitter war and it has been a heavy task to pay its costs out of the ruins left when the victorious Imperialists at last departed. But they have the memory of the great Saigō to treasure and worship. The cave where he hid, the place where he died, his grave, his residence, the house where he was born, are all sacred.

The scenery about Kagoshima is very beautiful. The mountains stand round us close enough for companionship and yet they do not crowd; the great bay, too, gives a sense of freedom and space that is evident even in the large stature of the people. Away to the north is the mist-veiled top of Kirishima-yama where the gods descended, far to the south is Kaimondake, the Satsuma Fuji, more beautiful in the symmetry of its proportions than its famous namesake. Sakurajima, our island mountain visible from every part of the city, is quite enshrined in the affections of the people, and so often, when I have looked at it, some promise of our Father's has come to my heart, that it seems to me God's messenger.

The wide, clean streets bordered, in the residence portion, by stone walls, lichen covered, moss-grown and festooned with vines, are the wonder of all visitors. The spacious gardens and luxuriant vegetation add also to the beauty.

The people, too, are very attractive. I like them better than any other Japanese I ever have met,—kind, plain-hearted, frank and independent, they are delightful to work among.

Buddhism has been very flourishing here since the re-instating of the Eastern Hongwanji party. They have a fine big temple, which was fifteen years in building, a landmark from every part of the city. There is a Buddhist women's society; and several societies for men are said to be very flourishing and, of course, oppose Christianity all they can; but in spite of them there is a general spirit of inquiry which is very good to listen to. When Mr. Matsumoto was sent here a little more than two years ago, the prospect was rather discouraging. Only two or three ever came to church besides his own family. But untiringly he has worked, hunting up the old members and teaching unbelievers, until now the attendance has reached thirty-five on Sundays, and prayer meetings and Bible classes also are well attended.

During the past eighteen months, or since I first became acquainted with the Church, there have been seventeen baptisms, all adults.

Mr. Davison is with us now, superintending the rebuilding of our church. A parsonage, too, is to be added to our church property, much to our pastor's delight. Owing to the altitude of rents, he has been obliged to live so far out of town as to nearly double his labors.

The Sunday evening service which has been held in our parlors for more than a year we shall sadly miss.

Besides the Methodist Episcopal Church, the Church of England and the Dutch Reform Church have workers here who speak of the hopeful outlook. All are praying for a deeper and wider work among these people.

A JAPANESE HOME AT NEW YEAR'S.

By REV. R. B. PEERY, PH. D.

Some years ago, by invitation of a Japanese friend, who was at that time a student in Tokyo, I visited him in his home, and spent the New Year holidays there. My friend's father, Mr. Masuda, is a prosperous merchant in a growing town only a few hours' journey by rail from Tokyo. It is an interesting Christian household, and the opportunity of visiting it was a welcome privilege, the pleasure of which was greatly enhanced by the fact that this visit came just at the New Year Festival—the most brilliant and popular of all Japanese festivals.

On the last day of the old year, I accompanied my student friend to his home, and was duly presented to his father, mother, and sister—O Yone San. Mr. Masuda was a grave, kind-looking man, past middle life; his wife was one of those sweet, motherly old women who know how to make all around them comfortable; and O Yone San was a bright girl of sixteen summers, as sweet and bewitching as maidens are everywhere. As the friend of their son and brother, I was given a warm welcome, and made to feel quite at home.

Seeing the great pride my hosts felt in their son, and their joy at having him back with them, gave me a feeling of kinship to them. O Yone San seemed very proud of her big brother, who treated her with as much kindness and consideration as if she had been his sweetheart. They formed a happy, re-united family; and I was generously given a place in its sacred circle.

The preparation that had been diligently made for the festival so soon to begin were in evidence on every hand. The interior of the house was as clean and bright as a new dollar; while the picturesque little garden had been strewn with fresh white sand and was cleanly swept and arranged in perfect

order. The front gate was ornamented by a large arch of evergreen, over which hung an artistic straw cable, with an orange, a dried persimmon, a red lobster, and a bit of charcoal tied in the centre. I believe the cable is expected to keep the devils out for a whole year; and the articles attached to it bring long life and happiness. O Yone San took me out to the kitchen and showed me a large supply of *mochi* she and the servants had prepared for the occasion. There it was in a great pile—round cakes made of rice flour and beans, in various sizes and colours. Everybody is expected to eat *mochi* at this season, and it is said to give strength and courage for the battles of the new year.

In a little while, supper was announced, and we all seated ourselves in a semi-circle on the soft mats, in the best room; little tables about one foot square and six inches high were brought in, and one was placed before each person: then nice lacquered bowls containing dainty bits of fish, eggs, and vegetables were placed on them; and a small tub of steaming hot rice was set down in front of us. A delicious evening meal it was! and we did it full justice. Noticing that O Yone San served the rice with her own hands, although there were plenty of servants in the house, I made bold to ask the reason; when the host replied, with a fine piece of sentiment, "I always have my daughter wait on me at meals, as the rice seems to taste better from her hands."

When supper was ended, and our Lilliputian tables were all taken away, Mr. Masuda said thoughtfully:

"Well, another year has gone, and we enter upon a new one to-morrow. It has been a hard year to most of us, but by the help of God I have been able to balance up my accounts and pay off all old debts; and now I can enter upon the new year with a clean record."

"Is it customary in your country to settle up old business and pay off al

debts at the end of the year? I asked.

"Yes, indeed," he replied, "it is the aim of every man to begin the new year unencumbered, and, if he cannot do so, there is no real joy in his heart on New Year's Day—although he must put on a happy exterior, and receive the congratulations of friends with smiling face."

There is a very pretty custom, sometimes observed in Japan, of holding a Watch-Meeting on New Year's Eve, bidding farewell to the old year and welcoming the new. The Christian people have adapted these meetings to their own needs, and occasionally hold a beautiful little service just at midnight on the last day of the old year. My host said there was to be such a service in the chapel to which he belongs, and asked me to go with the family to it. We set out at 11 p. m. after a brisk walk in the cool night air, under a full moon; in due time we arrived at the chapel. It was an ordinary Japanese residence, such as is frequently used for a chapel here, with mats for a floor, paper partitions, and a roof of straw. Going inside, we found a party of twelve or fifteen men and women seated on the soft, clean mats, warming their hands by some little *hibachis*. The evangelist sat at the upper end of the room—a serious looking man of perhaps forty years.

Promptly at 11.30 the service began by the singing of a timely hymn; after which a short Scripture lesson was read, and an earnest prayer made. Then the evangelist, sitting in familiar fashion among his flock, made a plain, practical talk; reviewing the past year, and especially dwelling upon the manifold favours of God to the nation, and to most of us as individuals.

He exhorted each one, very earnestly, to review his past life; confess his sins unto God; and begin the new year with a clear conscience and deeper consecration to the Master. The occasion lent impressiveness to the talk, and all were visibly affected by it.

The minute hand of the clock was drawing near to 12, and two or three short prayers were called for during the the remaining moments. The responses were ready and sincere.

Suddenly the old temple bell, which serves as a town clock, began slowly and deliberately sounding the knell of the old year; and while its solemn tones were ringing in our ears we all, with united voice, breathed forth the Lord's Prayer—and the meeting was done. Then followed sincere congratulations, and best wishes for the new year; after which the people quietly dispersed to their homes.

We were all up early next morning, and everyone was dressed in his best clothes, and wore his sweetest smile—for of all days in the year this must be the most cheerful and happy. Notwithstanding the season, the sun shone warm and bright, and it was a glorious day. Breakfast was dispatched in a hurry; when Mr. Masuda and his son, each taking a huge pile of cards, started off to pay their New Year calls—for everyone must call on everyone else in Japan on New Year. O Yone San brought a fine screen and set it across the hall in front of the entrance; then she placed a richly-coloured mat before it, and put a silver card plate on the mat, to receive the cards of expected callers.

Having no calls to make myself, I went out to see what was going on outside. A bright and varied scene awaited me. The whole town was in holiday attire; and all was bustle, hubbub and confusion. Japanese people are generally slow and deliberate in their movements; but on this particular morning I found them as wide-awake as Yankees, running here, there, and everywhere, as fast as short legs would carry them. People were swarming back and forth through the streets like bees in a hive, and all looked gay and happy, faces that had been long and sour for months now being radiant with smiles. All the shops were closed.

—something which I have never seen on any other day of the year here—and a national flag was waving from each house, the bright red suns looking very pretty in their setting of spotless white. Large arches of evergreen or small living pine trees, ornamented each gate; and exuberantly happy little children, in gorgeous red and yellow robes, were playing around them in high glee. It was a brilliant scene, such as can be witnessed nowhere else but in Japan, and even here only on New Year's morning.

After gazing on this lively street scene for a while, I returned to the house, where I noticed that the card plate was already full to overflowing, but every few minutes one more rushed in, and throwing another card on the pile, hurried away. I was surprised to see little boys coming and leaving their cards along with the men. In this ever-flowing stream of people there were no ladies: they must stay at home to receive guests the first day, and make their calls later. Most of the visitors simply left their cards, but occasionally an intimate friend of the family came inside, and offered his congratulations in person. The usual formularies were as follows:

"This is a splendid New Year! I offer my congratulations."

"Thank you, it is a fine New Year."

"Last year I received countless favours from you, and I pray that you will continue them throughout this year also."

"No, positively; it was I who was helped by you. Please favour me with your august assistance this year too."

Some very polite bows, and the caller is gone, only to be followed by others who say the same things in turn. It used to be customary for everyone to come into the house and make a long call; but the habit of simply leaving the card has fortunately supplanted this in recent years.

Mr. Masuda and his son came in at a late dinner hour, looking as if they

had been in a walking race. And with good reason, for they had visited about five hundred friends and acquaintances during the forenoon; but they took it all as a matter-of-course, and were smiling and happy over it.

For dinner we had a big feast, and the special dish was *mochi*. Each one ate as much *mochi* as he could, thus laying up strength for use during the year. While the meal was in progress Mr. Masuda turned to me and said:

"We have all entered upon another year now, and are one year older than we were yesterday. I believe you count differently in your country, but with us the New Year is everybody's birth-day."

"How is that?" I asked.

"We call a child one year old when it is born, and two at the next New Year. Then it gets to be a year older at each succeeding New Year."

In the afternoon my friends went out to complete their calls. The pile of cards at our own door kept growing larger and larger, and this continued for the space of two days. Finally the mania of calling seemed to exhaust itself, and the card plate was removed.

On the morning of the second day postal cards began to come in from a distance, bearing congratulations by mail. It is thought very impolite not to present congratulations at this season, and, if one cannot do it in person, custom directs that it be done through the mail.

I was deeply interested in the presents my host received on this occasion. The grocer, the butcher, the vegetable dealer, all brought substantial presents, and solicited the patronage of the house for the new year. Several fine large fish were received from friends, fish being one of the prescribed presents of the season.

The holiday ended with a great feast, to which all friends of the family, and the clerks in Mr. Masuda's employ, were invited.

Japan Mail.

THE SOCIAL EVIL.

THE present situation of the social evil movement is about as follows:—

The surety money—*yen* 160.00—put up by me in the Ohashi Hisa case (see page 34 of my new pamphlet), has been returned to me, and the indebtedness of the Reform Association has been cancelled with it. Since Oct. the *Kyofu-kwai* here and the Anti-brothel Association of Tokyo have continued Mr. Matsuda as their joint Secy., and are now providing for all their expenses, including salary of Secy. without foreign aid. This shows what can be done when there is a will. I now have no connection with the association, but work through its officials as much as possible.

Somewhat to my surprise the keepers in this section and in some other places are trying to collect the "debt" of released girls by suits in court. The purpose is not to collect the debt, *per se*, as the costs of the suits generally amount to more than can be collected from the poor parents; but the idea is to use decisions adverse to the girls to scare other girls into staying on, in order to save their parents or relatives from being sued in court. The plan has worked very well so far, and in some places the fear of these suits has practically stopped the exodus begun by the girls. Where parents are willing to lose all they have as a result of their daughters' getting free, the suits present little difficulty; but the exemption laws of Japan allow nearly everything possessed to be distrained, and there are few parents willing to suffer to that extent. And then about one third of the girls are adopted children raised for the purpose of being sold, and hence it goes without saying that those responsible for their debts will not agree to being made defendants in suits for the sake of the girls' freedom.

A case in Yokkaichi was decided in the keeper's favor; and, although I

offered to appeal for the girl, her parents and friends readily agreed to a compromise at the request of the keeper, who having gained his point, was anxious that the matter go no further. Seeing that this question must be settled, a few of us here became responsible for a case in the local court of this city and tried to have it thrown out of court by demurrer, on the ground that the court has no jurisdiction—the "debt" being in reality purchase money and hence non-collectable by law. The demurrer was over-ruled on the 21 Dec., but as the written judgment has not yet been served, we cannot tell on what ground. It is likely that a technical point had something to do with it.

According to the local press, a similar suit at Hamamatsu was decided in favor of the girl. The merits of the case here were not discussed in court at all, the plaintiff's counsel making no objection to resting the main case until the demurrer is out of the way. This matter must be disposed of, and if a favorable decision can be obtained in the supreme Court, the last hope of the keepers will be destroyed. It goes without saying that quite a sum must be expended, and assistance will be gladly welcomed. One result of these suits by the keepers, however, has been to put a stop to friends assisting girls to become prostitutes by signing papers.

We are now paying attention to minors, girls under 20, and are assisting parents to make up the necessary papers to secure the release of their daughters. Real parents can order the release of their daughters, even against the protest of the guardians. We are also arranging to distribute religious papers and the tract recently published by the Salvation Army to the girls in the *Kubai-in*. This can be done, although in most cases it will be found that the old rule prohibiting any one meeting the girls unless bringing a permit from the keeper, is still in

vogue. It is only necessary to speak a little firmly and bring the matter to the attention of the governor of the prefecture in order to gain admittance and leave the tracts in person.

I find that holding a special service in each chapel to discuss this subject and give forms of reports to those who wish to assist girls, has brought good results. I think that it is best to all the workers to attend to as much of this work as possible so as to identify the Gospel with the rescue of the fallen. An announcement in the local press that those wishing assistance may apply by letter or through parents will bring all the work one can well attend to. It is a good idea to follow up the girls, after they are freed, with a copy of the Salvation Army's publication, *Toki no Koe*, and by visitation and inducing them to attend chapel services to arouse their latent moral and religious sentiments. No more hopeful work presents itself to us now.

I do not intend to make any close investigation of the number of girls freed during the last few months. It will be time enough to do that a year hence. From newspaper accounts, I judge that between 5,000 and 10,000 have been released since Sept., besides those who have been freed by compromising the debt, and the natural decrease by death, old age, redemption, etc.

The Japanese edition of my new tract has not been published and may not be. I am not able to finance the matter personally now, and the publishers approached are already full of work. I find that, with the most careful wording possible, the Japanese work will be very difficult for the ordinary reader, owing to the number of law terms and the necessity of close condensation. The lack of the tract will not, however, cause any serious disadvantage. The tract containing the statistics published last year, revised this Spring, is not yet gone, and those wishing copies for distribution may

have them, as long as they last, of me at fifty *sen* per hundred, not over 200 to be sent to any one address.

I wish to urge the necessity of every missionary and pastor taking an active part in assisting these helpless girls and looking out for them after getting their freedom. It is our opportunity and our duty. "Inasmuch as ye did it not to one of the least of these, ye did it not to me". The social evil is diminishing at a fairly good rate, as it is, and will continue to grow less even if we take no part, but as is always the case, evil makes much better time in flight, when some one is after it.

Yours in His Service,
U. G. Murphy.

PRIZES OFFERED FOR TRACTS.

ONE of the speakers at the recent Tokyo conference, Rev. S. L. Gulick, of Matsuyama, if we remember correctly, made the remark that he wished that all missionaries could unite in the simultaneous distribution of some selected tract, that all Japan might be moved to consider the claims of Christianity.

That seed thought has been germinating in our minds ever since. With the hope of causing it to spring up and bear rich fruitage in thousands of lives early in the new century, and of uniting a multitude of workers throughout Japan upon one definite service for Christ and Church, *The Endeavor*, organ of an inter-denominational, international society is prepared to offer the following prizes.—

Twenty Yen for the Best Tract, with attractive Cover Design, upon one or more of the fundamental truths of Christianity.

Ten Yen for the Second Best Tract.

The only conditions laid down are:—

They must be on some generally accepted Christian truth or truths.

They must be prepared for a definite moral and spiritual purpose. They

must be instructively, interestingly, impressively written. They must be simple enough in style for broadcast circulation among the common people, and they must be brief, not over twelve pages in length, preferably much shorter than that. There is no objection to the use of an old tract revised.

March 31, 1901, is set as the latest date for receiving Mss. which are to compete for these prizes. Before that time the editors of *The Endeavor* will appoint a board of competent judges to decide upon the relative merits of the papers submitted.

Every possible effort will be made to secure a wide-spread interest in the movement, so that large orders may be obtained, even before publication, from various societies, churches and missions.

Then during a *given week* or *month* next summer or later, Christian Endeavorers and Christian workers of every name in the empire, will devote a part of their time to the simultaneous scattering of this printed word of Christian truth and will follow up the effort with personal effort, Bible distribution and other forms of telling service, all in the name of true discipleship.

J. H. Pettee.

A DOUBLE CENTURY WEDDING.

A unique marriage ceremony, bridging the two centuries, occurred at midnight four days ago in Okayama. Since this city is situated on the 134th parallel of longitude east from Greenwich, and since Japan, though fifteen degrees wide, has but one standard time, and since a large part of the space between this island empire and the 180th parallel where each day begins is uninhabited, it is highly probable that this was the first wedding of the new century in all the world.

The contracting parties were Herbert S. Wheeler, Esq., of Jersey City, N. J., U. S. A., at present residing in Kobe

in connection with the firm of Heyn, Brockelmann & Co., and Miss Edith S. Shaw, of the American Board Mission, whose home is in Kidder, Missouri, but who has been teaching for the past year and a half in Kobe College. Miss Shaw will be especially and pleasantly remembered by a large number of people, not merely because of her teaching work in the college, but because of her efficient services last summer as principal hostess at the extemporized hotel in Kobe for China refugees.

The interesting service took place at the missionary residence in Okayama, the ceremony being performed by the writer of this notice, who happens to be the pastor of the mission church.

Mr. and Mrs. Wheeler make their new home in the well known "Atkinson house," Kobe. The prayers and wishes of a wide circle of friends, that Heaven's choicest blessings and continued opportunities for helpful service may be theirs, will attend them as, starting at its beginning, they walk together down the twentieth century.

James H. Pettee.

Okayama, Jan. 4, 1901.

The universal day of prayer for students is appointed for Sunday, Feb. 10. This day of prayer was appointed by a General Committee representing 1,900 student societies, with a membership of 65,000 students and professors. Among the special "objects of intercession" we note the following:—Pray that the student movements of Japan and of India and Ceylon may permeate the government student centers with the knowledge and spirit of Christ."

Rev. S. L. Gulick, of Matsuyama, has issued a pamphlet on "Christian Forces of the Twentieth Century in Japan." It is replete with valuable figures and facts, and ought to be widely circulated. It is published by the Meth. Pub. House.

NOTES.

This year is ox-year according to the Oriental zodiac.

"Shadowings" is the title of Lafcadio Hearn's new book.

The Voice, published and edited by E. Snodgrass, Esq., of Tokyo, is now issued twice a month.

The Church in Japan, the organ of the Amer. Epis. Mission, was discontinued with the issue of Dec., 1900.

Rev. R. B. Peery, of Saga, has issued in both English and Japanese a suggestive little pamphlet entitled "A Christmas Meditation."

In our next number we shall publish a biographical sketch, with latest portrait, of H. E. Col. A. E. Buck, U. S. Minister to Japan.

Rev. B. Chappell, of Aoyama Gaku-in, Tokyo, has issued in Japanese three valuable tracts: "Christianity and War"; "The Lord Coming to his Temple"; and "The Unshakable Foundation of the Christian Faith." These may be ordered, either from the author or from the Meth. Pub. House.

Mr. Kanzo Uchimura, not long since commenced the publication of a monthly magazine called *Seisho Kenkyu*, or *Bible Study*. He already has over 3,000 subscribers, among whom are a number of Buddhist priests. In view of the large number of magazines competing for the patronage of the students of Christianity, it is certainly no small achievement to secure so large a constituency within the first few months. Mr. Uchimura has given his readers among other things a translation of the book of Ruth. *Mission News*.

Methodist Union in Japan is now in the air. At a Council Meeting of the Canada Methodist Mission, recently held, the different Methodisms in this land were asked to send delegates to a meeting to be held in January for the purpose of considering steps towards this union. Individuals of various Missions had already written us on this subject, and a similar proposition was being prepared to come from another source. Evidently the Church has seen enough of the waste growing out of this divided effort, and hopes to see the evil removed. May the day of union hasten! *Tidings*.

The December number of *Mission News* was almost entirely devoted to memorials of the late Rev. M. L. Gordon, D. D., by both Japanese and foreign friends. The editor of that paper sums up Dr. Gordon's character with the following points: warm personal attachments, clearness of thought and practical wisdom; absence of self-seeking motives; beloved of all the children; warm lover of nature; skill in the use of the Japanese language; high intellectual ability; and broad sympathy. Another considers him an all-round man with broad outlook, sound judgment and consecrated scholarship; and one Japanese calls him "a noble Christian gentleman."

The Meth. Pub. House, Tokyo, has issued recently in Japanese two important books, which ought to have a large sale and wide circulation. One is a volume of about 200 pages, with a large number of illustrations on "The Ainu and Their Folk Lore" by Rev. J. Batchelor. It was written, so it is stated, at the suggestion of Prof Miyabe, of the Agricultural College, Sapporo. This Japanese friend realized that among his own nationals there was no one so well qualified as Mr. Batchelor to write authoritatively about the Ainu. This book costs 60 *sen* in paper and 75

sen in cloth. The other work is a translation of Sheldon's "In His Steps" by Mr. T. Abiko, Editor of the *Tokyo Hyoron*. This contains over 460 pages in easy, colloquial style. The Japanese name is *Mi-Ashi no Ato*; and the design of the cover is quite striking. This is published only in paper at 35 *sen*. Both of these books are excellent to use as gifts to Japanese friends.

The trustees of the Japanese Y. P. S. C. E. Union, at an extraordinary meeting in Kobe in November, considered several very important subjects, the chief of which was the question of a permanent secretary. Although nothing definite was decided, there was a strong feeling that such an officer is needed, and that Rev. Mr. Harada, of Kobe, is the man for the place. The trustees also felt that there is an imperative call for a wide variety of C. E. literature in Japanese; for a simpler but no less stalwart form of the pledge; for a more general use of the C. E. pin or some other distinctive badge; for a more thorough-going national organization; for a largely increased circulation of *The Endeavor*, the subscription price of which is 55 *sen* per year; for fuller and more accurate statistics; and for a large increase in the number of "supporting members," who pay at least 1 *yên* a year to push the work in Japan.

To-day, [Nov. 15], according to the time-honoured national custom, the children who have reached the ages of 7 or 5 or 3, have to celebrate the ceremony of "hair preserving," "hakama-wearing," or "ribbon-removing." The first signifies the custom, now gradually losing significance, of letting locks of hair grow instead of shaving the head entirely, as is done in the case of children with the idea of obtaining a vigorous aftergrowth. This applies mostly to girls. The second refers to boys who are made for the first

time to wear *hakama*; while the third, referring to children of both sexes, consists in removing the ribbon sewn to their clothes and tying it round their body, while substituting instead of the ribbon a regular *obi*, like that used by adults. To-day, therefore, the children of the above ages, dressed in their best, will be taken to their patron shrines, to show that they have entered upon a new stage of existence. The Kanda Myojin, in Kanda, and the Hiye Shrine, situated on the other side of the moat in front of the Imperial Hotel, will present the gayest appearance, for the two shrines possess among their parishioners wealthy citizens who like to keep up old customs.—*Japan Times*.

Mr. C. B. Moseley, of Kobe, has contributed to the *American Antiquarian* for September and October a short but interesting essay, the object of which is to demonstrate that the so-called "Arabic numerals" were derived originally from the Chinese. The demonstration being chiefly of a pictorial nature, we can not set forth the steps here, but it appears to us that in the main Mr. Moseley's proposition is proved. Two or three of the connexions claimed by him require some elasticity of imagination, but the rest of the affinities are very palpable. Probably Mr. Moseley is not the first person to whom these resemblances have suggested themselves, but he is the first to set them forth systematically and exhaustively. His conclusion is that the Arabs were indebted to the Hindus, and that the latter, in turn, had borrowed from the Chinese. If the proposition be granted, we have a new reason for treating the Chinese with respect.—*J. M.*

The *St. Nicholas* for November, 1900, contained a short article (with an illustration) by Miss Anna Northend Benjamin, on "The Japanese *Yoshien*," which is, of course, a mistake for *Yochien* ("Kindergarten.")

PERSONALS.

There are several items to note in connection with the Meth. Epis. Church Mission; these are obtained chiefly from *Tidings*:—Mrs. J. C. Davison and three children are in East Orange, N. J. Dr. H. W. Swartz and family are in Syracuse, where he is practising medicine. Miss E. Russell has returned to her work in Kwassui Jo Gakko, Nagasaki; Miss Florence E. Singer to Hakodate; and Rev. and Mrs. J. Soper, D. D., are again at Aoyama Gakuin, Tokyo. Mrs. D. S. Spencer and family are at Bloomsbury, Penn., where the three boys are attending the state Normal School. Rev. A. E. Rigby, a new missionary, has come out to reinforce Nagasaki. Mrs. J. W. Wadman and children (except eldest daughter) have returned to Japan: address, Hakodate. Rev. M. S. Vail is reported to be "improving nicely from his illness." Wm. H. Correll, son of Dr. and Mrs. I. H. Correll, died at Cleveland, Ohio, on Oct. 5. A brother of Miss M. A. Spencer, formerly of Tokyo, was killed in the terrible storm at Galveston, Texas. On the night of Oct. 17, Rev. H. B. Johnson, on stepping out of the door of the house in Nagasaki in which he had formerly resided, but not knowing of the presence of a low step recently placed there, struck his foot in such a way as to throw him to the ground, and sprain his knee in a very serious manner. He is able to get about a little by having his leg in a plaster cast, and using crutches all the time. His physicians think he may be able to walk with care by Christmas, but will need to exercise caution for a long time. The Rev. M. C. Harris, D. D., Superintendent of the Pacific Japanese Mission sends us his latest Report, of thrilling interest. A wonderful growth has that work had, and present indications are that it is destined to be of vastly greater importance, perhaps yielding the very best support to the effort to evangelize this land.

Rev. W. T. Madeley, (Amer. Epis.), has returned from his furlough, and Miss Sally Perry Peck (new) has come out to Kyoto. Rev. Geo. Wallace has been joined by his wife, and Rev. H. G. Limric by his wife and children, and Mrs. Limric's mother, Mrs. Neise; while Mrs. Bishop McKim again has her mother, Mrs. Cole, with her. Mr. J. Cole McKim has entered Kenyon College, Gambier, Ohio.

Rev. G. W. Van Horn and wife, (Cumb. Pres.), have returned from furlough.

The S. S. "Gaelic", which left Yokohama on Dec. 22, 1900, carried away Rev. J. H. Scott and family, (Bapt.), of Osaka, and Miss Lena Zurfluh, (Germ. Ref.), of Sendai, on furlough. Miss Zurfluh also had in charge Dr. and Mrs. Worden's three oldest children, who are returning to America to enter school in Syracuse, N. Y.

Mr. W. J. Bishop, (Ind.), has changed his address to 29 Nakazato Machi, Ushigome Ku, Tokyo.

Miss Alice Otto, (M. E.),*formerly of Hiroasaki, should now be addressed as Mrs. Alice Otto Selby, at 2314 Fifth St., Baker City, Oregon.

Rev. H. Pedley and family, (Cong.), have removed from Niigata to Maebashi.

The S. S. "China," leaving Yokohama on Jan 8, included in the list of passengers, Miss Julia E. Dudley, (Cong.), of Kobe; Mrs. and Miss Graininger, (Sev. Day Adv.), of Tokyo; Rev. H. S. Jeffreys, (Amer. Epis.), of Sendai; and H. E. Col. Alfred E. Buck, U. S. Minister to Japan, and Mrs. Buck;—all returning to the home land on furlough.

Mr. W. J. Hail is an instructor in the Naval College, Etajima, Aki.

DEATH.

The *Nagasaki Press* reports the death of the Rev. J. B. Brandram, of the Church Missionary Society, Kumamoto. The reverend gentleman was attacked by brain fever some time ago

and decided to go to Hongkong for treatment. He left Nagasaki on the 29th ult. [Dec.] by the *Hongkong Maru* but did not succeed in reaching his destination, succumbing to his illness before arriving at Shanghai.—*Japan Mail*.

[This death of a most earnest and active missionary will be a great loss to mission work in Japan. We became acquainted with Mr. Brandram in connection with the Student Y. M. C. A. Union, and can testify to the esteem in which this genial and faithful worker was held by his associates. He will be especially missed, not only by the members of his own Church, but also by the Christian students of the Koto Gakko in Kumamoto. The Y. M. C. A. of that institution is under special obligations to him for their "Home."—Editor.]

NOTICE.

With this issue the Publishing Department of the EVANGELIST is transferred from Henry Topping to the Methodist Publishing House, No 2 Shichome, Ginza, Tokyo, to whom all accounts, old and new, are payable. The retiring publisher hereby expresses his warmest gratitude for the loyal assistance of many friends of the EVANGELIST, and bespeaks for his successor the same kindness.

It is only right that the Editor should take this occasion of expressing appreciation of the work of his former colleague, by whose activity the number of subscribers and advertisers has been largely increased, and by whose careful management the JAPAN EVANGELIST has been put upon a self-supporting basis. We must also add that, through the excellent facilities possessed by the Methodist Publishing House, this magazine, we are confident, will be still further developed and made as valuable as possible to its constituency.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39 Nichome, Fujimi Cho, Kojimachi, Tokyo.

PUBLISHER:—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

IN Japan, one year postpaid yen 2.00
single copies " yen .20
ABROAD, one year " . . . 4s. or \$1.00
single copies " . . . 6d. or \$1.15
Back volumes, bound in silk, yen 2.25 or \$1.25

Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

TABLE OF CONTENTS.

FRONTISPIECE—Kobe College.

JAPAN IN 1801 AND 1901	1
KOBE COLLEGE (ILLUSTRATED).—By Miss Susan A. Searle.	4
NEW SUNDAY-SCHOOL HYMN	8
THE EVANGELIZATION OF JAPAN	9
WORLD'S W. C. T. U.—Conducted by Mrs. Carolyn E. Davidson	11
MISSION NOTES...	15
A JAPANESE HOME AT NEW YEAR'S.—By Rev. R. B. Peery, Ph. D.	25
THE SOCIAL EVIL.—By Rev. U. G. Murphy.	28
PRIZES OFFERED FOR TRACTS	29
A DOUBLE CENTURY WEDDING	30
NOTES.	31
PERSONALS.	33

Binding: We are now ready to bind The Evangelist for 1900. Send us by mail your unbound copies. Be sure to put your name on package and also send card notifying us of mailing. Price in silk covers, 40 sen per vol.



H. E. COL. ALFRED E. BUCK.

The Japan Evangelist.

VOL. VIII.

FEBRUARY, 1901.

No. 2.

H. E. COL. ALFRED E. BUCK,
L. L. D.

IT is with the greatest pleasure that we present to our readers this month a biographical sketch and portrait of the present U. S. Minister to Japan. Nor in so doing can we be accused of dabbling in politics or of going beyond the proper sphere of this magazine. It is not because of Col. Buck's success as a political leader, nor because of his ability as a diplomat, but because of his undisguised, nay out-spoken, support of Christianity and its propagation by missionary effort in this Empire that we feel both pleased and honored to devote a few columns to him and his career.*

Alfred E. Buck was born in Buckfield, Maine, in the year 1832. His father was an earnest Christian man, a deacon of the Baptist church in that town, so that it was perfectly natural for the son, when he had fitted for college to enter Colby University, Waterville. In this institution he was a leader, not only in his class, but also in the various activities of college life. He was a very enthusiastic member of a Greek Letter Fraternity, and is said to have shown in college politics the same ability afterwards displayed in state and national politics in the U. S. A. and in diplomatic life in Japan. He was graduated from Colby in 1859 with high honor. In 1898 his *alma*

mater conferred upon him the degree of LL. D.

A very good story of the man is told by one of his former college friends, now a Missionary in Burma, and is so characteristic of the man as known in Japan that it is worth repeating. It shows that respect for religion and sacred things which has characterised him in this land. In his senior year in college there came to room with him a young Freshman who, though a Christian man himself, was much exercised as to how he would be treated by the upper class man who was known not to be a professing Christian. The first night of their life together was a time of serious thought for the younger man. He did not wish to offend the Senior, and yet he did not see how he could refrain from prayer or reading his Bible as he had been accustomed to do before coming to the college. What was his great relief, therefore, to have Buck come in during the evening and say. "Well, Bunker, where is your Bible? We must have prayers now, as you are a Christian," and so the custom of evening prayers was established in the room, and Buck always gave a respectful attention, to the great joy of the freshman, throughout the years that they lived together. Nothing in after years could shake the confidence which this act inspired, in the integrity and straightforwardness and true nobility of the man who was capable of such a course towards his freshman room-mate.

After graduation from college, he was principal of high schools for

* We are under special obligations to Rev. J. L. Dearing, D. D., of Yokohama, for assistance in preparing this sketch.

a brief period. But, when the Civil War broke out in the U. S., he raised a company of men and entered the Union army as captain, was promoted to the rank of Lieutenant—Colonel, led his command in the assault upon and capture of Fort Blakeley, Alabama, and was brevetted Colonel for his gallant conduct in that assault.

At the close of the war, he settled in the South, first in Alabama, where he engaged in business enterprises for developing the natural wealth of that section, especially the coal and iron resources of Alabama and Georgia. He has thus been an important factor in the growth of the "New South": and, although he would, strictly speaking, be classed under the general head of "carpet-bagger," he lived down and lived above the reproaches usually cast upon that class.

His wife, whose maiden name was Ellen Baker, has been a true helpmeet. They have had no children.

Rev. Joseph E. Roy, D. D., of Atlanta, Secretary of the Home Mission Board of the Congregational Church, relates this incident in the *Advance* for Sept. 28, 1899:—"When I went with him [Col. Buck] to Tecumseh, [Alabama,] the railway station of the iron furnace named in honor of Gen. Sherman by his chief of staff, Willard Warner, the manager, the two men proposed, that, if I would send an educated colored man to teach and preach among their hundred colored operatives, their company would furnish the building and the home for the teaching pastor, and pay one-half of the expense. The plan was carried out."

He very soon got "into politics." In Alabama, he was a member of the Constitutional Convention of that state, a member of Congress from one of its districts from 1869 to 1871, and a Presidential Elector, when General Grant was first elected President [in 1872.] In 1873 he removed to Atlanta, Georgia, where he resided for

24 years. For several years he was Clerk of the U. S. District Court, Atlanta. For 18 years he was at the head of the Republican Party in that state; and he was a delegate from Georgia to five National Republican Conventions for the nomination of President. As Dr. Roy, quoted above, also says, he was "honored by being burned in effigy along with General Lewis, the one-armed veteran, because he took the part of the General, who, as postmaster [of Atlanta] had appointed an educated, competent colored man to serve as clerk in the post-office." During Harrison's administration (1889—1893) Col. Buck was U. S. Marshal for the State of Georgia. After such a career of activity in behalf of the Republican Party, and in view of an intimate friendship with Hon. William McKinley, it is not strange that the latter, when elected President, should have offered Col. Buck the Japan Mission, which he accepted. He arrived here in June, 1897.

With his career in this country, most of our readers are sufficiently acquainted; but many of our readers abroad may not be so well posted. Dr. Roy's assurance, stated in the *Advance*, that "he would honor his country and comfort the missionaries," was well founded. His name is mentioned frequently, by those who are well informed, with those of Harris, Bingham and Hubbard, the most highly respected, most popular and most loved of the U. S. Ministers to Japan.

Col. Buck's popularity among his own nationals and the Japanese, as well as among other nationalities here, rests upon his kindly spirit, his courtesy and urbanity, and his sincerity and honesty. His kindness of heart has been manifested not merely in general ways, but in little things like the offer of his carriage to a bereaved widow for visits to the cemetery. He seems prone to think of just the right thing to do at the right time and in the right way.

He, for instance, was the only Foreign Minister who happened to think of such a gracious thing as to reciprocate the Emperor's Rescript concerning the treatment of foreigners under the new treaties. His instructions at that time to U. S. citizens about their duties under Japanese jurisdiction were most appropriate and appreciated by all. Moreover, his courtesy and urbanity are important qualifications in diplomatic dealings and social relations with so polite and courteous a people as the Japanese. Nor is he at all formal or stiffly dignified in social and official intercourse; but he is accessible and genial to all, without regard to distinctions of position or rank. And no less indispensable qualities are honesty and sincerity, which Col. Buck is acknowledged to possess, and on account of which he enjoys the confidence of all and is especially honored and respected by the Japanese.

But the pleasantest feature of Col. Buck's character is his attitude toward religious work. We do not know what are his own professions or religious affiliations; but we *do know* that he regularly and devoutly participates in the Sunday morning service in the Union Church, Tokyo. He believes (so he has said) that he should represent in Japan, not only the political and social, but also the religious, features of American civilization. He is in sympathy with Christian missionary effort, and shows his sympathy, not only in words, but in deeds; not merely in public defense of the frequently abused missionary, but also in practical assistance of mission work. He *has* comforted the missionaries, collectively and individually: so that, although we have no authority to speak for others, we feel sure that we know enough of the sentiment of the missionaries in Japan to be warranted in affirming that they most earnestly desire that Col. and Mrs. Buck will return from their furlough in America to remain long in the U. S. Legation.

VICTORIA REGINA.

ALTHOUGH this is not a subject that falls strictly within the scope of a magazine issued specifically "in the interest of Christian work in Japan," we can not refrain from a few comments upon a topic that is of such world-wide relation in a general way. The reign of Queen Victoria was one of so much importance in both duration and character as to affect directly or indirectly almost all quarters of the globe. And New Japan may certainly be said to have experienced in more ways than one the beneficent effects of such a long and good reign. It was, moreover, not merely that Victoria's reign was the longest in English history; but also that, during that period of almost 64 years, she was in full possession of all her faculties unimpaired. To few is it granted to live a good dozen years beyond the allotted three-score and ten; and to still fewer is it vouchsafed to enjoy to the last intellectual vigor. And, if Englishmen (and others, too,) delight to praise "good Queen Bess," they all have much more reason to honor "good Queen Victoria"; for more memorable in the annals, not only of England but also of the world, is the "Victorian Era" than the "Elizabethan Era." And it is quite interesting to note that three of England's greatest periods were those of three queens, (Elizabeth, Anne and Victoria); and the greatest of these is Victoria. What Tennyson wrote in 1851 concerning her remained true in 1901, after fifty years more of reigning:—

"She wrought her people lasting good;
Her court was pure; her life serene;

God gave her peace; her land
[reposed;

A thousand claims to reverence closed

In her as Mother, Wife, and Queen;
And statesmen at her council meet

Who knew the seasons when to take
Occasion by the hand, and make

The bounds of freedom wider yet
By shaping some august decree,
Which kept her throne unshaken

[still,
Broad-based upon her people's will,
And compass'd by the inviolate sea."

It is not only gratifying, but also encouraging, to observe what an impression her character has made upon the Japanese, as evidenced by the journalistic comments. Victoria certainly was a model of a Christian maiden, woman, wife, mother and queen.

JAPANESE LITERATURE.

(TOKYO PERIOD, 1869—1898)

[*European Influences*]

THE first half of the present century was a time of profound peace in Japan, during which the feudal system, established by Tokugawa Ieyasu, was in appearance as flourishing and efficient as ever; but indications were not altogether wanting that it was already tending to its downfall. The condition of the peasantry had become very unsatisfactory. They were grievously taxed and oppressed by the Daimyos, who competed with one another in pomp and magnificence, and to this end maintained large numbers of sinecure officials and idle retainers. The military organization was wholly effete, as some collisions with British and Russian men-of-war early in the century proved very clearly. The nation had become tired of over-government. The Shoguns, for want of general support, were obliged to relax their control over the Daimyos, the more powerful of whom began to assert their independence in a way which was fatal to the maintenance of the old feudal government.

The opening of Japan to foreign commerce in 1859 precipitated the inevitable struggle between the decrepit

Shogunate and its recalcitrant vassals. It resulted in 1867 in the complete downfall of the former, and the establishment of a new political organization, presided over by the Mikado, and supported by the chief advisers of the Daimyos who had been instrumental in restoring him to his rightful position in the State, so long usurped by the Shoguns.

These men, who combined political wisdom with ardent patriotism in no ordinary degree, built up on the ruins of the Shogunate the new system of government which Japan now enjoys. It is the most highly centralized and efficient that the country has ever known, and has raised it to an unparalleled height of power and prosperity, liberty and enlightenment.

A very large share in this result was due to the influence of Western ideas. With the fall of the Shogunate the moral, religious and political principles on which it was based became more or less discredited, and the nation turned to Europe for guidance. The great political change which has taken place produced no immediate results so far as literature was concerned. The reorganization of the constitution, the reform of the laws, the formation of an army and navy, the construction of roads, railways, lighthouses and telegraphs, and the establishment of a national system of education had first to be attended to. But the visible superiority of Europe in all such matters led to the study of European, and especially English, books as sources of practical knowledge.

* * * * *

The credit of being the first to recognize the advantages which a Japanese poet might derive from a study of European models belongs to Toyama Masakazu,* a Professor [later President] of the Imperial University, Yatabe Riokichi,* and Inouye Tetsujiro, whose joint publication, entitled *Shintaishisho*

*[Since deceased.—Editor.]

or "Poetry in New Form" (1882) marks an epoch in the history of poetry in Japan. It is a bold attempt to revolutionize the art. The writers ignore the Tanka altogether, and set an example of a kind of Naga-uta adapted to modern conditions. The old principle of the alternation of phrases of five and seven syllables is retained, the seven-syllable phrases, however, being usually put first. A decided improvement is the division into verses or stanzas of equal length. But it is chiefly in the language employed that the new style is distinguished from the old. Toyama and his colleagues, finding the ancient classical language unequal to the expression of the new ideas, and largely unintelligible to a modern public, frankly adopted the ordinary written language of the day which had hitherto been only used for popular poetry of the humblest pretensions. In their choice of themes, in the length of their poems, and in the general tone of thought, the influence of European models is plainly traceable.

Some experiments in rhymed verse by poets of the new school confirm the opinion already expressed of the unsuitableness of the Japanese language for this form of poetical ornament.

The *Shintaishisho* contains nineteen poems of no great length. Of these, only five are original, the remainder being translations from English poets. Bloomfield is represented by "The Soldier's Return," Campbell by "The Mariners of England," and Tennyson by "The Charge of the Light Brigade," of which two versions are given. The same compliment is paid to Gray's "Elegy" and Longfellow's "Psalm of Life." Shakespeare is represented by four extracts, and Charles Kingsley by his "Three Fishers."

The original poems include verses written before the colossal image of Buddha at Kamakura, an ode to the four seasons, and a war-song. Neither the original poems nor the translations

have striking merit in themselves, but they attracted a large measure of public attention, and gave rise to a lively controversy between the adherents of the old and the new styles.

* * * * *

Thirty years is far too short a time for the seed sown at the Revolution of 1869 to grow up and ripen literary fruit. We have seen that the intellectual movement to which Iyeyasu's establishment of the Yedo Shogunate led, did not reach its climax until a century later. No doubt things move more rapidly in the present day but it seems reasonable to believe that what we now witness is only the beginning of a new and important development.

The process of absorbing new ideas which has mainly occupied the Japanese nation during the last thirty years, is incomplete in one very important particular. Although much in European thought which is inseparable from Christianity has been freely adopted by Japan, the Christian religion itself has made comparatively little progress.

The writings of the Kamakura and two subsequent periods are penetrated with Buddhism, and those of the Yedo age with moral and religious ideas derived from China. Christianity has still to put its stamp on the literature of the Tokio period.

There are some considerations which tend to show that important results in this direction may be expected during the century which is nearly approaching us. The previous religious history of the nation has prepared Japan for the acceptance of a higher form of faith. Buddhism did not a little towards fostering ideals of holiness, humanity, and detachment from worldly things. Confucianism provided high, though it may be somewhat distorted, standards of morality, and a comparatively rational system of philosophy. Shinto taught a reverence for the Divine powers which created and govern the universe and man.

But none of the three sufficed by itself to meet the heart, soul and mind want of the Japanese nation. Can it be imagined that when a religion is presented to them which alone is adapted to satisfy far more completely all the cravings of their higher nature, the Japanese, with their eminently receptive minds, will fail in time to recognise its immense superiority? They have already accepted European philosophy and science. *It is simply inconceivable that the Christian religion should not follow.* Probably, as was the case with Buddhism, it will not be received without some modification. Their previous history suggests that this may take the direction of a more rationalistic form of Christian belief than that which prevails in Europe. The historian of the Japanese literature of the future will have more to say on this subject.—Aston's *History of Japanese Literature*.

OLD MARRIAGE CUSTOMS.

The other day an interesting marriage ceremony was celebrated in front of the Nikko Shrine, Nikko. The ceremony was quite in keeping with the august function marriage is, for it was very solemn, and what was far better, was not followed by the revelry into which the ceremony, especially in the country, often degenerates. The bridegroom was Kintaro Uyeno, a resident of Makabe, and the bride, Miss Matsu, a third daughter of Mr. Jihei Tsukada, of Maoka, both of which cities are situated not far from Nikko. On the day of the ceremony, the bridegroom and the bride, who had arrived separately with their middle-men, parents, best men, bridesmaids, and so on, repaired to the office of the shrine, where Mr. Sonoda, chief ministering officer of the shrine, received the parties, still kept strictly apart. Then Mr. Sonoda, followed by a number of his subordinates, led them to the hall of the

ceremony, where various Shinto rites were performed, one of which consisted in reading a sort of declaration announcing before the shrine the binding together of the parties in the ties of matrimony. Next the chief celebrant handed to the bridegroom and bride a copy each of Mr. Fukuzawa's comment on the "Code of Womanhood" (Onna Daigaku) and the same author's "New Code of Womanhood," together with a holy script issued by the office of the Shrine, after which the gentleman delivered a short address, bidding the parties abide by the precepts set forth in the volumes and to lead together a virtuous and happy domestic life. We have given this account somewhat at length because this is the only instance thus far in which this kind of marriage ceremony has been adopted. Mr. Sonoda says that after extensive researches into the old rites and ceremonies that prevailed formerly in our country, he has been firmly convinced that in ancient days wedding functions must have been held in front of shrines, and by their ministering servants, just as in the West they are held in church. With the view of reviving this old custom, he persuaded the parents of the couple above mentioned to set an example to others, and the result has been the performance of the ceremony, as above described. Mr. Sonoda's proposals ought to receive the careful attention of our people.

We published some weeks ago a short account of the marriage ceremony conducted at Nikko according to the ancient rite. About a week ago a similar ceremony is reported to have been performed in a certain village in Shizuoka-Ken. Though the principal was essentially the same, that is, though it was patriarchal, yet, as the ceremony was conducted in the house of the bridegroom, there was more or less difference between it and the ceremony carried out before the shrine of Nikko. First, a sort of altar on a

raised dais was constructed in one of the rooms of the house, and every thing was arranged according to the orthodox Shinto style. The ceremony was opened by the chief celebrant, a Shinto minister, who read a sort of declaration before the temporary tabernacle by way of informing the deity of what was going on. When the minister resumed his seat, the bridegroom advanced to the tabernacle, read his declaration, and offered a twig of the sacred tree to the altar. The bride next went through a similar ceremony, but she did not read any document. Then the offerings of *sake* and other things were placed on the altar, and the ceremonial cup of *sake* was offered by an assistant celebrant to the bridegroom, the same cup was next offered to the chief celebrant, and lastly to the bride. With the reading of an address by the chief celebrant and the closing of the tabernacle, the ceremony ended. The Marriage Law of the Imperial Household promulgated last spring was made use of to a certain extent in the drawing up of the ceremony.—*Japan Times*.

By way of relieving his aged mother of her uneasiness in connection with the attainment by him of his 41st year—a year which is considered in Japan as unlucky,—Mr. Keiroku Tsuzuki was to have made a pilgrimage to the Great Shrine of Ise on the 18th inst.—*Japan Times*.

The following is said to be a will by a drunkard of Oswego, N. Y.: "I leave to society a ruined character and wretched example. I leave to my parents as much sorrow as they can in their feeble state bear. I leave to my brothers and sisters as much shame and mortification as I could bring on them. I leave to my wife a broken heart—a life of shame. I leave to each of my children poverty, ignorance, a low character and a remembrance that their father filled a drunkard's grave."

Standard.

THE DOSHISHA SCHOOL AND ITS TWENTY-FIFTH ANNIVERSARY.

BY REV. J. D. DAVIS, D. D.

THE Doshisha has had a remarkable history. The hand of God was manifest in its founding, and His blessing has been with the school in its subsequent history.

On the 18th of July, 1864, Mr. Neesima, then a penniless and almost friendless young man of twenty-one years, embarked by stealth, at dead of night, on an American schooner bound for Shanghai. It was death at this time to leave Japan, but this intrepid young man braved the danger and endured the hardship necessary to work his passage, during nearly a year, around to Boston. He was kindly adopted by the Hon. Alpheus Hardy, a Christian merchant of Boston, and spent nearly nine years in the schools of New England. During the year 1872, he was with the Iwakura Embassy and visited with them nearly all the capitals of Europe.

In Oct., 1874, just before he returned to Japan, he made an appeal at the meeting of the Board, at Rutland, Vt., for money to found a Christian school, and \$5000 was pledged on the spot, and placed in the hands of the American Board in trust.

In December, 1874, Mr. Neesima landed in Japan, and nearly a year later, Nov. 29, 1875, the Dōshisha school was opened in a rented building in Kyōto. There were eight pupils and two teachers.

The first six years were years of great trial and difficulty. The opposition of the Kyōto Fu, and especially of the Buddhist priests, was very great. During the ninth year of the school, Mr. Neesima began to lay plans to broaden the Dōshisha school into a university. A public meeting was held in the spring of 1884, in a public hall in Kyōto, and in May, a printed appeal for the university was issued.

On the 10th of Nov., 1888, another appeal for the university was published simultaneously in twenty of the leading papers in Japan. Over thirty thousand *yen* were contributed by prominent Japanese during this year for the proposed university.

A brief Constitution was adopted at an early day, which placed the property in the hands of the trustees and pledged them to its use for the maintenance of Christian schools. It also provided that "Money sent to the school by foreign friends shall be expended under the direction of the foreign teachers, or other representatives of the donors, after consultation with the President and the teachers of each school, respectively."

In 1888, a new Constitution was adopted, and after its approval by the Mission and the American Board, the financial management was placed in the hands of the Japanese Board of Trustees.

This Constitution, by its unchangeable articles, made Christianity the foundation of the moral education of the school in all its departments, and made the trustees promise to observe the principles of the Constitution when they entered upon their duties.

The school reached the zenith of its prosperity, so far as numbers went, in 1889 and 1890. Nearly seven hundred young men were gathered in its halls. About two hundred young women were gathered in the Girls' School and the Training School for Nurses. Permanent brick and stone buildings were erected, and in 1889, Hon. J. N. Harris of New London, Conn., pledged \$100,000 for the Department of Science, which was opened in September of the next year.

The following year, Mrs. Byron W. Clarke gave \$11,500 for a Theological Hall, in memory of her son, and some smaller gifts were also received.

President Neesima died January 23, 1890, an irreparable loss to the

school. Its decline may be said to date from that time.

Up to this time, the school had been doing a grand work for Christ and for Japan. The following is a brief mention of the results of the school, during the first seventeen years. There had been graduated from the English Theological course forty-five men, and from the Vernacular Theological Course, sixty-five men, one hundred and ten in all, in Theology. Two hundred and sixteen men had been graduated from the Collegiate Course, and there were less than fifteen who had not made a profession of Christianity. Nearly two thousand other young men had left the school before graduation, and about twenty men had taken a shorter course in Theology, and were engaged in preaching.

It is not necessary to speak in detail here of the decline of the school from 1891 onward, nor of the unavailing efforts of the Deputation sent to Japan by the American Board, in 1895, to gain such assurances as would restore confidence in the school among its friends in the United States. The result was, that, from the beginning of 1897, the school received no aid from the American Board, either in teachers or in money. Neither is it necessary to dwell upon the change of the Constitution, in February, 1893, and the troubles growing out of that. It is sufficient here to state that near the close of 1898, the old Board of Trustees resigned in a body, and on Feb. 18, 1899, the new Board of Trustees met in Tokyo, and one of the first acts of the new Board was to rescind the action of the year before and restore the old Constitution. It also unanimously adopted a resolution stating that "while it is invested with the title to the properties of the institution and charged with its management, it holds all the properties of the Company in trust to carry out the wishes and purposes of the founders, in accordance with the



THE DOSHISHA :

CHAPEL, SCIENCE HALL, THEOLOGICAL HALL, DORMITORIES AND CAMPUS.

unchangeable provisions of the Constitution."

They also declared that their understanding of the Christianity "which is to form the basis of the moral teaching in all departments of the Doshisha, under the unchangeable principles of the Constitution, is that body of living and fundamental Christian Principles believed and accepted by the great Christian Churches of the world."

Later, the Hon. S. Saibara, M. P., was elected President of the Board of Directors, and Mr. T. Hirotsu was made the Principal of the school.

In April, 1900, the Middle School was discontinued and an Academic course of five years was established, with higher courses in Science, Literature and Philosophy. In Sept. last, a Theological Department was opened with Rev. G. E. Albrecht, D. D., as Dean.

The school is firmly re-established on its original Christian foundation, and strong efforts are being made to restore its original spirit. This will, however, take time and patience. There were very few Christians in the school when the new Board of Directors took charge of it, and very few students in the higher classes. There are, during this term, nearly one hundred and fifty young men in the Academic department, about twenty in the higher departments, and seventeen in the Theological Department. There are over sixty girls in the Girls' School.

The Twenty-Fifth Anniversary of the founding of the school was celebrated Nov. 28th. Dr. Learned and one of the city pastors spoke at the largely attended prayer meeting in the forenoon, and Messrs. Hirotsu, Pettee, Shimomura, Niwa, Yuasa and Davis at the large meeting in the afternoon. This meeting was largely attended by the alumni and friends of the school, and a spirit of hopefulness and devotion pervaded it.

Twenty-nine years ago, a little company of two teachers and eight scholars

gathered in a rented room, and bowing before God, each one prayed to Him with crying and tears, feeling that we had only God to rely upon in the midst of the opposition about us, and thus the school was started. There are now five substantial buildings of brick and stone, with thirteen dormitories, besides the Girls' School. Four thousand six hundred and eleven students have entered the school during these twenty five years. Of these, nine hundred and thirty six have been graduated. Of these graduates, one hundred and forty seven are engaged in teaching; ninety five are preaching the Gospel; seventy eight, graduates of the Training School for Nurses, are engaged as Nurses; nineteen are engaged on newspapers; thirty four are in banks; one hundred and forty eight are in mercantile business; sixteen are artisans; twenty eight are officials; one hundred and two, graduates of the Girls School, are in homes of their own, most of them centers of Christian homes; fifty seven are dead; and the others are in various occupations. About three thousand and four hundred have left the school before graduation; and very many of these are engaged in useful Christian work as preachers, teachers, etc.

The Doshisha looks forward into the second quarter century of its history with great courage and hope. The disaffection toward the school, on the part of a few, on account of the troubles of two years ago, is dying out, and the Kumi-ai churches are rallying to its support. The rapidly increasing Christian constituency of the school, and the fact that the higher schools in Japan cannot receive more than one third of the graduates of the government Middle Schools, give great ground for hope that, with its restored Christian spirit and purpose, the Doshisha will speedily regain its former numbers and position as a center of Christian light and knowledge in Japan.

ONE OF THE PROBLEMS OF NEW JAPAN.

The Rev. William Elliot Griffiths, writing in the New York *Christian Work*, says:—The Japanese at this end of the century is as much frightened about the law of Malthus as was his grandfather in the early fifties at the armada of Perry. New conditions proceeding from world contact have utterly abolished the old Japan of exclusion and inclusion. A half century ago Dai Nippon was like Jericho of Joshua's day, "none went out and none came in." Under centuries of repression the nation was like a seed planted between bricks, or a live squash inclosed in bands of iron. Population could not increase, for this meant starvation. The burden of much of the old reading literature of reform was "economize and eschew luxury," while still the peasantry groaned. The colonies of Heterae—great barricaded settlements of public women near every large municipality, forming almost cities by themselves—the many legal impediments to marriage, the iron-like rigidity of the sumptuary laws and hindrances to change of abode or occupation, the prevalence of infanticide, the almost universal destruction of maimed or malformed infants, tell why and how population remained stationary for a century.

Since 1868 the old checks have all been removed. Sumptuary laws are abolished. The army, the navy, the courts, the schools, lives of industrial competition, and advancement and enterprise of every sort invite the native into the race for dollars and to the multiplication of his kind, for life seems worth living now. The old pessimism of Buddhism, which declared existence an evil, is jeered at in mockery. Instead of a stationary population, we have one increasing at the rate of half a million a year. It is no wonder, then, that the population

of Japan is shifting from the country to the city, that foodstuffs are increasing in price, and that the gorged land is finding relief through emigration. Already there are in Hawaii 40,000, in Korea 12,000, in the United States 10,000 Japanese. In the Philippines, China, Mexico, South America, Australia, India, there are colonies of Japanese, with many scattered dwellers in Europe. In the ports of Asia, from Tokyo to Suez, looms the shadow of Japanese good and evil, male and female. Already we read in French, Dutch, and English books that the question asked concerning the emigrant Japanese is, "What shall we do with them?" or, "How shall we get rid of them?" Already our own statesmen or politicians are looking ominously at the new shiploads coming into the Klondike, in Vancouver and in California, the Philippines, and in Hawaii. In the spring of 1900 their numbers bordered on a myriad.

Shall Japan solve her problem by war or peace? Having a larger and finer navy, with better sailors than Russia, and with an army of veterans, shall she strike quickly before Russia finishes her railway? Shall she seize Korea, and win China and her market by an alliance that will put China's millions to school in modern methods of civilization and war? The opportunity seems tempting, for the Japanese are naturally the best of sailors and fighters; have mental initiative, and see into the roots of things; while the Chinese, unable to apprehend Occidentalism by immediate vision, can see and assimilate when taught by Japanese. Surely there is a more excellent way. Let Japan beware of the drastic nostrums of militarism for her ailments, nor try to hatch her eggs of hope in the furnace of war. Let, rather, time and the healing of natural growth be depended upon. Better religion and morality, less divorce (now one to every three marriages), more science in reclaiming the soil,

larger means of communication, a more thorough assimilation of what is basic in western civilization, cultivation of friendship with all nations, less insularism and Chauvinism, are what is needed. Quality rather than quantity of humanity is the goal, yes, even to the conquest of climates, physically, and the mastery and embodiment of the world's noblest thought and culture, spiritually. Man is not yet too prolific, nor is the fertility of the earth as yet known or tried.

Japan Mail.

TO THE PROTESTANT MISSIONARIES IN JAPAN.

DEAR BRETHREN:—

You will remember that at the Missionary Conference in October last the missionaries present accepted the invitation of the Evangelical Alliance of Japan to co-operate in the great 20th Century Evangelistic effort which the latter had in contemplation. Ten missionaries were appointed to represent the missionary body in carrying out the proposed co-operation. Only the two who reside in Tokyo have been in position to take part in the preliminary steps, but these two have met regularly with the Executive Committee appointed by the Alliance to take charge of the work, and have also consulted freely with other missionaries in Tokyo with regard to the plans, etc. It is expected that the other members of the Conference's Committee, i. e., those living in other parts of Japan, will act with the Japanese brethren in planning and executing the movement in their respective districts. In this way it is thought that the intentions of the Conference in the appointment of this committee of ten will be carried out.

The general plans and methods which have been agreed upon by the General Committee in Tokyo, of which Committee the two missionaries are full members, has now been published and a translation is printed in the

Taikyo Dendo, a copy of which you will doubtless receive. As the carrying out of such an undertaking involves expense, and since the General Committee understood the action of the Missionary Conference to be a pledge of coöperation with hand and purse as well as with sympathy and prayer, we have deferred making an appeal to the missionaries for funds until an estimate of the amount needed could be made. The original estimate of the Alliance was 5,000 *yen* and above. After the Missionary Conference voted to co-operate, the Executive Committee drew up plans on the basis of about 30,000 *yen*. After full discussion of this plan in the General Committee, however, 10,000 *yen* was fixed upon as the sum which could and ought to be spent in the 20th Century Movement. Of this sum one half is to be undertaken by the Japanese churches, and the Missionary Body is requested to contribute an equal sum, or 5,000 *yen*. You are hereby asked, therefore, to take this matter into immediate consideration and to report to the Executive Committee, or its treasurers, in Tokyo at the earliest practicable moment.

Taking the whole number of Protestant missionaries in Japan at 700, if all should contribute on an average say *Yen* 7.50 each, we would have something over the required amount. It is not necessary that the whole sum be forwarded at once, though it is hoped that those who can do so will send part of their subscriptions soon.

It is probable that some missions will make appropriations to this work as missions, while others will prefer to make it a matter of individual contributions. In either case, it is important that the Central Executive Committee should be informed as soon as possible as to how many missions or individuals intend to contribute. As this is a matter which vitally affects the success of the movement, we would urge every one who intends to help in this great work to notify us at once by postal

card or otherwise as to the amount and probable date of his contribution ; or in case of contributions by missions, let the Secretaries of such missions report to us as soon as they can secure action by the missions.

It is requested that the contributions of the missionaries be divided equally between the General Committee and the District Committees. Thus one

half of the money given by missionaries will be expended in their immediate districts and one half for the country at large.

The contributions should be sent to Rev. H. Shimanuki, Seinen Kwai Kwan, Mitoshiro Cho, Kanda ku, Tokyo, or to Rev. B. C. Haworth, No. 6, Tsukiji, Tokyo.

By Order Executive Committee.



W. C. T. U. Department.

Conducted by Mrs. COROLYN E. DAVIDSON.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted ; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

“ ‘The happiest place I know of is the Harvest Home of Old Mother National.’

Frances E. Willard.

“It was with these words that Frances Willard opened her annual address at the Buffalo Convention in 1897, adding, ‘Every face smiles on every other, and all voices are kind, while each one’s glance is upward as if the hills of hope were sighted, fair and beautiful on the horizon’s rim.’ As we assemble here this morning, at the crossing of the centuries, these words come to us as a precious memory, as an inspiring prophecy.”

The above words, from the first quotation of Miss Willard, down, were spoken by Mrs. L. M. N. Stevens, President of the National W. C. T. U. of the United States, in her address at the twenty seventh Annual Convention held in Washington, D. C., Nov. 30th—Dec. 7th, 1900. It was the express-

ed wish of Miss Willard that the Convention nearest the dawning of the twentieth century, should be held in Washington, and the hearty invitation that came from Washington temperance friends last year enabled Miss Willard’s wish to be fulfilled.

The address of Mrs. Stevens—too lengthy to be included here—was full of interesting, encouraging thoughts, showing what has been accomplished by the W. C. T. U. organization during the years since its establishment. The first executive meeting of the society met in Washington in 1881, and during the nineteen years since that meeting, the membership of the National W. C. T. U. has increased eightfold and the departments of work from twenty-six to thirty-six, and

these all built upon the foundation principles of purity, total abstinence and prohibition. Then, there was only one police matron in the country; now, in many cities, that office is well established and well filled; the experience of these matrons is, that seven-eighths of the women and children who are brought to the police station are victims of the alcohol habit and the liquor traffic. Then, temperance was not systematically taught in the Sunday schools. Now, there are quarterly temperance lessons as a part of the International lesson system, and a compulsory temperance educational law exists in every state save two, and in the territories and in the District of Columbia.

Mrs. Stevens spoke strongly of the necessity of "righting" the atrocious conditions in the Philippines, saying: "We are told on reliable authority that there are in the Philippines about two hundred canteens where liquor is sold and about four hundred American saloons, the principal support of which comes from the American soldiers now in the Philippines. Of the sixty thousand American soldiers who have been in the hospitals, one of the chief surgeons declared that fifteen thousand of these cases were caused directly by drink."

One of the affiliated interests of the Nat. W. C. T. U.—The Frances E. Willard Temperance Hospital in Chicago—is proving that disease can be successfully treated without the use of alcohol. Among the corps of physicians practicing in this hospital, are several who have not entirely given up the use of alcohol in their general practice, but who are pledged to use none in their work in the hospital; and it is encouraging to know how they meet the exigences of all kinds without its use in any form, and one of them lately admitted that, after all, there are remedies at command that are vastly better than alcohol. The speaker concluded by saying: "May all those

upon whom devolves the work at the present time go forward into the new century with unfaltering faith, and may we exemplify more and more in our lives the hope that hopeth all things and the love that never faileth; and at the close of the next century may we all look down from the hills of paradise on a country redeemed from the curse of strong drink."

Owing to the absence or illness of some of the temperance workers of the Tokyo W. C. T. U., not much aggressive work has been carried on by them since sometime before the holidays, but preparations are being made by Mr. Miyama for a ten days' campaign in the capital, especially to instruct the women, and it is hoped much permanent good may result. For the past week or two he has been speaking to the Mission Schools of Tokyo and Yokohama.

Jan. 14th, a most successful meeting was held in Omiya at the foot of Mt. Fuji. It is a manufacturing village of about eleven thousand inhabitants. Mr. Ogawa, Evangelist of the Japan Methodist church, has done grand work there during his five years' residence, and all ascribed the success of the meeting of the 14th to his patient, humble, unceasing labors. An audience of over two thousand, half of which were women, were assembled when the meeting was opened at 6:30 P. M.; several hundred persons were unable to gain admittance. Mr. Ogawa presided, and in his opening remarks requested that there be quiet and no smoking. The speakers were Rev's. Miyama and Ebina and Mrs. Large. From the opening until the close at 10 P. M., the closest attention was given and not even one pipe was smoked; at the close, some one sent in fifty *sen* toward the expenses, as a thank offering for benefit received. That is the way we like to see gratitude take hold of people, for we know it is sincere when it opens the purse. Our brother

Miyama, warmed by the zeal of the promoters of the meeting, the large audience and the eager attention of the listeners, spoke with more than his usual earnestness. Long may he be spared to the Temperance Cause.

Many will regret to hear that, on account of the ill health of her daughter, Mrs. Large is obliged to return to America for a short time. She leaves the last of February, but hopes to be back here again by next October. While absent, her address will be care Mrs. Stewart, Palmerston, Ontario, Canada. As will be seen by the following report given by Mrs. Large of the Florence Crittenton Home, it has been removed to "Okubo," near Tsunobazu. The services of Mrs. Kawahara, the former matron, have been again secured, and she now has the home in charge. One girl sent there in December by the kindness of foreign ladies in Sendai, was at first restive, but seems now contented in learning knitting, sewing and whatever else may be taught her. Fortunately, one of the girls who ran away on Oct. 22nd is back again in the Home, working contentedly, helping the matron in many ways, and, so far, supplying the place of a second woman in caring for the house whenever the matron is away for a short time on necessary business in connection with the Home.

FLORENCE CRITTENTON
HOME OF LOVE AND
MERCY.

We have thought it best in view of the fact that we have resigned the charge of the Home to give a short account of the work of the two years of our service.

Following the decision made by the Committee, *no money has been expended for the purchase of girls*; but one, who had been a *licensed prostitute*, has been in the Home during this period. She was purchased by a

missionary who had known her in earlier days.

Eighteen have entered the Home. Five are now out at service and doing well. One, for twelve years a *geisha*, has entered the Nurses' Training Association, where she is making a good record. Three, after careful investigation, thought not to be subjects for training, were returned to their friends.

Another, first a student in a Bible School, and a professing Christian—(not supported from the funds) was dropped in the summer, as her influence on the others was bad, and she gave little indication of any *real* desire to do right.

A little girl, sold for a *geisha*, and supported by a friend in America, was given to the care of her mother for a time, in the hope that she would appreciate her opportunities and be more obedient when permitted to return. When the autumn came, mother and child had disappeared, and their whereabouts were not known.

The daughter of a blind woman, rescued by Miss Phelps from a *geisha* life, ran away to her guardian on Sept. 12th, who sent her to her mother a few days later. She had run away on several occasions when in the Hongo orphanage, and her case seemed hopeless.

Kawahara San, the matron secured in Nov., 1898, for family reasons was compelled to leave in April of this year. Miss Hirose supplied her place for a month; my own personal Assistant, Miss Kurimoto, for three months. Mrs. Furuya was secured in June, and proved herself capable in many ways, but was recalled home to be married. She left Nov. 15th.

In March, 1899, the sum of almost one thousand yen was received from Mr. Charles Crittenton to meet the debt on the Okubo property and toward buildings. According to requirements, this money cannot be used, unless the property is held in the names of a foreign Committee. As yet this has

not been done, and the money remains in the bank drawing interest. Later on Mr. Crittenton promised toward the current expenses for the year *yen* four hundred; half of this amount has been received and has gone toward rent and matron's salary.

The average monthly expenditure has been *yen one hundred*. Kind friends in Yokohama have supported two girls, a friend in America a third, an English gentleman a fourth. The women of the A. B. C. F. M. have raised the amount for a half year. Mrs. A. C. Borden gave full support for one, while the members of the For. Aux. and interested friends have met the rest.

By bread-making, laundry, sewing, knitting, etc., the girls have been able to add their mite toward the income, while from those out at service a small monthly return has come to the Home.

This has been *the hardest* work we have ever had to do. We have been conscious that our methods and ways of dealing with the girls were not always approved of; we have felt that *character building* was the object of the work, something that would help them to stand against the storms of temptation, and for this we have labored. Others with greater wisdom and better methods might have done more; but *we were all* there was to be had, in a time of need. What do we think now after two years of experience?

The work is a needed work, but we are persuaded that until there is a foreigner free to give *all* her time to it, living in the Home, and associated with her an educated, refined, heart-Christian Japanese matron, one who can lead, help and hold such as come to the Home, it cannot be a success. We have been hampered, too, by lack of proper buildings and appliances for carrying on the work. These girls *do not want to do manual* work. Mrs. Yajima put it well, when she said:

"If they can sit behind a desk and study *only*, they will be satisfied to stay," but this will not make *character*.

Oct 21st, there were six in the Home. The next morning two had fled. One to find once more a friend of brothel days, with a view to marriage; the other was weary of her daily tasks, and claimed her benefactor had deceived her; she was promised a fine school where she could study only; and to *think* of "going" is enough. A young girl, supported by her parents, was taken home on the advice of a physician who felt her sin was caused by physical reasons for which she needed medical treatment.

Of the three remaining, one has gone to work at the *Eiwa Jo Gakko*; another will return to Mrs. A. C. Borden's care; the third, if faithful until the end of the year, will be helped until she can enter to train as a nurse.

There is little but moral quicksand upon which to build in this class, be they prostitute or not. There is no *sin in wrong doing*; the sin is in being found out, and the *sinner* is the one who *discovers* the wrong doing! How they try us! What patience, firmness and love are needed!

The Standing Committee of the Home met on the 17th and appointed a Committee of four, two Japanese and two foreigners, to arrange for the taking of the work back to Okubo and the selection of a matron who will reside there. Now that the brothel doors are thrown wide open, and hundreds of girls are stepping out, there is a great work to be done rescuing these, ere they drift out of reach.

Funds are still needed, and the workers must look to all interested for help. The Treasurer of our Foreign Auxiliary, Mrs. A. C. Borden, will be glad to receive contributions.

Respectfully yours,

Eliza Spencer Large.

Mission Notes.

AMER. BOARD MISSION.

(From *Mission News*.)

STEPS TOWARD SELF-SUPPORT.

"A letter to churches co-operating with the American Board" was printed, in an English translation, in the October issue of *Mission News*. Probably each of the twelve stations has presented the letter to the people it is aiding, so that each of the fifty-two groups of Christians with whom we are associated has by this time considered the question of what it can do. Some of the cheering responses are as follows:—

In O..... one good woman on hearing the matter presented, at once took her envelope, erased a 3, wrote in its stead a 4, and put in forty *sen* instead of her usual thirty.

In I..... a deacon presented this matter and the need of raising the pastor's salary at the same time. The people responded heartily, deciding to increase the salary by 'increasing their own monthly gifts from seven to twelve *yen*. Technically, this does not relieve the mission. But really it does relieve it by doing what otherwise the mission would have needed to do.

The brethren of A..... have just written that from January, 1901, they wish their aid decreased by five *yen*.

The S..... church expects to become self-supporting in 1901. It now has six *yen* aid, having had sixteen *yen* till May last.

* * * *

At the meeting of the Home Missionary Society, held in connection with

the recent General Conference, a request was presented from a number of Kumiai Christians, representing eight families residing in Hakodate, for the opening of work in that city. The writers promised in behalf of the community not less than *yen* 20.00 each month in support of the proposed enterprise. It is said that the Society's Standing Committee has decided to undertake the work and hopes to secure the services of the Rev. Mr. Ninomiya of Matsuyama as the acting pastor of the contemplated church.

METH. EPIS. MISSION.

(From *Tulings*).

THE Conference was not held in one of our churches, but at the newly erected Gospel Hall in Kamakura, through the kind offices of Mr. and Mrs. Miyama, to whose hospitality we were much indebted, as they provided entertainment for the Conference at cost, and besides spread a fine feast for us one evening in their own home. Mr. Miyama is doing a great work as Gospel Temperance Evangelist.

A word as to this Gospel Hall will not be out of place. Kamakura is one of the historical centers of Japan, and though few traces of the great capital that was founded there more than seven hundred years ago remain to testify of its quondam glory, yet such as are existent make it one of the "sights" of Japan, and its beautiful situation by the sea, closely encircled by picturesque hills, makes it increasingly a place of summer resort for the people of the neighboring cities of Yokohama and Tokyo. Here is situat-

ed also the Normal School of Kanagawa Prefecture.

To establish a center for work among the young men who frequent the place, especially in the summer, some friends who had bought a parcel of ground for summer homes donated a portion of it to this enterprise, and by Mr. Miyama's persistent efforts the Yokohama District Conference at its session last year appointed a committee to take the matter in hand. A small additional portion of land was purchased, which was necessary to protect the building from too close proximity of undesirable neighbors and give it a frontage on the street, and an unpretentious but suitable building was erected. In it the Conference members were lodged and the sessions were held. We are confidently expecting this place to become a strong center of Christian influence and blessing. Summer gatherings of various kinds will be held here and, as far as possible, regular services on the Lord's Day. Mrs. Miyama has a flourishing Sunday-school, but Mr. Miyama's work takes him away so much that regular preaching services cannot be arranged for as yet.

Many friends have added to the generous contribution for land, but there still remains a—to such an enterprise—heavy incumbrance of debt. Mr. Miyama, after giving much time and money, has, though he can ill afford it, loaned 100 *yen* without interest, and another friend has loaned twice that amount on the same conditions, while there are smaller amounts and one loan of 100 *yen* at a high rate of interest, so that the debt approximates 509 *yen* (\$ 260 gold) on property that has cost about twice that amount, not including the value of the original gift of land. May we not ask all friends to help us in these straits. Our Japanese brethren are doing well; the Mission has no financial connection with the effort; and of course there is no local constituency in Kamakura as yet. Our hope is that it will prove a

blessing to the community where it is located, as well as a nucleus of a broader work that may develop into a Japanese Northfield or Lake Geneva.

G. F. Draper.

OUR WORK IN LOO CHOO.

By MISS J. M. GHEER.

The Loo Choo Islands, now a part of the Japanese Empire under the name of Okinawa Ken, are reached by several lines of steamers running from Japan proper. One line has steamers running from Kobe to Formosa which, both going and returning, touch at Kagoshima, the most southern port in Kyushu, and at one or two ports in Loo Choo. The voyage from Kagoshima to Naha, the first port of Loo Choo, requires from thirty-six to forty-eight hours, a stop of several hours generally being made at Oshima, an island about half way between.

Naha is a busy little city on the shore of a beautiful bay. The streets are narrow; and the homes of the people, except those of the very poor, are built within a court surrounded by walls from six to ten feet high, so that one passing along the streets goes between walls which rise on each side several feet above his head, and gets only an occasional glimpse thro' some open gateway of the homes within. The Japanese government has established good schools here, as well as at Shiuri, the ancient capital only a few miles away; also a hospital, post and telegraph offices, &c. In fact the government seems to be doing all it can do for the best interests of the people, who appear to be a simple-hearted, kindly folk, easy to approach.

The women are the "business men" of the islands and are bright and quick and seem to possess considerable force and strength of character.

The religious teachings and beliefs are very indefinite. The soul is believed to be in a conscious state of existence after the death of the body, and may

linger near and know all that is done by those with whom it was associated while in the body; may even direct affairs that need supervision. Some of the customs remind one of old Jewish customs and ceremonies. Mourners are hired for the dead, and follow the body to the tomb, wailing as if heart-broken over the loss of a loved one. I saw the funeral of a wealthy man with thirty of these mourners, each supported by two other persons, one on each side, upon whom they leaned heavily, as if so prostrated with grief they could scarcely walk,—their whole appearance that of one in the perfect abandonment of some overwhelming sorrow. The tombs are hewn out of a rock or hill-side, walled up inside, and the opening or door closed with a stone set up against it.

Another ceremony which they observe twice a year is the killing of an animal, it may be one of the Jewish detested swine or some other animal, then with its blood staining a rope stretched over the door or gateway of their dwellings. They could not tell me the meaning of it, but said it had come down to them from long ago. Does it come from the Passover of the Jews?

The work of our Society among the women of Loo Choo was begun in 1894 and seems full of promise. At the time of my visit in June of this year, I spent three weeks there, and was greatly pleased with what I saw. Our Bible Woman now in charge, Miss Kurihara, has a school for girls who come to her every evening from six to nine o'clock. They are busy during the day and can come only at night, but every evening they are there, busy, eager, bright, industrious and anxious to learn. Ages range from about ten to twenty-five years. They study Chinese, Japanese, with Arithmetic and some other branches. Lessons done, they have a Christian song or two, a lesson from the Bible and prayer before they go home; several of their

number remain a little longer to clean the room and put everything in order after the others are gone. I counted nearly fifty pupils present different evenings during my stay, and Miss Kurihara writes that more have come, and others desire to enter, but she has not room to receive them, and a larger house is needed if the work is to increase. The furniture and simple running expenses of the school are provided for by the Christians there, who are very anxious to have this school. Several of the girls have become Christians, others are studying the religion of the Bible, and we hope for greater results in the future.

In addition to this work, Miss Kurihara helps as she can in church work and visiting in the homes. If a man guest is announced in a Loo Choo home, the women disappear, so that the pastor has little opportunity of teaching them the Gospel. This makes it more necessary that a woman be sent them. These homes are accessible to our women. While there, I was invited with Miss Kurihara to a number of them, and the welcome we received was so cordial and sincere that the visits were a pleasure, even tho' our conversation was very limited. Many of the natives, however, especially the younger people, speak Japanese. One man, the father of one of the school girls, sent us a very polite request to come to his home. When we went he said he had heard Mr. Nagano, the former pastor, preach a few times and was studying the Bible, but could not understand the meaning of the cross, and asked us to explain it to him. There are many waiting for some one to teach them the Gospel.

Our present pastor, Mr. Murai, who was appointed by the last Conference to Loo Choo, is a whole-souled man and a true Christian, and makes a worthy successor to Mr. Nagano, the first M. E. pastor to that charge. Let us pray for these workers, who are in a sense missionaries, and like our-

selves, separated from home and the friends of their early years. They have a language to learn that is foreign to them, and manners and customs that are new. They have difficulties, trials and discouragements to meet, and no one who understands or cares near them but God.

CHURCH MISS. SOCIETY.

(From *C. M. S. Quarterly*.)

REV. J. B. BRANDRAM.

JUST before going to press, we have received the news of the sudden home-call of our very dear friend and fellow missionary, Mr. Brandram, of Kumamoto. He had come to Tokyo for the General Conference, and gave a ten-minutes' address, as arranged, on "The Evangelization of Japan in this Generation," at one of the last meetings. He then gave signs of being overwrought, and said how that "ten minutes" had been haunting him for days. But none of us thought how really overdone he must have been. He returned to Kumamoto, and early in December went to Osaka to attend the wedding of the Japanese pastor of Kumamoto. After he returned, Bishop Evington paid a visit to Kumamoto, and on the 15th sat talking with him by his study fire about the future of the work in Kumamoto, Mr. Brandram being about to leave for England on furlough. The next day he showed signs of being over-wrought, and during that week, was unable to sleep, and began to act strangely. On Saturday, the 22nd, he became so ill and violent that Mr. Hind was sent for from Kokura, and after an anxious Sunday he took him into Nagasaki. His mind had quite given way, and Dr. Bowie said, that the only thing was to send him to Hongkong, as soon as possible, where he could be put under special treatment. Passage was arranged for him on the "Nippon Maru" steam-

ship, which sailed on Saturday, 29th. He seemed weaker, and went cheerfully, carried on a stretcher, to the ship, accompanied by Mr. Fuller and Mr. Hind. He was much quieter on Sunday morning and recognized the photos of his wife and children, but on Sunday afternoon nature rapidly gave way, and he passed into rest at about 3 o'clock. His body was taken ashore at Shanghai, where he was buried on New Year's day.

Bishop Evington writes:—"To me it is the loss of a dear friend and affectionate fellow-worker. The Y. M. C. A. of Kyushu has lost an earnest co-labourer, and the C. M. S. one of its worthiest men."

Our very deepest sympathies go out to Mrs. Brandram and his four little boys, who have so suddenly and under such sad circumstances lost a most tender and affectionate husband and father. He was always brimming over with love and fun, and was constantly speaking to us of the sayings and doings of his boys, of whom he was so proud. It is impossible to write now of how much we shall miss him from the "Japan Mission; we will in some measure comfort ourselves with the recollection that our Lord, whom he loved, has taken him, a little while before, to where He is re-forming the little band of English workers. He sent with messages of love to the people of Japan, in the place that is called "with the Lord," whom He will bring with Him when He comes. Yes, that band is growing, Bishop Poole is there, and Bishop Bickersteth, and Archdeacon Warren, and Archdeacon Maundrell, and Edmonds, and several of the sisters, a goodly band of saints to welcome those who come after, or to come with Him when He appears to call us all to the Glory, so that we may all be "ever with the Lord."

W. B. Buncombe.

THE OUTLOOK.

So far as one can judge, the record of the year 1900 is one of steady progress in all ways. Statistics will not come to hand for another month, but I shall be surprised if they do not substantiate the impressions obtained from travelling about the country, and from observing the signs of the times. One at least of our most experienced clergy says that, in a quarter of a century, he has never known a time when things looked more hopeful and encouraging than now;—not of course for the sudden access of great masses but for sound progress. Among the indications are the following:

1. The sense of hope and encouragement among the missionaries stationed at places far apart and out of connexion with each other.

2. Far easier access to students than of late years. Where the teachers formerly tried to keep their pupils away from us, they now invite us to speak on *moral* subjects—they cannot do more—in their schools, and many of them come with large numbers of the boys to our preaching places, where they know that we shall speak without reserve of Jesus Christ. Even Normal Schools which were most antagonistic, and whose pupils are all boarders, state paid, and under strict control, come to us freely. Two Higher Normal School pupils have lately been confirmed in St. Paul's, Tokyo. At Nagano, a number of Normal School pupils come to the Church for an instruction provided for students, and come in their uniform right opposite the window of their school. Till this year it was made practically impossible for them to come to us.

3. Mission schools, at all events where continued on the same footing as before, are more popular than ever. Even those which have suddenly thrown up their relation to the state seem to be less injured than one might have expected. What I have supposed all

along has become more and more manifest; viz: that the Government means to give Christian teaching as free a hand as is possible, consistently, (1) with retaining power promptly to stop anything which is thought dangerous to peace and order, and (2) with not exposing itself to charges of favouritism.

4. As the public conscience is awakening to the need of better marriage law and customs, so it has almost suddenly awakened to the iniquity of any person being bound by contract to an immoral life, or detained in it against her will. Judicial decisions have pronounced for freedom as the true interpretation of the law; and departmental orders are giving effect to these decisions without even the need of fresh legislation. All the best of the press is on that side, and there is no popular movement, beyond the trade and a few roughs, on the other side, though the change amounts almost to a social revolution, and from the point of view of police control and of local finance, and of some other things, the probable inconveniences are obvious enough.

Yet all this is in face of very serious drawbacks which might have been expected to act unfavourably. Thus the political interest of the time both at home and abroad has been very great for the Japanese—at home through the coming into force of the foreign treaties, and abroad through the Chinese complications, either of which causes might easily have so occupied the public mind as to divert people from active interest in religious matters, and quite conceivably might have made the nation eager to assert all that was Japanese against all that was foreign. Also the fact, so sadly manifest, and so freely spoken of in their papers, that in some departments Christianity has failed to produce any tangible results. For when conquering side by side with the Japanese, the soldiers of at least two so-called Christian countries in cruelty, in lust and in

greed have disgraced their profession, and utterly disgusted their Japanese allies. This might well have led them to say that Christianity, however good as a theory of moral life, effective now and then in *individual* cases, has no Power behind it such as it claims, and is useless to a *nation*. Some agnostics and Buddhists do say this in the Japanese periodicals, and if, as appears, it is not materially throwing back either the high officials of the Government, or the mass of the people from their favourable disposition towards Christian teaching, this is a matter for profound thankfulness.

The estimation in which Japanese Christians are held may be illustrated by the application of a Nobleman (not a Christian) to a missionary to find him a Japanese Christian to be governess for his adopted, motherless daughter.

W. Awdry, Bishop.

A SHORT TRIP TO THE KURILE ISLANDS.

It has long been my wish to visit these islands, which are part of my extensive parish, but, chiefly owing to my furlough coming so soon after my taking up residence in Kushiro, I have never been able hitherto to accomplish my desire. However, by God's goodness, I have been able this summer to pay a flying visit to the two nearest and largest of the numerous islands in this group—the Japanese call them "Chishima," which means "Thousand Islands." During several months of the year they are ice girt, so that no communication can be carried on and supplies have to be stored beforehand. There is telegraphic communication, although that is not perfected and is liable to be cut by the ice also, as it is at present. So that for about a third of the year the inhabitants are virtually prisoners, and, as there is little to do, live a life like the ants in winter. I left Kushiro by boat on August 11th,

and was due in Nemuro in good time for Morning Service the day after (Sunday), but the perpetual fog which pervades this coast in summer delayed us for thirty-six hours, and I had to content myself with a Sunday on board and did not get to Nemuro till the afternoon of Monday,—to find alas! that the steamer for the islands had left that very morning, and as it is the only one that goes and has to make a trip elsewhere in between, it might be ten days (or even more, if there was the usual fog) before it would be going again. That was not a very cheerful look-out for the start, but blessed is it when we can look up and know that all is planned by an all-wise Father, and that if we are on His service, we can leave all the arrangements in His hands. I think missionary work in this country—and especially in this island—is as good a training in that way as one could wish for, although sometimes it is hard to flesh and blood.

Yet, as it happened, God did lead in a wonderful way. The nearest island is called Kunashiri—most of the names in the Hokkaido are of Ainu origin—and the chief place on it is called Tomari. Though the usual steamer calls in there, there is also now a small steam-launch which makes the crossing of twenty-three miles about every other day for mail purposes, but passengers are also taken, so the next day, as it was going over, the catechist and I went by it. The sea was beautifully calm and the journey was done in four hours, so that we got there by noon. The catechist had, by my directions, paid two visits here previously and had got to know one or two of the leading men, but had not had any public preaching, as the woman who kept the hotel was a strong Buddhist—a rare thing here—and refused the use of the rooms for such. That afternoon we simply went to call on those he knew, but most had gone somewhere or other. However, we found one man at home, and while there another came in, to

whom of course we were introduced. We found that both of these had heard something of Christianity—in fact, owned Testaments, and the one whose house we were in pulled his out from his bookcase, where no doubt it had lain for some time untouched. That evening it rained hard, so it was just as well we had not arranged for a preaching, and nobody came to see us. The next morning we went for a walk and gave away a good many tracts to houses by the way. I had urged the catechist to have another try for a preaching, and this time he was successful—I think because the landlady was away. At any rate, it was the Hand of God, and so we put up some notices. Then we called on the clerk at the Law Office, and had a long talk there. He too had heard a good deal, but was a queer mixture and declared he had a religion of his own, but refused to say what that was. He said he could not come to our preaching; but he could not stay away, and there he was. We had a very good number and they listened well. We had intended returning the next day, but the launch did not come, so we were in for another twenty four hours, and in that time calls were exchanged and tracts given away. The next day we left and got back to Nemuro for the weekly Prayer Meeting. Thus ended my visit to that island.

Now we wished to get to the next island, which is larger and has the Capital of the whole group—it is called Etorop, and the Capital Shana. And although I began to fear my available time would not allow of it, God willed otherwise. The steamer returned on the Sunday and, instead of going off next on the other trip, as usual, was going back at once to that very island. So we recognized in this the good hand of our God upon us and took passage therewith. By the grace of God I was also able to spend the Sunday with the Christians—which was an answer to prayer—and in the morning we had the Holy Communion; in the evening

we united with the Baptists for a preaching. Monday was too foggy for the boat to go, but we got off early on Tuesday and had a wonderfully clear passage—quite exceptional, the captain said. Unfortunately, I had not time to stay off till the next trip, which might mean an interval of ten days, so had to make the return journey in the same boat. But it called at the two places of importance, and stayed a few hours at each. We had hoped to be able to have a preaching in the capital, which the boat generally visits last; but this time the captain changed the order and went to this, the further port, first; so that it was morning when we got there and we were to leave again in the afternoon. However, we were able not only to see the place, but also to look up the only Christian we have there. He is a young fellow and very shy, but I hope will let his light shine brightly. We also heard casually there were probably some other Christians, but were not able to see them. So many in these out-of-the-way places hide their light altogether and few around know of their profession. We went round the place, which is not large, and gave away tracts and gospels, and then had to get on board again. I may say that, although none of our workers have ever visited this island, an American lady [Mrs. H. E. Carpenter] of the Baptist Mission did so a few years back, and falling ill there spent a little time in that place. She came to Nemuro with her husband in the eighties, and within a year he died and is buried there; so even now she spends a good time of the year there. I believe a catechist also worked there for a short time, but there is no real sign of the work now. Probably the place is too far away and the population too fleeting—I fear also the character of the people too bad.

The other place we touched at was Rubetsu—a smaller one and less important. It was late in the afternoon

and we were to wait till midnight ; so we hoped the Lord would give us an opportunity for witnessing here. We went to the chief inn, and they gave us not only some food, but also permission to have a preaching ; so out went the notices, and I also walked all round the place as a living advertisement, giving away what tracts I had and inviting the people. We had a fair number, though more children and fewer adults than I should have liked to have seen. But it was a novelty, and perhaps they fought shy. However, we thanked God for the opportunity, and we know it is never in vain. We left at midnight and had another exceptional passage back to Nemuro—again in time for the Prayer Meeting, and to thank God for His goodness. The next day we went over to visit one of our Christians and his wife, who have a very lonely life in a lighthouse about 17 miles away. He went from the one in Kushiro only a few months ago ; but he has not only tried to throw out the light of the lamp, but also that of the truth, and I had the pleasure of admitting as catechumens the other man at work there and his wife. Oh that all our Christians were as willing to shine thus for the Light of the world ! We should then see the Kingdom coming more quickly in Japan ; but this is, I think, just where they fail. D. M. Lang.

THE LATE DR. GORDON.

IN the withdrawal from his work by divine providence of a fellow laborer like the Rev. Dr. M. L. Gordon, we would not forget that there are different points of view from which it may be considered. There is on the one hand, the sense of loss caused by his removal from our common work, its trials, triumphs, perplexities and plannings for further successes. When we regard it from this point of view, we feel, and feel deeply, that we have lost in him a most valuable member, a

patient, considerate co-laborer, prudent counsellor, and inspiring personal force, and a most helpful factor in all our Missionary movements. With his sorely bereaved family, Mission, and Board we desire to express our most heart-felt sympathy, commending them to "the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort," and to the sustaining power of that Gospel which Dr. Gordon so loved to preach.

We recognize, too, another side to this death, in the fact that it seems to complete and set before us a life in the flesh so lived by the guidance of the Holy Spirit as to leave us grounds for gratitude and lessons of helpfulness. We are grateful to God that He gave him to our work for more than twenty-eight years, a period covering times in which such a man was so much needed here. We are grateful too for the qualities of his Christian character that should constantly speak to us. We recognize in him a sturdy conscientiousness in all details of work worthy of our imitation.

There was conscientiousness manifested in seeking a growing equipment for his work, whether in the routine of language study and the study of the people amongst whom he labored, earnest effort to keep abreast of the movements of the age that he might be a workman that "needeth not to be ashamed," and with it all the maintenance of a deep Spirituality and passion "for Christ and for His Church." In dealing with fellow laborers of the Japanese Church, he showed a spirit of patience and charitable consideration which was in keeping with "the mind of the Master." We would recall too the Spirit of catholicity which dominated his whole life, some of the fruits of which we reap in the feeling of Christian fellowship and co-operation that prevails in our midst.

J. D. Davis. } Committee.
A. D. Hail. }

[From the Central Missionary Association.]

THE PRESENT CHRISTIAN FORCES OF JAPAN.

IN our last issue we made brief mention of an English pamphlet by Rev. S. L. Gulick, of Matsuyama. Its full title is "The Christian Forces of Japan at the Beginning of the Twentieth Century," and it was originally written as a chapter for a forthcoming book by Rev. M. D. Grant, Ph. D., on "Christendom at the Beginning of the Twentieth Century." It is, by-the-way, rather significant that Japan, within 50 years from her opening, is counted as one of the nations of "Christendom." Mr. Gulick's pamphlet, printed by the Meth. Pub. House, Tokyo, and for sale at 25 *sen* per copy, is instructive and inspiring. It contains a great deal of valuable information collated from various sources, and ought to be thoughtfully read by every one interested in the spread of Christianity in this Empire. The pamphlet is a very appropriate present to one's friends in the home land or to English-reading Japanese.

The general scope of Mr. Gulick's pamphlet is indicated by this introductory paragraph:—

"In the following pages it is our purpose not merely to catalogue the missionary work, the native churches, pastors, workers, Christians, etc, now to be found in Japan, but it is rather to study the nature and extent of the forces tending to make Japan a Christian land. Such a study demands a preliminary consideration of the nature and extent of the influence still exerted by the old religions. We shall then pass on to a detailed statement of the forces working more or less directly for the Christianization of Japan."

In the consideration of the old religions, it is pointed out that, "as a formal religion, Shintoism has largely passed away"; and that Imperial Apotheosis is both its strength and its weakness. Buddhism is shown to be weak, because it fails to lay proper

emphasis on intelligence and personal morality. And, although, judging from the number of adherents, we may say that Japan is a Buddhist land, yet it is also clear that the present social order and system of thought and life are derived from extra-Buddhist sources. The influence of Confucianism, in its Japanese form of Bushido, which formerly made Japan practically a Confucian state, has been on the wane since the Restoration and has almost entirely disappeared under the constitutional régime. "Since then the present social order is largely controlled by the sentiment of reverence for the Emperor as divine. Japan may be called Shinto, but neither Buddhist nor Confucian." Imperial Apotheosis, however, is considered only "a transient principle," while Constitutionalism is affirmed to possess "superior power" in the making of New Japan.

"Of what religion, now, is Constitutionalism the product? When we consider that it rests on the two fundamental assumptions, (1) that each individual human being is of inherent and inestimable worth entirely apart from all accidents of birth and social rank and accordingly has certain inalienable rights, and (2) that the rule of reason should be universal in the State, we realize that Constitutionalism ultimately rests on the Christian system of ideas and practices. So far then as Japan bases her laws and legal and other practices on the principles of Constitutionalism, she is clearly neither Shintō, nor Buddhist nor Confucian, but Christian. Now a careful survey of the actual practices of New Japan will convince any candid student that Japan is thoroughly committed to Constitutionalism, and that, in many important respects, she deserves the title of Christian as truly as any of the nations of the West. In her political, military, naval, judicial, scientific, educational, industrial, commercial, and diplomatic relations, conceptions and practices, Japan is in line with

the more advanced people of the Occident. Japan has become an integral part of Christendom, and is no longer to be reckoned as a heathen nation, notwithstanding the fact that millions do not yet recognize it, and would perhaps vigorously deny it, and notwithstanding the further fact that many millions of her people are still worshipping Buddhist and Shintō deities, which are either mental abstractions or deified men. Notwithstanding the polytheism and superstitions of millions of individuals, the intellectual frame-work of the State and the determinative characteristics of the entire social order are Christian in substance and origin, although not yet recognized by the people.

"This brief study of the fundamental social and political principles of Shinto, Buddhism, Confucianism and Christianity, and a comparison of these principles with the actual practices, conceptions and ideals now dominant in Japan, proves beyond question the truth of the proposition here made that, if the nature of New Japan is to be designated by the religion which now gives it its formative principles, Japan must be called Christian. If this is true, then it is manifest that the power of the old religions long to hold or mould the life even of individuals has passed away. The ignorant millions, being behind the times and unable to grasp the real significance of Japan's modern transformation, are still more or less bound by the old and traditional religions; but their bondage is rapidly breaking. Popular education is making the old religious forms and conceptions unacceptable to the rising generation. Active Christian preaching is dispelling long prevalent misunderstandings, and is commending to those who must reject the old religions because of their puerilities and superstitions a superior religion which satisfies at once the head and the heart of the educated and the morally serious minded.

Universal practice of the principles of individual worth, individual rights, and individual responsibility is fast dispelling what remains of the distinctive features and practices of the old religions."

Mr. Gulick then passes on to the forces working more directly for the Christianization of Japan, and names as the most potent these two principles: "the universal rule of reason in the State"; and "the inherent and inestimable worth of man, as man." He writes:—

"Look for a moment at the first principle. The supreme rule of reason as a recognized principle of national as well as of individual life, may for a season lead to fluctuations and aberrations, but in the long run it can only lead to the acceptance of the Supreme, the only perfect Reason in the Universe, to the rule of God. Without seeing the final issue, Japan has thus entered on the road which will finally and necessarily lead her to accept Monotheism with all its corollaries, for both the State and the individual.

"Similarly in regard to the principle of the inherent worth of the individual, regardless of social rank. Once adopted as a fundamental principle of a social order, the ground of that worth must be sought and justified, or else the principle itself will be abandoned. If, therefore, Japan adheres to her newly adopted principle of Constitutionalism, she will necessarily work back to its logical presuppositions, the chief of which is the divine descent of all men, with the accompanying doctrines of the divine Fatherhood and the universal brotherhood of mankind.

"These principles, then, of Japan's new social order, are powerful forces working directly, though not yet so recognized, for the Christianization of Japan. They are not only embodied in the constitution and the laws of the land, but they are now widely recognized and practiced by the people.

The direct way in which they work for the Christianization of Japan may not be easily observed by a superficial observer, and may possibly be doubted by many a Christian worker and even missionary. They are, nevertheless, forces of cardinal importance, working with rapidly increasing effectiveness for the thorough Christianization of this Far Eastern people.

"The right of private judgment and of religious liberty are two important corollaries of the Christian principle of individual worth. These are fully recognized in Japan, legally and popularly. There is practically no persecution to-day in Japan. Personal moral responsibility is another corollary. Individual choice determines individual character. From being highly communal, the new social order has become highly individualistic. As in no previous age of Japanese history, every man is left to determine his own place in life, his own education, his own profession or occupation, the degree of his own education, his own religion and his own moral character. This fact accounts at once for the rapidly growing immorality of New Japan, and for the equally rapid development among all serious minded men of the belief that Japan is in need of a new religion; and this regardless of the fact that they make no pretense of believing one themselves.

"Now it is manifest to him who will give the matter careful thought that only an individualistic religion can meet the moral demands of an individualistic age. Only that religion which appeals to the individual sinner, commanding him to repent from his sins, and to believe on and accept for himself the Lord of truth and righteousness, regardless of what his neighbors may be doing or thinking, a religion, therefore, which calls on every man to decide for himself his own moral nature and eternal destiny by a prompt and decided moral choice, at the same time providing him with

high ideals, powerful religious sanctions and adequate spiritual power, only such a religion can cope with the moral looseness of an age that gives to each man complete freedom to decide all things for himself. Christianity is the only existing individualistic religion, in this sense. The individualistic nature of the social order now regnant in Japan, therefore, is a mighty factor working for the Christianization of Japan.

"The above mentioned factors, however, are wholly insufficient by themselves to make Japan a fully Christian nation. Japan may be conceived as having a Christian framework for her social order, without the Christian heart to suffuse it with life. To make Japan truly Christian we must have in addition, the active, persistent and wide-spread propagation of the gospel of Christ, securing in time the personal acceptance of Christ as Savior by the millions. We now proceed to study those positive forces working directly and consciously for the Christianization of Japan. In doing so, we must consider many details of missionary work and its results in the formation of churches, schools, a Christian literature, benevolent enterprises, and moral and social reforms."

Mr. Gulick then proceeds, in a very instructive manner, to point out in detail the positive Christian forces at work here, and discusses them both numerically and influentially. In this survey, he does not ignore the work of the Roman and the Greek Churches. His figures and facts, his information and inferences, are valuable and encouraging.

Finally, the author treats in a very interesting way forces which work more or less indirectly for the Christianization of Japan. Under this head, he includes the English language and literature, political and commercial movements, the demand for a higher business morality, the demands for

higher social morality, the secular press, the development of higher standards in public opinion, and the Sabbath as a purely civil measure. And he naturally believes that, in spite of temporary reactions, "the Japanese will accept Christianity as the religion of their country and of their homes."

VERBECK OF JAPAN.*

THE long-expected biography of Rev. G. F. Verbeck, D. D., has at last appeared in Japan after some delay, and proves to be, as expected, an important contribution to the bibliography of Japan. It is published by Fleming H. Revell Company, of Chicago, New York and Toronto, and is for sale by the Methodist Publishing House, Tokyo, at \$1.25 (2.50 yen). It contains 365 pages with 14 illustrations, including several portraits of Dr. Verbeck. The cover, moreover, is appropriately ornamented with a design of the decoration of the third class of the Order of the Rising Sun, which the Emperor conferred on Dr. Verbeck in 1877. The mechanical execution of the book is not above criticism, as there are several signs of haste,—such misprints as "Kazokii Sakka" (p. 291) for "Kazoku Gakko"; "Ogiu" on one page and "Ogin" on another; and misplaced or omitted or extra commas,—all indicating careless proof reading. There are also a few places that bear evidence of careless or hasty composition. But these mistakes are only on the surface; the intrinsic value of the work can not be questioned. The biographer is the well-known Rev. W. E. Griffis, D. D., who was probably selected, not only for his general knowledge of "things Japanese," but also for his intimate ac-

quaintance with Dr. Verbeck. And this personal element is sufficient justification for what would otherwise seem like intrusion of self in several places like the chapter on "The Biographer in Tokyo." But the personality of Dr. Verbeck is made manifest throughout the book, and commands our admiration. He was a scholar, a civil engineer, a teacher, a preacher, a translator, nay a statesman, of the highest order. He was a man of wisdom, tact and piety—broad-minded—an all-round scholar—a devout Christian. He was a man of three countries, but without nationality; and he was truly one of the makers of New Japan. His biography by Dr. Griffis should be read by every one who is in the least interested in Japan and the Japanese.

The Students' Y. M. C. A. Union has just issued the following publications:—

Report of the Conference of the World's Student Christian Federation at Versailles. This contains a frontispiece illustration, and includes addresses by John R. Mott, Pres. Y. Honda and Dr. Karl Fries, as well as valuable reports as to the results and prospects of student Christian work in all lands. Price, 60 sen.

"The Essentials of Christianity" (*Kirisutokyo no Yosei*), by Prof. Geo. T. Ladd, D. D., LL. D. This is a very strong and lucid address, peculiarly adapted for sale or presentation to students. Price: English, 8 sen each, 75 sen per doz.; Japanese, 5 sen each, 50 sen per doz. Orders may sent to Y. M. C. A. Hall, Kanda, Tokyo.

The death of Mr. Yukichi Fukuzawa has removed one of the most prominent and influential men of Modern Japan. In our next issue we shall publish a biographical sketch and portrait of this "grand old man" of Japan.

* Verbeck of Japan, a Citizen of No Country: A Life Story of Foundation Work Inaugurated by Guido Fridolin Verbeck. By William Elliot Griffis. Illus., 12mo, pp. 376. F. H. Revell Co. \$1.25.

NOTES.

We must apologize for overlooking a mistake in punctuating "LL. D." in the title on page 35.

Friends of Temperance:—We are planning for the New Century's work of our National Temperance League. During the past four years the Rev. K. Miyama has been employed as our Temperance Evangelist for Japan. Many speak in the highest terms of Mr. Miyama's labours. His work is undenominational and interdenominational. The friends of Temperance, both Japanese and foreign, have stood nobly by us and helped us to keep Mr. Miyama in the field. We want to continue him. It would be a great loss to our cause to give him up. Including his salary and travelling expenses, it requires about 60 *yen* per month.

In view of the established reputation Mr. Miyama has won by his Temperance work throughout Japan, and to avoid the uncertainty coincident with a new call every year for donations for his support, it was decided by the Board of Control, at its Quarterly Meeting, held January 13th, to make an appeal for a Three-year Guarantee Fund; *i.e.*, for a fixed offering, payable annually for three years. If possible, we would like to have donations sent in, not later than October of each year.

We, therefore, sincerely and earnestly request all interested in Temperance Reform to become subscribers to this Guarantee Fund. Please confer with Rev. Julius Soper, Aoyama, Tokyo, not later than the middle of February, 1901.

Japanese friends have agreed to raise one-third of this Guarantee Fund.

We remain, yours for God, Home and Country, Taro Ando, Sho Nemoto, (Mrs.) E. S. Large, Henry Topping, Julius Soper, Committee.

"My Japan" is the subject of an article by Poultney Bigelow in the Jan. *Harper's Magazine*.

Hon Sho Nemoto, who was the author of the Anti-Tobacco Bill passed last year by the Imperial Diet, has just introduced into the House of Representatives a bill to prohibit the sale of liquor to minors. It is said to have good prospects.

There seems to be some confusion in regard to the number of General Conferences of Missionaries which have been held in Japan. The first General Conference was held in Yokohama, Sept. 20th to 25th, 1872. The second General Conference was held in Osaka, April 16th to Apr. 21st., 1883. The third General Conference was held in Tokyo, Oct. 24th to Oct. 31, 1900. Besides these, there was a *delegate* Convention of missionaries held in Tokyo, on the 10th and 13th of May, 1878. The basis of representation in that Convention was as follows: "Each Mission is to send at least one delegate, but any Mission having more than three members and not more than seven is entitled to two delegates; more than seven and not more than eleven, to three, and so on." Twenty-one delegates from nine different Missions were present, although about as many more missionaries, not delegates, attended some of the sessions, and took part in the discussions. There were one hundred and four Prot. missionaries in Japan at this time, not including wives. The business of this Convention was with reference to the translation of the Old Testament and the appointment of a Permanent Committee with reference to the conservation of the text and the publication of the Old and New Testaments.

J. D. D.

Mr. Yashichi Kimishima of Hisawamura, in Minami-Aizu-gori, Fukushima-ken, has a most wonderful cherry tree in his garden. It blooms three times a year, the first blossoming taking place unerringly on the *Hachijuhachiya* (the 88th day from the New Year's day of the lunar calendar), when the farmers in the vicinity know it to be the time for sowing their seeds. Then it flowers for twenty days commencing on the "mid-summer day." Lastly it may be seen in full bloom toward the end of every October, when the local people know that the first snowfall of the season is close at hand.

Here is an interesting story told of a septuagenarian named Hozayemon Cho, Takase-mura, Ita-gori, Oita-ken, whose far-sighted and self-denying resolution, which the old man has not failed to act up to, furnishes a good example for youthful smokers to profit from. When this person was twenty years old, he registered a silent vow that he would totally abstain from smoking; and since then he deposited at interest a sum of three *yen* every year. These savings, which were carried on with strict punctuality, increased to 69.39 *yen* ten years after, that is, when he was 30 years old, and to 274.470 *yen* when forty, to 911.417 *yen* when fifty, 2,852.992 *yen* when sixty, and 8,012.352 *yen* at the present moment—a fair fruit of constant self-denial of a half century. With these cool thousands, he has recently purchased a beautifully situated estate as a home for spending the rest of his life in with comfort and ease.—*Japan Times*.

PERSONALS.

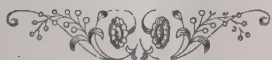
Miss C. T. Penrod of the A. C. C. Mission, returned to America Jan. 23, by the "Nippon Maru" on a furlough which was slightly hastened by ill health. Her address is Merom, Indiana.

Misses Kelly and Settlemyer, (Pres.), of Kyoto, have gone home on furlough.

Rev. and Mrs. Emberson and Rev. and Mrs. Prudham, new (Can. Meth.) missionaries, are stationed, respectively, at Shizuoka and Nagano.

Miss M. G. Griffiths, (Meth. Epis.), has returned from furlough and will remain at Nagoya until Conference.

There have been many changes in the Church Missionary Society ranks in Japan, as we learn from the *C.M.S. Quarterly*:—Misses Julius and Peacocke, of Tokyo, have gone home on furlough, and their places have been occupied, temporarily at least, by Miss King-Wilkinson, of Matsuye, and Miss Barnes, of Hanchow, China. Miss G. A. Reid is a new missionary for Tokyo. Rev. and Mrs. J. M. Baldwin have returned from furlough to Toyohashi. The Misses Brownlow and Hamilton, of Osaka, have gone home in broken health; but Rev. H. Warren and family, Mr. Hamond, and Misses Tristram, Fugill, Bosanquet and Fox have returned to their various fields in the Osaka Jurisdiction; and Revs. S. Heaslett and G. W. Rawlings and Miss Mackie are new missionaries for that section. Miss Joynt, of Hanchow, and Mr. Turner, of W. China, have been temporarily helping where needed. Miss Sells has returned to Fukuoka after furlough, and Miss Freeth has left there for vacation; the latter was accompanied by Miss Stevenson, formerly of Fukuoka. Mr. Brandram's place at Kumamoto is taken by Mr. S. Painter, of Nobeoka. Rev. A. F. King, of St. Andrews Mission, Tokyo, has returned from furlough.



The S. S. "Gaelic," which arrived at Yokohama on Feb. 6, brought among its passengers Bishop S. C. Partridge and daughter, (Amer. Epis.), of Kyoto; Mr. and Mrs. Gilbert Bowles, for the Friend Mission, Tokyo; and Mr. and Mrs. Joseph Cosand, formerly Friend Mission, now United Brethren Mission, Tokyo. Mrs. Bowles was formerly Miss Pickett.

The Indiana state convention assembled on December 8, cabled greetings to their representative on the foreign field, Mr. V. W. Helm of Tokio, "Indiana Greetings, Mizpah." A letter from Mr. Helm to the convention was read at one of the evening sessions.

Intercollegian.

The S. S. "Sachsen," which left Yokohama on Feb. 9, carried away Mrs. and Miss Terry, mother and sister of Prof. Terry, of the Imperial University; Mrs. W. Silver Hall and three children, of 9 Tsukiji, Tokyo; and Miss Margot Von Follet, daughter of Mrs. Lloyd, 52 Tsukiji, Tokyo.

DEATH.

At Chicago on Dec. 21, 1900, Miss Florence A. Duffield, of the Amer. Bapt. Miss. Union. Miss Duffield came to Japan in 1892, and served in mission work in Chofu, Himeji and Osaka until 1899, when she returned home on furlough. She was expecting to return soon to the work here, in which she had always been very actively employed. She will be greatly missed, not only by her own mission, but also by many other friends.

Tokyo Missionary Conference Minutes: The Committee on publication of minutes, would call attention to the offer made at Conference *i.e.*, that at the price of 1.75 for cloth and 2.00 for half leather the money was to be paid before publication. The Report will be ready some time in April and the Committee will be obliged if subscriptions are paid in now.

Send same to J. L. Cowen, Ginza, Tokyo.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39 Nichome, Fujimi Cho, Kojimachi, Tokyo.

PUBLISHER:—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

IN Japan, one year postpaid yen 2.00
single copies " yen .20
ABROAD, one year " . . . 4s. or \$1.00
single copies " . . . 6d. or \$.15
Back volumes, bound in silk, yen 2.25 or \$1.25

Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

TABLE OF CONTENTS.

FRONT-PIECE--H. E. Col. A. E. Buck.	
H. E. COL. ALFRED E. BUCK, L L D.	35
VICTORIA REGINA	37
JAPANESE LITERATURE	38
OLD MARRIAGE CUSTOMS	40
THE DOSHISHA SCHOOL AND ITS TWENTY-FIFTH ANNIVERSARY (ILLUSTRATED).—	
By Rev. J. D. Davis, D. D.	41
ONE OF THE PROBLEMS OF NEW JAPAN—	
By Rev. W. E. Griffiths, D. D.	44
TO THE PROTESTANT MISSIONARIES IN JAPAN	45
WORLD'S W. C. T. U.—Conducted by Mrs. Carolyn E. Davidson.	46
MISSION NOTES	50
THE PRESENT CHRISTIAN FORCES OF JAPAN.	58
VERBECK OF JAPAN.	61
NOTES.	62
PERSONALS.	63



By permission of *Japan Times*.

MR. YUKICHI FUKUZAWA.

The Japan Evangelist.

Vol. VIII.

MARCH, 1901.

No. 3.

YUKICHI FUKUZAWA.

IN the death of Mr. Yukichi Fukuzawa on Feb. 3, Japan lost one of her most illustrious and influential men of the present era. He was a very earnest advocate of progress on all lines and was undoubtedly one of the most prominent of the makers of New Japan. It is, perhaps, not necessary to go into the details of his personal life: it is sufficient to give only an outline of his career and to write more fully concerning his work and influence.

He was born in 1834 "of a poor *samurai* family in one of the middle class clans of Kyushiu." He was always an earnest student and early conceived an ardent love for Occidental learning. At the age of 21 he went to Nagasaki, later he moved to Osaka, and in 1858 he reached Yedo, where he opened a school, which was "the nucleus of the present Keio-gijiku." In 1860 he made a short visit to America; the following year he again visited the West; and in 1866 he made a third trip abroad. He was, for a short time, a translator in the service of the Shogunate: but, after that, though he might have been Minister of Education and have obtained other official positions, he deliberately kept out of political life. He also resolutely declined any titled rank of nominal nobility and preferred to be known as "the great commoner." He was most frequently called the Sage of Mita (his home was in the Mita district of Tokyo); and he was some times given the appellation of "the grand old man

of Japan," because, in some points, he was like Gladstone.

He was an "educator" in several senses of that word. As the founder of one of the foremost institutions of the Empire, he taught and inspired hundreds of youth who afterwards played important parts in the development of New Japan. "It was in this school and under the eye of its great master that the art of public speaking was first practised; in fact, the Japanese word for a public speech (*enzetsu*), now so generally used, was coined by Mr. Fukuzawa himself." That school has been called "the principal nursery of Japan's new thinkers and workers": its graduates have distinguished themselves in all departments of life. We are, therefore, warranted in stating that, as a teacher, Mr. Fukuzawa was a great educator.

In 1882 he founded the *Jiji Shimpō*, which, in both name and character, is the Japanese counterpart of the *Times* in both London and New York. This newspaper is recognized to be a strong and fair journal, independent and fearless; and has always wielded a powerful influence in favor of progressive ideas. Therefore, we may also say that Mr. Fukuzawa, as an editor, was a great educator.

He was also a very voluminous writer for the press and for publishers. "His editorials were always elevating and inspiring" and written in "the simple, clear and forcible style of which he was past master." The women of Japan have reason to be especially grateful to Mr. Fukuzawa for his efforts to eman-

cipate them from the restraints of the old fashioned code of morality. In this effort, he was not only destructive in his "Criticisms of Kaibara's Great Learning for Women," but also constructive in his own "New Learning for Women." He made a special study of social and moral questions and wrote vigorously in favor of needed reforms. It is, therefore, true that, as an essayist, Mr. Fukuzawa was a great educator.

But he was even more than these. "It is noticeable that his pure and blameless life elicits as much praise at the hands of his journalistic biographers as his scholarship or his extraordinary mental endowments." He was not a professing Christian, but he was known to be more or less favorable to Christianity. His moral principles and teachings were of a very high order and were somewhat affected by Christian ideas. Wayland's "Moral Science" is one of the books he and his pupils were studying in Yedo on the very day when, in another part of that city, the troops of the Shogun and of the Emperor were engaged in battle. Some have asserted, and others have denied, that he was utilitarian. At any rate, we are warranted in affirming that Mr. Fukuzawa, as a moralist, was a great educator.

The funeral manifested, by the great number of mourners, the general esteem in which Mr. Fukuzawa was held, and, by its simplicity, illustrated the character of his life. The Emperor and the Empress presented the bereaved family with 1,000 *yen*; and the House of Representatives passed a special vote of condolence.

MEDITATIONS ON FUKUZAWA'S DEATH.

(BY A JAPANESE.)

'I have known two great men of our educational world. They, being by no means stars of secondary magnitude, enlightened it with their benignant rays. One of them was Dr. Neeshima, late president of the Doshisha; and the other, Mr. Fukuzawa, for whose death we now mourn. They were men different from each other in learning, temperament and character. The former did much for the individual refinement of the people, while the latter did no less for the civilization of the empire. The one was a devout Christian. The other was a stout rationalist. If the Christian excelled in virtue, the rationalist was renowned for his wisdom. In the one, we admire the man rather than his deeds: in the other, we admire the deeds rather than the doer. Each was no doubt great in his own way. I dare not say which was greater, but I dare say both were greater than what we supposed them to be. Yet none would deny that they hardly had any thing in common between them. However much they were alike in trying to promote the welfare of the nation, they were most unlike in their ideas and sentiments. In their character and attributes also they were different. But in one thing they were supremely alike—and that one thing was their exalted pride.

Pride! Was Dr. Neeshima proud? A man of whom it had been said, "to gild gold is not possible"! Was Mr. Fukuzawa proud? A man who humbled himself to nothing, declaring that "men are but worms"? Was he not a sincere advocate of equality and a "despiser of rank"? Yes, it was his pride that made Dr. Neeshima gold. It was also Mr. Fukuzawa's pride that made him what he was. In short, their pride was their greatness, and without it, half of their greatness, this

kind of pride, not coming out of their inner souls, would only make them ridiculous. The jack-daw in borrowed feathers could never pass for a peacock. But such pride in such natures was glorious.

Read on pages 29 and 30 of Dr. Davis's "Life of Neeshima" and judge whether he did not have pride. There he tells the Japanese embassy, consisting of such august personages as Iwakura, Okubo, Kido, Ito, and Tanaka, that he would be commanded by none; but "that, if they would send him an invitation to come and meet them as a friend, he would come." And the poor outlaw, while "death hung over his head," at last met the highest dignitaries of the empire on equal terms! Was he not proud? It was Diogenes meeting Alexander.

Date Goro Muneoki, one of my father's intimate friends, told me a few years ago, the following incident about Mr. Fukuzawa. In the early years of *Meiji*, Kido and Okubo thought it wise and appropriate to employ him in the government service, and proposed to him a high rank and remunerative office, to all which Fukuzawa turned deaf ears. But being informed that the Emperor was graciously disposed toward him and it might be his high pleasure to sanction their proposal, he made a confession which otherwise would have never escaped his lips. He said: "I lost my father in my babyhood. I owe much to my mother for nurture and education. One day in autumn, she called me to her side and thus addressed me:—'When I calmly observe all the signs and omens of the time, I see clearly the inevitableness of a great revolution—yes, it is coming! My dear son, be wise to recede from the approaching whirlpool and abandon all hopes of *shikan* (political preferment). I could not fully realize the truth at the time, but lo! so it was! I learned a good lesson, and asked her humble pardon. I placed my *kami-*

shimo and swords before her eyes, and pledged my word of honour that I should never serve another government as an official." Upon this, Kido and Okubo decided to make a remuneration for his good offices towards the welfare of Japan, by sending him a considerable sum of money out of the Treasury. But Fukuzawa refused to receive it saying;—"I am obliged to you for your sincere regard for me, but I cannot accept the money. I expect very many of our brethren to do hereafter what I am now doing. If you reward my services with a sum out of the treasury, why, you ought to do the same for those who come, hereafter. Could the limited resources of the Treasury stand such a draft, would it be wise to do so?" In the end, they could not make him accept either. Date Goro told me much more about it, but I omit the rest here. Is it not enough to show that Mr. Fukuzawa had pride of an exalted type?

In short, it is out of the question that either Dr. Neeshima or Mr. Fukuzawa ever made either gold or rank his idol. The world has been doing a great injustice to suppose, that the latter was selfishness incarnate. "Yasegaman" was not the outcome of his stray thoughts, but it was his vital principle throughout his long useful life. He was "Yasegaman" personified!

"The rank is but the guinea's stamp,
The man's the gowd for a that."
Yes, rank is no doubt the guinea's stamp, yet are there not now-a-days many counterfeit coins in the world? Despised be those office-seekers whose sole object is gain. Both Neeshima and Fukuzawa are bullion. They still shine like the stars.

T. T. S. in *Japan Mail*.

The January number of the *International Journal of Ethics* contains an article on "Education in Japan" by Mr. T. Yokoi.

ANOTHER UNIQUE WEDDING. MARRIAGE.

On Feb. 14th, 1901, at the British Consulate, Yokohama, and afterwards at the Friends' Mission, Tokyo, LETITIA ELIZABETH LESH to GEORGE BRAITHWAITE.

In the January issue of the JAPAN EVANGELIST was an account of what was probably the first wedding of the new century. Now, it is our privilege to record another unique wedding, performed according to the peculiar rites of the Friends. The contracting parties were Mr. Braithwaite, long agent in Japan of the Scotch Bible Society, now an independent missionary, and Miss Lesh, who came to Japan last year under the auspices of the Postal and Telegraph Christian Association. A large number of guests, both Japanese and foreign, assembled in the Friends Meeting House, Mita, Tokyo; and were impressed with the calmness, dignity, beauty and solemnity which marked the ceremony.

The meeting which was held for public worship in the mission Meeting house in Mita, Shiba Ku, Tokyo, on the 14th of February was a Meeting appointed in December, 1900, by the authority of the Friends Meeting in England, of which George Braithwaite is a member. He and Leticia Elizabeth Lesh had in November of last year by letter publicly announced in the meeting in England their intention to be united in marriage. At the regular business session of that meeting in December, no obstructions having appeared, a certificate was issued giving them authority to proceed with their intentions, and the meeting was appointed at the above mentioned place and date for the solemnization of their marriage.

This is the first time that a marriage has been solemnized in Japan in this way; and, as several of those who

were present at the meeting have expressed a desire to have a copy of the form of ceremony, it is given here:—

At a suitable time shortly after the opening of the meeting the bride and bridegroom shall rise, and, taking each other by the hand, the groom shall say:— "In the fear of the Lord and before this assembly, I take this my friend,———, to be my wife, promising through Divine assistance to be unto her a loving and faithful husband until it shall please the Lord through death to separate us." In like manner the bride shall say, "In the fear of the Lord and before this assembly, I take this my friend,———, to be my husband, promising through Divine assistance to be unto him a loving and faithful wife until it shall please the Lord through death to separate us." A certificate which has been previously prepared is then read by any person present who may have been asked to read it, stating the action of the meeting of which one or both of the contracting parties is a member, and also that the marriage vow has been taken in the public meeting, and the vow is recorded in the certificate. After the reading, the bride and groom, in farther confirmation of their vow, sign the certificate; and after the meeting those present are asked to sign the certificate, to certify that they have witnessed the marriage.

This practice by the Society of Friends has been in use for about two hundred and fifty years; the form has been recognized by law; and precautions are always taken to have the marriage properly recorded. And it is interesting to note that there has not yet been one instance in which vows thus taken have been broken, or even a divorce asked for.

THE YOKOSUKA ARMY AND NAVY MISSION CLUB.

(Report of the Advisory Committee for the period ending December 31, 1900.)

RESULTS IN BRIEF.

Fifteen months ago, after deliberate and prayerful study of the field, the Army and Navy Mission Club of Yokosuka was organized in a quiet way, with a membership of five, in rented quarters back from the street. No announcement of the formation of the Club was made and no sign displayed; but the number of visitors that began to find their way to the temporary quarters soon became larger than the building could accommodate, and, while effectively demonstrating the need of the work, at once raised the question of adequate rooms.

To-day the Club is occupying its own building, provided with chapel, reading-room and dormitories, erected upon its own land, on a main thoroughfare, yet in a quiet spot, at a combined cost of land and building of approximately 5,000 *yen*. 400 different visitors, military and civilian,—a large proportion of whom have been inquirers,—have made an aggregate of nearly 2,000 visits. 100 meetings have been held in the rooms, besides the many hours spent in teaching the Bible to individuals and in house to house visitation by the Superintendents. A library of 300 volumes has been collected; members of the Club have been provided with lodgings over 300 times; and at least eight persons have sought baptism through the work of the Club. An earnest and thoroughly competent Christian pastor has been led to devote his whole time to the work of the Club as its Japanese Superintendent, assisted by a foreign missionary lady residing near the Club, who gives the work her constant oversight and direction in the capacity of Honorary Superintendent. —In these results we recognize and

gratefully acknowledge the hand of God.

The reasons that led to the formation of the Club are set forth in the preliminary statement of the Honorary Superintendent in July, 1899.* It is only necessary to point out how the representations made in that statement as to the circumstances, object and need of the work have in every instance been amply justified by the actual results as briefly enumerated above.

FIRST FRUITS.

The work was started on the above lines in September, 1899, and grew rapidly. The mission of the Club was sealed on the day following its formation by the conversion of a soldier from the barracks. As a result of the first few months of effort, "the men, after coming into the atmosphere of the Club, became impressed with the sacredness of the Lord's Day, grew conscientious in their duties, gained a love for the Word, naturally gave up those habits which, if not sinful, are defiling in their tendency, grew deeper in experience, and gained larger visions of the Christian life in general." "Leading inquirers, teaching Christians, reclaiming backsliders, introducing Christian home life,"—these were some of the ways open to the Club for service.

No attempt has been made to increase the membership of the club. On the contrary, a wise conservatism has been necessary in this respect and, on an average, out of every four applications only one has been accepted. The present membership is eleven.

THE NEW BUILDING.

In February, 1900, a special effort was made in Yokohama and Tokyo to secure a new building which would adequately accommodate the growing work. The result was generous contributions to the extent of some 600 *yen*, which, added to the 400 *yen* already in hand,

* See the Japan Evangelist for March, 1900.

made up the first 1000 *yen*, and seemed to justify the beginning of the building. The contract was let on April 6th; the building was completed November 27th, occupied on the 30th, and informally opened on December 3rd with a small meeting of the members and friends. *At no time has there been a lack of funds for the building, the land or the current expenses, when funds were required*; and the promise has been literally fulfilled: "I will supply all your need."

THE WORK IN DETAIL.

A few extracts from the quarterly reports of the Honorary Superintendent will show in detail the character of the work of the Club as it is carried on from day to-day:—

"The soldier mentioned in the last report as having yielded himself to God the day after the club was opened, has since been baptised. Also one sailor has become a Christian and has been admitted to the church.....As an evidence of the far reaching effect of the work the following facts may be mentioned: Of the three soldiers who became Christians while together in the Artillery School, one has gone to Hiroshima, another removed to barracks near us, the third remaining in the school. Of the eight members of the club, no two are in the same place,—each stands a light in his own place, and in the Club we do all we can toward trimming their wicks and supplying them with oil. To this end 25 meetings have been held in the club in addition to the church services, which latter nearly all the members of the Club attend.....One of the sailors, after being saved himself, sent to the country for his wife, that she too might become a Christian. After her arrival I visited her nearly every week for some time and she step by step learned of Him who is the Way. I usually visited her on Wednesday but for some reason she asked to come and see me on Monday a. m., and while with me

settled the all important question and went home with sins forgiven. Imagine our surprise and gratitude when the following Thursday she came to bid us farewell, saying that on Wednesday at three (the day and hour I usually visited her) a letter came telling of the serious illness of her mother who lives off in the interior and that she must go. Her husband had sent for her that she might become a Christian. She became a simple yet intelligent believer and then was called home to give the message to her 70 year old dying mother.....One dark night in December we went through a gale of wind and rain to a Thanksgiving service in a distant part of the city. Only one other besides those who went from our house was present, but we had a good meeting. It was not till some little time after, however, that we learned how far-reaching was the influence of that meeting. A sailor and his wife in a house near by were attracted by the singing and listened to the service. Both were touched and resolved to become Christians as soon as they should learn the way. The husband became an inquirer, coming when in port to the Club. The wife, after a few months' instruction, made her decision for Christ. *These incidents show that the idea that the work of the Club would affect not only the Army and Navy men but their families as well, was not a mistake.* (Report of February 3, 1900.)

"Toward the end of March the Navy men went off to the manœuvres and were absent for a month. Before their return Mr. Sato went away with Pastor Okuno on an evangelistic trip in the south, and now, just after his return, the Christian sailors have nearly all gone to China. Next month the Yokosuka regiments are to have manœuvres at the base of Fujiyama. These changes are probably what must be expected in such a work. We have nevertheless seen that sometimes by,

and sometimes in spite of, these changes there has been real spiritual growth among the Christians.....Letters and Bible studies have been sent to them, and their letters show that God keeps them amid temptations.....I will mention some of the men-of-war on which we have members that you may remember them in prayer: the ASAMAKAN, the MATSUSHIMA, the TATSUTA, the TAKAO and the CHIYODA.....Much interest has been shown in the Club in some places. An army officer in Ise presented us with a beautiful silver wine cup, received by him as a reward of valor in the China war, to be sold and the proceeds divided between Pastor Okuno and the Club. It is such a rare and beautiful trophy that we think of having its value estimated, putting the money into the work and keeping the cup in the Club..... Looking over the past, we see that the sum total has been a blessing, for which we give praise; and for the future we look forward to our new building and trust for greater things in the spiritual work."

(Reports of June 27, and September 30, 1900).

"At last on November 27th we took over the building and on November 30th moved in. The day we took it from the contractor's hands we had prayer in each room and many promises afresh for the work and our needs.....On December 3rd we had a small meeting with the members who were able to come, and Mr. Kuroda, who has done so much for the work.....The number of visitors has greatly increased and three or four promising inquirers have been enrolled. The increased number of visitors and the delight of the members quite repay us for the effort expended. Of course there have been and are many things to be adjusted in the new building, where we feel the work takes on a more definite form than heretofore, but willing hands and many of them have been ready to help us in all the practical part of the work." (Report of December 31st, 1900.)



THE YOKOSUKA CLUB HOUSE

THE ADVISORY COMMITTEE.

In the Spring of 1900, the Japanese Superintendent, Mr. Sato, made an

extensive evangelistic trip with the venerable Pastor Okuno, his "Father in the faith," through southern Japan, visiting some 32 places and holding

65 meetings. This trip was memorable not only because of the reflex influence upon the spiritual life of the Club, but also because Mr. Sato met at the Etajima Naval College, Professor Frank Muller, of that institution, who took a deep interest in the details of the plans of the Club as told by Mr. Sato, and has since shown his confidence in the importance and ultimate success of the work in a very practical and graceful manner.

In May the Advisory Committee was deprived of its Chairman by the lamented death of the Rev. S. J. Milliken, who was widely known and loved in Japan. The vacancy thus caused was filled in the autumn by the election of the Rev. Mr. Okuno as Chairman, the other members of the Advisory Committee being now as follows: Miss Milliken, Tokyo, Secretary; Mr. R. S. Miller, Tokyo, Treasurer; and Prof. Frank Muller, of Etajima Naval College.

The officers of the Club are: Mr. Hirokichi Sato, Japanese Superintendent; and Miss Estelia Finch, Honorary Superintendent. The new address of the Club is 43 Wakamatsu Cho, Yokosuka.

PRESENT NEEDS.

1. From 30 to 50 *yen* are needed monthly for the growing current expenses of the work. Ten persons, contributing from 3 to 5 *yen* per month, could provide for these.

2. The chapel attached to the building, while completed, has yet to be furnished. Funds are desired to fit this up in an appropriate manner, and a good organ is very much wanted to add to the effectiveness of the meetings.

3. Of the 5,000 *yen* required for the purchase of the ground and the erection of the building, something over 3,000 *yen* has been advanced by friends,—the greater part by Prof. Muller, of Etajima—on easy terms which make the interest upon the loan but little

if any more than the rent that was being paid for the temporary quarters. Nevertheless, it is a *loan*, and those who have the work in charge are bound in honor to return it within a year. The work has already passed the stage of an experiment and has been signally prospered of God. But God works through human agents. "In order to save the world Christ became a man. In order to save any man God chooses and uses some human agent." And this brings us to the next and greatest need:

4. The Club needs the prayers, sympathy and hearty co-operation of a wider circle of Christian friends, both in Japan and America. The work was initiated by one and has been carried to its present stage by a handful of persons. It is reaching a class that is effectively reached by no other agency, and using means employed by no other. Every man won to Christ, every backslider reclaimed, and every Christian quickened in his spiritual life at this important military post means a center of light in some family, and an evangelizing agency in some community, on land or on sea, in the Empire of Japan. It is a special work for a special class which should appeal in a special manner to all Christians, here and at home, over and above their more regular lines of work. Here is "a great need and a wonderful opportunity"; and the burden, if lifted by a hundred hands, is light.

For the Advisory Committee,
R. S. Miller.

Tokyo, January 31, 1901.

All the public schools in Sapporo, Hokkaido, require their pupils to put away some money once a week, and the savings thus far made are said to have footed up to 5,000 *yen*. The school which has the largest share in the savings is, we understand, the Elementary School for Girls and this is immediately followed by the Higher Elementary School.—*J. T.*

RESCUE WORK.

By Major C. Duce, Salvation Army.

Considering the kindly interest that has been shown in our efforts for the liberation of the unfortunate women in the licensed quarters, it may be expected that we should have something to say of the progress of this work. It is now over four months since the issue of what might well be called the Charter of Liberty for these women, seeing that the Home Department Ordinance of October 2nd last made it legally possible for any of them to cease their calling at any time they wish. That they were glad to avail themselves of this liberty is evident by the fact that during the last few months, in Tokyo *Fu* only, over 1,100 licensed prostitutes out of a total of 6,800 have ceased their evil trade. I say "ceased their evil trade" advisedly, because the facts, as far as known, go to show that the large majority of these liberated slaves have returned to their parents and friends. It is true some newspapers say that a few have gone back to evil practices, or have become concubines; but even supposing that 20% of the above number had done this, (and so far no one suggests that anything like this number have done so), the fact that 80% of these 1,100 girls were satisfactorily restored to their friends would show a percentage of "satisfactory cases" that is very unusual in Rescue Work in any part of the world.

In this connection, the record of the girls who have actually passed through our Tokyo Rescue Home may be of interest. In addition to the large number of girls who were advised and helped by our Enquiry Department to obtain their liberty and who went at once to their friends, we have actually received into the Home, during the six months it has been opened, 28 girls. These came from different licensed quarters, including those of the Yoshiwara, Susaki, Shinjuku, Kawasaki,

Yokohama, Chiba, Choshi, Totsuka and Shimozuke, and three of them from evil lives at tea-houses in Ibaraki and Jōshu. Of these 28 girls, 17 have been restored to their parents or friends, 4 have been respectably married, 5 are still in the Home and only 2 have run away and been lost sight of. A particularly encouraging fact to us is that 6 of these girls have given such satisfactory evidence of conversion that we have been able to agree to their enrollment as Salvation Army Soldiers. The following is the record of what we consider a satisfactory case of this description.

O.....was in a brothel at Chiba when she and another girl in the same house appealed to us for help. We took up the matter, secured their liberty and brought them to the Rescue Home. After some time spent here, O.....returned to Chiba and married a man holding a fair position in connection with the railway. On December 17th she writes: "Please don't be anxious about me. Every day my faith grows stronger. If you are having a special meeting at the New Year, please let me know and I will come, as there are many things I want to say to you. I am reading the Bible every day with my husband and enjoy it very much." Again on January 4th she writes: "Thank you very much for what you did for me last year and for your letters. There is one thing I want to ask you. I have not much money but I should like to give you a little every month to help on the work. Please may I send you 30 *sen* every month?"

So here is one of these poor enslaved girls delivered from her evil life, converted, happily married and now anxious to help to save others. This was beautifully shown when the other day she wrote us that two other girls had left the house she was formerly in, that she and her husband had lodged them at a hotel near and would we please send for them. When they were

brought on to our Rescue Home, O..... was filled with joy because she had been allowed to help in the rescue of some of her unfortunate sisters.

If 1,100 girls have ceased their evil practices in Tokyo Fu only, it is evident that the number of "Free Cessation" cases for the whole Empire must be very large. This large number of girls who have been enabled to return to the path of virtue is one of the direct advantages of the new regulation. Another advantage is that with girls under 20, the parents are able to insist upon the removal of their daughter's name from the register, even without the consent of the girl herself. This is a very important consideration in the case of such young girls who would naturally be so liable to undue influence or intimidation on the part of the keepers. We have recently had an interesting case of a young girl under 20 referred to us from Nagoya. The girl was in the Yoshiwara and the father was too poor to come himself, so he sent to the police to remove his daughter's name from the roll and hand her over to us. After a few journeys to the Asakusa Police Station and some reference to the Nagoya police as to the father's inability to come personally, the girl was handed over to us and, after a few days in the Rescue Home, sent on to the father. The Rev. U. G. Murphy writes on January 30th: "The girl arrived all right last evening, and the father came this morning almost overcome with joy."

Another home is open to the Gospel message.....Should the other girl come to you I would advise retaining her a few days to attend your services. The girl who returned last night was much impressed with what she heard and saw at your services."

Another point worthy of consideration is the effect of the new regulation upon the licensed system itself. It has been well recognized throughout the whole agitation that the main purpose of the Salvation Army was to

secure the liberty of "Free Cessation" for any girl who wished to leave her life of sin, and the knowledge that we were particularly anxious to help the poor enslaved girls has no doubt helped to gain for us the large measure of sympathy and help we have received from the press and the public generally.

Still, the effect of the Home Department Ordinance on the system itself is becoming very evident. A large number of girls have left and already houses in different parts of the country have had to close. The keepers do not feel secure enough of the girls' staying to be prepared to advance money and, as without such advance there is no inducement for the parents to allow their daughters to take to this life, the supply of new girls has almost entirely ceased. The capitalists who have hitherto financed many of these houses are also becoming alarmed for the security of their money, and have in some cases sold up the keepers and closed the houses. Add to this the fact that a good many people, who formerly went to these places without much thought, have been so awakened to what they were doing as to force them to cease their patronage, and it will be seen that the licensed system has been hard hit by the new conditions.

The determination of the Government to make it as easy as possible for girls to leave this life and difficult for them to enter it, is shown by the issue of various memoranda explaining the Ordinance and dealing with difficulties that have arisen. The last memorandum, issued just recently, deals with the question of the license given to the girls by the police. In some instances difficulties had been raised about removing a girl's name unless she produced her license. This does not appear an unreasonable objection at first sight till one remembers that, in almost all cases, the keeper himself holds the girl's license, and that to get it she would need to return

to the brothel and place herself again under the influence of the keeper and his employees. The Home Department have apparently recognized this difficulty and have promptly issued instructions that the production of this license by the girl is unnecessary. Considering that there has been a change of Ministry since the Ordinance of October 2nd, the action of the Government in issuing these memoranda is very significant.

Still while the way for the release of these poor girls has been opened so remarkably, it must not be supposed that there are at present no difficulties in the way of securing a girl's freedom. The Government view of the matter is quite clear, but unfortunately the view of the local officials is not always quite so clear, and there are so many ways of hindering without going directly against the regulation. Take the case of a girl who recently ran away from a Yokohama brothel and came to our Headquarters in Tokyo for help and advice. It was too late for her to go back to the Yokohama police that night, so we kept her in our Rescue Home. The next day the writer, accompanied by a Japanese officer, took her to Yokohama, explained the circumstances and also that she wished to cease her business. As a start-off, the Inspector asked us why we had harbored a criminal (?), because we had allowed the girl to stay overnight at the Rescue Home instead of sending her down to the police at once, for them probably to send her back to the brothel on the ground that it was too late to do business that day. We said a few words as to our view of the criminality of the girl's seeking advice and help from a religious organization, and then they began to raise difficulties with the girl. She ought to go and see the keeper about the debt, but we insisted that this had nothing to do with the question of the removal of

her name. Then they must telephone to the keeper to ask if she really did leave the brothel at four o'clock the previous day, (apparently with the idea of getting the keeper along and giving him an opportunity to influence the girl), although it was found afterwards they actually had this information in the police office at the time. Then it was necessary to have her license, and either she or we ought to go to the brothel to get it. This we absolutely refused to do, and at last the girl's name was taken off the roll and..... the police laid a charge against her for trial at the *Saibansho*, on which, if convicted, she is liable to a fine not exceeding Yen 25 or imprisonment for not more than 25 days, and only because she sought advice and help and stayed one night in a Rescue Home before going to the police.

The next case shows that our fear as to what the police might do if the girl went to them alone was well founded. Another girl came to our Headquarters the day after we had secured the release of the one from Yokohama. Ten days before, she had managed to get away from the brothel at Susaki and went to the police, but, because the Inspector who deals with these matters was not there, they would not take her name off. On the other hand the keeper was allowed to go to the police station and persuade the girl to withdraw her application and go home to rest a little. She did so, but while at home heard of the Salvation Army and sought our help. On our going with her to the police, her name was at once removed, yet, left to herself, the girl was almost forced back into the hands of the keeper.

There are many other difficulties that are constantly coming up; in fact it might almost be said that every case has some special difficulty of its own. In most instances, when a girl goes to the police to get her name taken off



SALVATION ARMY RESCUE: HOME OFFICES AND INMATES

the register, she has to undergo a trying time of questioning and advice from the officer in charge of the Department, the questioning sometimes lasting an hour or more. Of course, we know that the police need to act very carefully in these matters, but we should like to see a little more sympathy and desire to help the girls, instead of making it at all difficult for them to leave their bondage.

Still, in spite of all the difficulties, we are glad to report that the rescue work is going on. The girls we receive into the Home give us much encouragement. Most of them, as already shown, eventually return to their friends; and, where this can be properly arranged, we consider it the best thing they can do. In the case of one girl, however, who came to us from the Yoshiwara, her father was a

a brothel keeper in Kyoto; and, on our writing to him, refused in any way to encourage or help his daughter to leave her sinful life. Under such circumstances, we did *not* consider it wise to send the girl home, and there are others who have no friends to go to. These we purpose keeping in the Rescue Home for three or four months, during which time we shall teach them sewing and general housework and then get them situations in respectable families. From those who have returned to their friends, as well as from the friends themselves, we receive most encouraging letters and those of the girls who are near enough are constantly calling at the Home or sending some little present to show their gratitude.

THE LADIES' CONFERENCE.

[The last regular meeting of the Ladies' Conference of Tokyo and Yokohama was held in the Girls' School of the Can. Meth. Mission, Azabu, Tokyo, on Feb. 23. The program consisted of a symposium on "Retrospect and Prospect," and was very interesting, so it is said. The subject of "Retrospect" was treated by Mrs. Dr. Greene, who did not, however, write out her remarks. Of the other papers, we give below extracts or synopses: we have not room, of course, for all, but are glad to give space to these suggestive contributions.—Editor.]

AOYAMA JO GAKUIN.

The new century marks an epoch in the spiritual life of Aoyama Jo Gakuin. Those who claim that school work is not direct evangelistic work, should seek to know more of the spiritual life of our boarding schools before making their statements. Very few churches have as large an audience to address once a week, but we have opportunity each day to plant deep in the hearts of the girls the foundation truths of Christianity. At a simple home prayer-meeting the Sunday night before Christmas, twelve girls gave themselves for the first time to the Lord as a Christmas gift. Of these twelve, ten have united with the church on probation, together with five other girls who have decided since the New Year. The blessing has not been confined to this school only, but from the Industrial school eight have also joined the church since New Years. We have also had sixteen additions to the Temperance Society since then. At a recent faculty meeting, one of the teachers remarked, "Ukai San is so different lately, she is no longer proud and overbearing, but conducts herself beautifully both in and out of class." "Yes, that is easily explained," I replied, "perhaps you may not have heard, but she is one of the girls who

has given her heart to the Lord, and that has changed everything."

The matron also says that the girls are much more easily managed since the holidays.

These girls are not hiding their light under a bushel, but are already beginning to try to bring their parents to Christ. One girl whose father is a very earnest Buddhist, dreaded to tell him that she had become a Christian, but found the way made easy for her by her father remarking what a changed girl she had become since entering this school. Before, when at home from school for a few days, she had done nothing to help her mother, but was constantly teasing to be taken somewhere, but lately, the father said, she had seemed glad to stay at home and help her mother. She then told him of her blessed experience, and how her only sorrow was that her parents did not know of Jesus' love. Her father was not angry, as she had feared he would be, but was willing that she should be a Christian. She feels now that the way has been opened for her to lead her father and mother to Christ.

Many of the girls are constantly sending letters and tracts to their parents and friends; and one of the new girls told me triumphantly the other day that her father was giving up his tobacco. Two mothers have been led to Christ lately, and others are carefully reading the Bibles given them by their daughters. Several brothers have also been led to join the Temperance society, through the influence of their sisters in the school.

A band of about twenty girls meets every evening for half an hour after supper to pray especially for power to bring souls to Christ, and for the blessing of the Holy Spirit upon those who are holding revival meetings in different parts of the country. They are also seeking by letters and by personal work to bring as many as possible to a knowledge of the Savior.

The number of pupils is greater than ever before, the enrollment in the Jo Gakuin being 168 for the past year, and in the Industrial school 87, making a total of 255 for the two schools.

Thus we feel that the outlook of the school is bright, in material as well as in spiritual blessings, at this the beginning of the new century.

Fanny Gray Wilson.

A young woman about to enter the mission field was again and again introduced by her relationship to her grandfather, Dr. Adoniram Judson, until at length she exclaimed, "I am sometimes almost tired of my grandfather." Perhaps we too are even now in danger of being wearied of hearing of the new century, although it is not yet two months old. However, let us give to its work our 19th century experience and gain from its newness all possible inspiration.

The 20th century opens with a clearer atmosphere here in Japan, an atmosphere more favorable to the true mental and moral development of women. Surrounded by this atmosphere charged with the education of girls, the very air of the new century should blow away some hindrances and give us fairer winds for our work. We shall have an environment helpful rather than contrary, one that has been adjusting itself more and more to the work we have to do and in the formation of which the missionary has had no small part.

We are beginning now to have as pupils in our schools, the children and grandchildren of Christians. Not only of Christians, but of educated Christians, those who have, some of them at least received Christian training in our Christian schools. With these girls we really begin from a different starting point from that at which we began with girls twenty or thirty years ago. We should, in the years to come, see progress more rapid and deep, progress moral and mental,

minds receiving training more readily, hearts more awake to grasp the Truth, characters stronger, purer, more noble.

There is a growth of love between missionaries. The common trials, anxieties, joys and successes of the past quarter of a century have bound us together by that bond which is the bond of perfectness. All of us were impressed and filled with joy at the manifestation of this during the Tokyo Conference. Beginning the century thus, there should be promise of mutual helpfulness in our school work which may bring cheer and inspiration as we look forward into the 20th century in whose work we have the privilege of joining at least for a season. Our 20th century labor will not be without trials, but we should know better how to meet those trials and we may take up our part with courageous hearts.

M. A. Whitman.

I believe in the Higher Education of girls, first of all, because in the Kingdom of God whither we are tending, there is neither male nor female, but all are one in Christ Jesus, and because if higher education is deemed necessary for the proper development of man and a preparation for his life work, it is equally needed for the development of woman and her life work. His destiny will be no higher than hers in the world to come—why should they not be more equal here?

Secondly, for National reasons. As Lincoln said the United States could not stand half slave and half free, so no nation can long stand or rather reach its position in the destiny of nations with one sex in a state of ignorance and semi-bondage and the other sex educated and free. The law of heredity must surely have some force here as in other countries. History has shown that nations have advanced as their womanhood has been educated and developed. Where Christianity goes, it is bound to be accompanied

with a zeal for the development of the powers that God has given; and one cannot preach or teach Christianity and leave that phase out.

The pioneers of Higher Education for girls in Japan, as they have looked out over the vast harvest field of this land have seen the magnitude of the work and the fewness of the reapers, and have realized that the great work of redeeming and elevating the womanhood of Japan must be done largely by native women. There are not enough foreigners to do the work and they could not do it so well, if there were enough; but it must be done by their own people who understand their language and customs. Hence the higher school or college is for the purpose of preparing trained workers, who through the education they receive may have the character to stand as pioneers in the work to which they are called. An educated strong woman is needed to go among the people. She not only commands their respect because educated brains are respected everywhere, but she is able to resist the almost overwhelming tide of temptation that rolls against one.

Japan is not to be left out of this high calling of nations, but some one must be pioneer of labor and suffering, and who but the woman of strong Christian character can do it, and where can she get the Christian training that will make her strong to stand on her convictions except in the acquisition of a Higher Education, which must necessarily in itself develop strong character, rooted and grounded on the Rock Christ Jesus, which will give her power for service?

Higher Education is essential for Japanese women: First in order to prepare them for their life in the world to come:

Secondly, for national reasons; no nation can come to its best unless *all*, i. e., both sexes, of its people are educated:

Thirdly, to prepare trained workers

who shall bring Japan to Christ or rather who shall bring its womanhood to Christ and to a knowledge of the true position which she should occupy, and thus help Japan to its true position in the world.

M. Young.

The Outlook for Primary Schools at the Opening of the Century.

The Department of Education in 1899 seemed to be aiming a blow that would at once, and forever, do away with an influence that they saw was as silently doing its work as seed dropped in the crevice of the rock, bending its tiny roots down, and growing day by day, month by month, year by year, until in the end it splits and shivers the rock to atoms. This influence, the Christian religion, would in like manner in the not distant future, through the primary school up through the middle school, completely shiver to atoms the ancient religions of Japan. But God maketh the wrath of man to praise Him and the remainder He restraineth. Instead of ignoring a law that was not being enforced, "now" PERMISSION to teach the Bible, permission to have religious exercises, Sunday schools, prayer meetings; in fact, entire religious freedom is granted to all who are desirous of obtaining it, if they with this liberty give the required secular instruction demanded by the Department of Education. What seemed a calamity has been changed into a blessing. The Christian school has now a recognized place, and it remains with the missionary in charge to give her school a rank second to none in the land. The Christian school need no longer be a *stigma*, as it is recognized by the government; hence that part, of the wrath of man is restrained. It will take a little time to recover from the shock sustained in the transitive period, but parents are inquiring to find out the underlying principle for which we all contended so valiantly. And God is revealed to

them. These Bibles and hymn books placed in the hands of their little ones in school, the S. S. lesson leaves and papers, are examined to find out what they contain that the *great government* should make such a commotion over. And lo! "they find nothing worthy of death or of bonds," but a gospel of love. And like the officials at the Tokyo *Fu*, after examining all the text books, S. S. leaflets, *mondo*, Bible, said, "Is this the way you teach religion; is this all? We see nothing wrong, nothing disloyal, can find no fault at all." This is the platform on which we stand at the beginning of a new century. I need not say to you ladies that the children now under Christian instruction are the hope of the church of the future. They are the structure against which the floods will rise, the wind will beat, and the rain descend with vehemence, and it will stand secure because its foundation is on a Rock. All over this great city, in every department of business, are the errand boys, apprentices, workmen, *bantos*, land agents, who were once day-pupils in our primary schools. Have they forgotten the instruction received? No. A little girl, who lay dying in the charity hospital, turned to me and said, "Sing 'Oh carry me away on your snowy wings to my eternal home.'" Eight years prior to that time she had been for the space of six months only in a primary mission school. God blessed that short time. Do any of us doubt that was hescarried to the eternal home?

Not long since I had occasion to call on a land agent in regard to increased ground rent. He was extremely deferential. After our business was satisfactorily arranged, he in good English said, "Mrs. McCauley, you do not know me, but I know you very well; fourteen years ago I was your pupil in a primary school; I owe you a great deal." He is now the land agent of Baron Iwasaki (one of the richest men in Japan). Gratitude is not the most tenacious faculty of the mind; may we not hope the seeds of truth hid in his heart will not always lie dormant.

The outcome from a primary school cannot be computed by the world's arithmetic. Not one child from the primary schools out of fifty will ever get into our church schools of a higher grade: this is the only opportunity they will ever have to learn of Jesus and His love. And they become preachers of righteousness all the time they are with us. Each in his humble, lowly home, repeating the sweet lesson learned, is slowly breaking down the false religion and instead giving the true. "A little child shall lead them," is verified over and over again in the primary schools. And we need not look far into the new century to see these same primary pupils filling all ranks of life with dignity and honor, both in church and state.

J. K. McCauley.

[To be continued.]



Shunju is the name of a new monthly magazine, edited under the direction of R. Masujima, the well-known lawyer. Its title, which means literally "Spring [and] Autumn," is borrowed from one of the Five Classics of Chinese literature, where it is the name of a

historical treatise: hence, the new magazine is called "Register" in English. The first issue contains 10 pages of English, and 22 pages of Japanese, reading matter. We heartily wish Mr. Masujima success in this venture.

M. E. E. M. Department.

Conducted by MRS. COROLYN E. DAVIDSON.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

"We are nearer now to victory than when we first believed; the day begins to dawn and the shadows flee away."

Frances E. Willard.

The *Union Signal*, quoting from a Kansas paper says that some time last December, Mrs. Carrie Nation, the wife of a prominent lawyer of the state, visited the saloon attached to a fashionable hotel in Wichita, and, with an armful of stones and an iron rod, soon smashed five thousand dollars worth of property. She defied the police to arrest her, but consented to go with them to headquarters. When interviewed, she said, "What is the use of having a prohibition law when even the officers have no regard for it? If the officers do not do their duty, the citizens have the right to do it for them. I do not fear the law in the matter. My husband is not a lawyer for nothing. He has taught me how to proceed, and my course is legal and the local authorities know it." Further news from Wichita says that the saloon keepers of Kansas are alarmed by what Mrs. Nation has already done and by her avowed intention to continue her work as soon as released, for, she says that, as, under the Kansas laws, there are not supposed to be saloons, to prove the destruction of saloon property would require the proving of the existence of saloons. By doing so, the saloon-keepers "would be weaving their own halters." A later paper says that Mrs. Nation has been released from jail by the Kansas

Supreme Court. Her attorney applied for a writ of habeas corpus, asking her release on the ground that the charges against her were for wrecking saloon-property; that saloons are not legal in Kansas; and that the small-pox quarantine over the county jail was spurious and a scheme to keep her in jail.

Many readers of the JAPAN EVANGELIST will remember that, last year, the Fifty-ninth Congress passed, almost unanimously, the Anti-Canteen Bill which declared that "no soldier should serve as a bartender and that no other person should be allowed to sell intoxicating drinks on premises used for military purposes by the United States." Secretary Alger interpreted this to mean nothing except that soldiers could not be bartenders. Soon after, Mr. Griggs adopted the same opinion, and President McKinley, after entertaining an appeal, decided that the law must stand so interpreted until congress could re-enact the law "in plain terms;" if they would do this, he would enforce the law. Then the friends of temperance went to work again and sent anew petitions and personal letters to Senators and Representatives; they interviewed those likely to have any influence in the matter; they gathered the opinions of officers and chaplains in the army; and with

all the rest they brought up the experiment of the British Army which proves, not that "soldiers *will* drink" in the army, but that in India, in 1898, there were eighteen thousand, six hundred and sixty three soldiers who were total abstainers, while the official statements, as given by Lord Roberts, show that there is far less illness and fewer punishments among the abstainers than among the non-abstainers.

By efforts like these, the wishes of earnest men and women were made known to legislators and they felt forced at least to comply with their wishes. The result was that in January last the anti-canteen section of the Army Reorganization Bill was passed. It reads as follows:—"The sale of or dealing in beer, wine or any intoxicating liquors, by any person in any post exchange or canteen or army transport, or upon any premises used for military purposes by the United States, is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect. This notable victory for the temperance cause must inspire every worker to hope for still greater results as the days go by. It may be that in Japan we may soon be allowed to rejoice over the passage of a bill forbidding the sale of liquor to minors.

On Saturday, February 23rd, Mrs. Large, with her daughter, sailed in the German Steamer "Kiautschou" for America, via Europe. She hopes to meet Lady Henry Somerset and also Miss Agnes Slack while in England. As was noted in the February EVANGELIST, Mrs. Large intends to be back in Japan in October next. While absent, she will see the members or officers of several societies which are yearly giving material assistance to the National W. C. T. U.

The Tokyo W. C. T. U. wished to hold a farewell meeting for Mrs. Large before she left, but as she asked them not to do so, they abandoned the idea. The Yokohama Society arranged for a

similar meeting on the evening of the 22nd; Mrs. Large found time to attend this and went on board her steamer at the close of the meeting. A few days before her departure, her former pupils gave her a quiet reception in the parlors of the Imperial Hotel, and presented her with a beautiful travelling case and an alligator skin writing pad.

At the Executive Meeting of the For. W. C. T. U. in February, it was decided that, besides the ten days special Gospel Temperance crusade soon to begin in Tokyo, opportunity should be sought to hold small temperance meetings in whatever place is offered free of charge. Following out this plan, a short time ago, Mr. Miyama and Mrs. Ushioda addressed a small meeting in Yotsuya; and Miss Miller, before whose school the talks were given, says that the children, with their parents and friends, were highly delighted with it all, and she thinks they must have received many ideas and thoughts that will be for their benefit now and in the future. Are there not others who will give Mr. Miyama the opportunity to hold similar meetings and thus reach a class of hearers, the majority of whom can not or will not attend larger public meetings?

Miss Jessie Ackerman and Miss Ada Mercutt, who, before this is read, may already have arrived in Japan, left San Francisco on December twenty-second on a round-the-world-trip. They are spending a short time in Hawaii, and many are hoping that they will find time to work for a while in Japan before going on to countries beyond.

Last year a petition was sent to the Japanese Diet by the Nat. W. C. T. U., asking that stricter laws be enacted in regard to the allowing of Japanese women going abroad, and also praying that there should be a law made which requires the same measure of punishment to be meted out to men having a plurality of wives as is

now inflicted on women having a plurality of husbands; in fact, asking for laws requiring a white life for *two*. The petition met with more consideration than might have been expected. This same petition, with the signatures of two thousand three hundred women added, is soon to be again presented to the Diet, and every one who cares for justice and purity should pray that the hearts and minds of our legislators may be open to see the necessity of granting this petition in some shape or form.

The Annual meeting of the Nat. W. C. T. U. will be held on April 2nd, 3rd and 4th in the M. E. Church, 20 Nishikonya Cho, Kyobashi Ku, beginning at 9:30 A. M. of each day; the afternoon sessions will open at 2 P. M. On the evening of the 3rd, beginning at 6:30 P. M. a Mass Meeting will be held at the Y. M. C. A. Building, Mitoshiro Cho, Kanda. At that time it is expected that there will be three addresses given by men who know of what they affirm in regard to the Temperance work.

Mr. Seinosuke Okue has been a well-known gentleman in our circle and also in Christian and charitable institutions because of his constant sympathy and frequent gifts. On the evening of the tenth instant, I was invited to his home at Narita, Chiba Ken, when, in addition to his whole family, a goodly company of railway builders assembled, to whom I was permitted to preach the Gospel of Christ. After this, Rev. Mr. Iida of Sawara gave a short but very instructive temperance address, which was followed by earnest exhortation from Mr. Okue and others. Then pledges were asked for and thirty-two of those present signed the total abstinence pledge.

Mr. Okue has been a Christian and a member of the Tokyo Temperance Society for a number of years and also an expert in railway building and the like work as a member of the Okura

and Company establishment. Seven years ago he took a stand not to give *sake* to his men upon any occasion, and his experience has proven the wisdom of his course.

When he went to Narita last fall, to build the Abiko Line for the Narita R. R. Co., the managers and prominent men of the place asked him to give special attention to the conduct of his men, for working men are liable to fall into bad habits and bring a curse to the place. At the same time, the saloon keepers of the place bought a large quantity of *sake* and hired a large number of bad women for the purpose of getting money from his men. Mr. Okue stood for his principle from the beginning of his work, and his men, numbering nearly one thousand, have been doing splendidly, and not one case of any disorder, quarrel or trouble has occurred during the year.

He has a model Christian home. Each morning at six o'clock the bell is rung, and his whole family, including servants, assemble in a room where Mr. Okue conducts family worship. Everybody, even the little child, reads the Scriptures in turn, and, after the reading of one chapter, he expounds the meaning and then prayer is offered. No wonder that the influence of such a man is far-reaching!

I went there to help others but I was myself helped far more than I anticipated. May God bless richly this great man!

T. Ukai in *Kuni no Hikari*.

Taou Kwang, Emperor of China, when reminded of the loss of revenue which would result from his efforts to suppress the opium traffic, exclaimed, "Heaven forbid that I should derive profit from the vices of my subjects." This pagan ruler furnishes a striking example to state and municipal authorities in the United States. [Also to those in Japan].—*Kingdom*.

Mission Notes.

AMER. BAPT. MISS. UNION.

(From *Gleanings*).

I can report two remarkable cases of the Spirit's work in conversion which occurred on this field during the past year. Two school teachers were converted whose cases are wonderfully similar. Both are graduates of the Iwate prefecture normal school at Morioka. Both are sons of Buddhist priests. Both came out of the school with but little faith in any religion, but especially opposed to Christianity as being inimical to Japanese nationality. This is the same attitude that was assumed in ancient Rome toward our religion, and for the same reason. This spirit now prevails in government circles in this country. It grows out of the conviction that Christianity promotes indifference to the national gods, and teaches the giving of supreme allegiance to Christ rather than to the Emperor. One of these young men was adopted into a poor *shizoku* (former *samurai* or knight) family in Hanamaki, and was a teacher in the public school there till last spring. The other also was adopted into a Hanamaki family, and took a situation in the same school. His adopted father, however, was a wealthy, prominent man in the town, a member of the provincial assembly. Both had been led through heart unrest to buy a Bible, and to the examination of the claims of Christianity. Both had, on account of hemorrhages from the lungs, been recommended to go to the sea shore for a change of air, and had come to a place near our Sendai sea-side summer resort. Both were brought to confirmed trust in the Lord as the only hope of salvation from sin and hell by attendance upon our meet-

ings which we held during the summer vacation at Shobuta, the fishing village at which they were staying. Both went back rejoicing in the blessedness of conscious forgiveness, and with a new motive for life. One was entirely restored to health, and the other partially so. They had been greatly helped by the practice of the treatment which may be described as the Good Food, Good Breathing, Good Exercise Consumption cure, recommended by Dr. Buckley, of New York in his little book called "A Hereditary Consumptive's Successful Battle for Life." Both at once made their faith so well known among their friends that they received great persecution from home and school authorities. Threats were made of expulsion if they did not give up their faith, but this only made them more earnest. One actually had to leave his adopted home and return to his hardly less friendly former home, the Buddhist priest's house, leaving wife and child for Christ's sake. This one had had a relapse in his disease after return from the sea side and had to resign his school position. Doubtless his persecution, and the lack of comfort and helps to health in his poor home had had much to do with his relapse. The other went on getting stronger, both in body and in his faith, and was baptized in the river at Hanamaki under circumstances that abundantly proved his faith to be genuine. The school authorities and his home people becoming more and more severe towards his new found faith, he said he wanted to join the church so he could not be tempted to go back to his old life.

E. H. Jones.

Y. M. C. A.

A FIELD FOR WORK.

IN the Dec. *Shinseiki* mention was made of the urgent need and the desire for a secretary from America who should give attention to developing the Associations in Osaka and Kobe. The following facts gleaned from a thorough statement prepared by Dr. A. D. Hail are indicative of the large field for a strong commanding Association work in Osaka, the larger of the cities.

Osaka is being shaped by a spirit of commercialism, hence needs every available spiritual force to counteract the practical materialism. The increase in total population from 1894 to 1899 was from 482,386 to 849,170, the male population from 254,657 to 450,807. This does not include the large student class, the Osaka garrison, nor adjoining suburbs. Continued growth is being provided for by the eight lines of railways, the proposed trolley and elevated railways, the magnificent harbor now under construction, the enlargement of rivers for vessels, and opening of crop canals.

The 200,000 increase in male population during the past six years has been largely of young men. The cotton factories employ 5,690 young men; the ship-building and kindred industries 3,550; distilleries, breweries, etc., 1,187. Other factories bring the total up to over 23,600. In two middle schools and the professional schools are 2,000 students. In the 244 banks and branches the clerks are all young men. The hundreds of wholesale and retail establishments, thousands of soldiers, and the army of railroad employees swell the number needing the ministrations of the Association to a host.

In addition is the vast population in the immediate suburbs. In Osaka Prefecture, but little larger, if any, than Cook County, Illinois, is a population larger than that county, including

Chicago. While Tokyo is a large city in itself, O-saka is the greatest center.

TOKYO.

Dec. 22, Messrs. Tagawa and Suminokura were re-elected as Directors. The following new Directors were elected. Hon. K. Kataoka, president of the House of Commons, so well known as a Christian statesman. Mr. K. Tomeoka, probably the leading champion of prison reform in Japan. Mr. Tomeoka was appointed a few years ago as chaplain of the Sugamo Kantoku in Tokyo, the model prison of Japan. When he was removed through pressure from the Buddhists, the government gave him the much more important position of lecturer in the school for prison officials. Mr. Tomeoka believes the best prison reform to be in removing the need for prisons by such preventive work as that of the Association. Rev. Y. Honda, one of the most prominent figures in the Japanese Church of to-day; president of the Aoyama Methodist College, president of the Evangelical Alliance of Japan, vice president of the World's Student Christian Federation. He has from the beginning been one of the staunchest friends of the Association. It was eminently fitting that Mr. J. T. Swift should be elected a Director. It was largely through his efforts, as the International Committee's first secretary to Japan, that the present building was secured and the foundation laid for the present work of the Tokyo Association.

The success of the Association Coffee Room has been a source of pleasure to the Directors. During last year 5,049 meals and lunches were served. For the present year the service has been greatly improved, the business having been leased to Mikawaya, one of the most experienced and up-to-date restaurant keepers in Tokyo. Japanese and foreigners are assured of finding a

good meal or quick lunch any hour of the day.

KANAZAWA.

We glean the following encouraging news from a letter from Kanazawa; "The city Ass'n. has at last got rooms. Evening classes in English have been started and a Bible class arranged for its first meeting last night. We feel the need of one man directly responsible for Y. M. C. A. work. Our officer, are too busy to look after night schools Bible classes, reading-room, meetings, etc. Two missionaries and the pastors give a night a week each to teaching English and will take their turns in addressing Christian meetings. Is there no chance of getting a good man with his heart in Y. M. C. A. work—and no other duties—to give direction and force to the work here?"—*Shinseiki*.

AMER. BOARD MISS.

(From *Mission News*)

THE MAGIC LANTERN AND BIBLES.

BEING invited to join Rev. Mr. Allchin on a magic Lantern tour in the north, I at once hastened to do so. A lot of testaments and gospels were sent to different towns where we were to go. Mr. Allchin also sent tickets to be distributed by the evangelists and Christians. We spent a week north of Sendai, then a couple of nights in Sendai, one night in Fukushima, and eight in the Aizu valley.

The skill of Mr. Allchin in handling the lantern is well known, and such preparations were made by the Christians in the different towns that we always had large meetings, 250 being the smallest and 1,400 the largest.

Our general plan was to call at as many houses as possible during the day, selling the gospels and the tract containing the lecture of the evening. We usually handed a man two gospels and a tract explaining them briefly.

We were constantly surprised at the large number who bought, they generally bought the three for three *sen*. A man who is willing to pay one *sen* for one will generally be just as willing to buy three. Then again before the meetings began, we announced the fact that we had the gospels and tracts for sale, and then, passing among the people, sold to all who desired. So many purchased that three evenings our supply ran short. In one town of 250 houses we sold 270 gospels, 10 testaments, 1 Bible, 150 tracts, and had an attendance at the meeting of 550, of whom 15 were school teachers.

S. S. Snyder.

In a prison not far from Tokyo we hear that out of six women employed as warders in the women's department, four are Christians. They meet frequently for Bible study and mutual support, and it is said they are gaining a marked influence over the prisoners. Among the prisoners is a young woman who some years ago stole sixty *yen* from her parents, apparently well-to-do shopkeepers, and then ran away to Tokyo, where she fell into bad company and at last became a professional burglar. She was accustomed to dress as a man. After a time she attempted to enter the house of a near neighbor of her father's, but was arrested and immediately recognised. In due course she was sentenced to a long term of confinement, of which she has now served out four years. Under the influence of the Christian warders, she appears to have become a changed person. She has declared her purpose to live a new life, and to seek the support of Christian associates when she is once more free. Even while in prison, she devotes a share of her savings to the Okayama Orphan Asylum. The change is believed to be a thorough one and has deeply impressed those who know her. It is a new illustration of the influence which Christianity is

exerting upon the criminal class of Japan. It is still the day of small things, but the evidence of power to impart new life and courage and hope is clear enough to stimulate strongly those engaged in prison reform.

The December issue of *Mission News* had some notes on increased contributions of the churches and chapels in Hokkaido. In a New Year's letter in Japanese, besides mentioning the goodly number of accessions to the churches during 1900, grateful reference was made to the total increase by all the churches of upwards of twenty *yen* per month for current expenses.

Now we are glad to further record the assuming of entire self-support with the opening of the new century by two other churches. Sapporo church, in annual meeting on the 23rd of January, voted to assume its own full support from the first day of century. At the same time it made a substantial addition to its pastor's salary. This action had been planned for since the early part of last year. It was taken with absolute unanimity and with much enthusiasm. It is all the more grateful to us because foreseen and well considered. The church is four years and three months old. It has a present membership of some ninety-five, and monthly disbursements of *yen* fifty-five approximately.

Self-support was not expected so soon in Urakawa Church. But intimations of the possibility began to reach us about the middle of January. And on the evening of the 27th, the day of the adjourned general meeting of the church, came the message by wire, "*Decided for self-support and a church building.*" This church was organized in 1898; present membership, thirty nine; monthly expenses about *yen* twenty-five; aid from the mission till last month *yen* thirteen. Some three years ago a debt was incurred for a church build-

ing. That debt had just been paid and the insurance on the building had expired December 14th, when, behold! on the 29th a fire laid the building in ashes, a complete loss. The same fire left six out of nine (or ten) Christian families living in the town homeless. Before the fire a few at least of the the members had been earnestly thinking over the question of self support. The acting pastor showed a spirit of great self-sacrifice. And one family of the members had been through the early trials of self-support with Pastor Paul Sawayama, the now sainted apostle of self-support, a score of years ago. Such zeal and consecration among the churches will hasten the coming of the Kingdom more than any other one human effort.

GEORGE M. ROWLAND.

The single fact that for the month of March, 1900, according to the records published by the Police Department of Niigata alone, procurers from Tokyo bought of their parents, forty-three girls to become prostitutes, and twenty-four to become singing girls, for which sixty-seven girls the price of *yen* 8,069.50 was paid, and the go-betweens received *yen* 775.15,—this single fact tells a well nigh incredible tale of debauched moral ideals. In the families of the poor, girl-babies are more welcome than boys because they can be sold at such high rates. It should be added that Niigata has an unenviable reputation throughout Japan for its low moral standards and practice, but this does not argue much for the moral condition and reputation of the remainder of the province. The above statement for March must not be taken as an average for all the months. March and October are said to be the months for maximum sales of "female slaves," those during the rest of the year being relatively slight.—*Mission News*.

THE MISSIONARY AND TAIKYO DENDO.

When the great Missionary Conference in October, 1900, unanimously voted to co-operate with the *Fukuin Domeikwai* in its 20th Century *Taikyo Dendo* movement, it is not likely that the great majority had any definite idea as to what part the missionaries were expected to take or could take in such co-operation. Apart from the expression of hearty approval of the movement, and of a desire to help it along in some way, by prayer and sympathy, and perhaps by contributions to some extent, there could have been only the most vague conception, on the part of the majority, as to the nature and extent of the coöperation between the missionary body and the *Fukuin Domeikwai*. Hence, now that the 20th Century is here and the *Taikyo Dendo* campaign has been mapped out and the work begun in many parts of the country, it is pertinent to raise the question: "What can the Missionary do?"

It is our duty to ask this question in all earnestness, in view of our promise of coöperation. If not every missionary in Japan, every one who took part in the Conference which passed the resolution without a dissenting voice, should feel bound to do his very best to keep that promise.

It may be said that every missionary has given his whole life to *Taikyo Dendo*, and hence he is not called upon to deviate from his ordinary methods. Certainly the missionaries are not called upon to drop their regular work in order to coöperate in the 20th Century Movement, but the vote of the Conference was meaningless if it involved nothing more than our keeping on with our existing work and methods. *It was a promise to take part in a new and special work, for a definite period, the first year of the new century.* The *Domei-*

kwai having, with our hearty consent, taken us into partnership in this Empire-wide movement, *we are bound to share with our Japanese brethren the responsibility for this work.* We should feel that *success or failure depends upon the degree of our faithfulness in keeping our promise.*

But we can not all participate directly in the preaching or the committee work. Comparatively few are in position to help in these years. Many have school duties or other fixed engagements requiring all their time and strength. Many others are not yet proficient enough in the Japanese language to do effective work on committees or on the platform. But are all these to consider themselves as outside of this movement, as not bound by the promise of the Conference? Certainly not.

However one may regard the promise of coöperation, surely such a movement as this—an attempt to preach the pure gospel of Christ to every soul in this Empire as speedily as possible—can not fail to appeal mightily to every missionary not too busy or too new to the field to feel his soul stirred by the opportunity this movement affords of promoting the real unity of God's Church in Japan. It is thus only that our Lord's divine character and mission can be proved. "That they all may be one, that the world may know that thou hast sent me."

This movement represents the whole Protestant Body in Japan. For the triumph of the Church in Japan there is need of a deeper sense of brotherhood in Christ. In Great Britain and America the new century is witnessing a great drawing together of Christians of different communions for practical Gospel work. Japanese Christianity has no greater need today than *the living unity of the sons of God, expressed in united service.* To foster the spirit of Christian brotherhood is one thing, at least, which every missionary can do and ought to do.

Another thing we can do is to concern ourselves in raising up godly and efficient leaders for the Church. This may seem, at first, to have little to do with the immediate work proposed for the present year. But this 20th Century *Taikyo Dendo* looks far beyond the present year. It is a work for all time. When it is remembered that the shining lights in the Japanese Church of to day were led into this work, in the providence of God, through the missionaries, we can realize how signal a service may be rendered to the Church of the 20th Century by faithful missionaries. The writer listened to an eloquent address not long ago by a prominent Tokyo pastor, dealing with the history of Japanese Protestantism, in which the speaker told of the early labors of men like Verbeck, Brown, Hepburn and Williams. Through their influence, he said, such men as Oshikawa, Honda, Uemura, Ibuka and other leaders, were brought to Christ. The celebrated Kumamoto Band will occur to every one as an example of personal influence over young men on the part of one who, as we understand, worked through the medium of the English language only. The writer remembers other cases where missionaries, women as well as men, with a very limited knowledge of Japanese, have been instrumental in raising up excellent pastors and evangelists. We do not think the day for such work is past. The desire to learn English is as strong now as 30 years ago. Those who did the Church this splendid service were then *new missionaries*, without much skill in the vernacular, as is the case with many of us to-day. The English classes gave them *personal contact* with young minds. And it is the missionary's *personality* which tells. Those who know the language have means of access to the young minds about them, and may not need to teach English in order to draw them, but if one can not reach them in one

way, he should in another. *We ought to call the young people around us in some way, in order to bring our personal influence to bear upon them.* This is one way in which every missionary, old or young, male and female, can help greatly in furthering the purpose of the 20th Century Movement. *The supply of labourers is one of the most imperative needs of the time.* It is not too much to say that the missionaries can do more than any others to turn the minds of promising young men to the work of the Lord. We believe that God is about to do wondrous things for and with this nation. Let every missionary seek to inspire the young people about him with a true conception of the glories of the Gospel ministry in their native land.

And above all let us unceasingly pray the Lord of the Harvest that He would send forth laborers into His harvest. *Taikyo Dendo.*

The efforts of the Christians in Japan in behalf of the Forward Movement, or the *Taikyo Undo*, as the Japanese would say, have stimulated the Buddhists to an unusual activity. It is reported that they are about to purchase a large hall in Kanda, not far from the Young Men's Christian Association Building, where they intend to arrange for regular preaching services every Sunday, a Sunday School and other exercises. This enterprise is apparently an attempt to bring to the support of Buddhism arrangements similar to those of a well organized church. A system of house to house visitation is said to have been also adopted. Moreover, some careful observers think they see, especially among the preachers of the Shin sect, a distinct leaning toward theism. If this view should prove to be correct, we may have in the near future a movement of great interest, because of its bearing upon the progress of Christianity.

Mission News.

EDUCATIONAL STATISTICS.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—In the report of Dr. Wainwright's paper on Educational Results and Prospects, as printed in the *Japan Mail*, occurs the following passage:—

"We have heard, too, a great deal about the depletion of the upper classes in our Middle Schools, of not being able to hold the students until they graduate. I think here also there has been a false impression existing in our minds. I haven't exact statistics, but we certainly have as strong a hold upon students as the Government Middle Schools, for out of every hundred who enter their schools of this grade, only five students graduate."

It is to be regretted that so inexact a statement as this should be made in a carefully prepared paper before the Conference, for many people will consider it authoritative. The figures I have at hand are those in the Annual Report of the Department of Education for 1895, a little old, but recent enough for this question, as conditions in the Government schools have not changed materially in the last five years.

During the five years 1891 to 1895 the total enrollment in all these Middle Schools was 101,648. The number of graduates during the same period was 5,600, or about 5½ per cent of the enrollment. This is no doubt where the error originated. But to say that only five out of every hundred who enter go on to graduation, is a very different thing, for the entrances are, of course, not nearly equal to the enrollment, in such an aggregate as the above, for many individuals are counted four or five times.

Separate figures for entrance and enrollment are given for 1895 only, when they stood, Entrances 13,536, Enrollment, 30,672. Ratio of entrances to enrollment, 44 per cent. Ratio of Graduates to entrances, a little over 11½ per cent. But the

boys who graduated had entered five years before. Taking the figures of 1891, certainly not smaller than those of 1890, and making the above ratios the basis of a rough calculation, we come to the conclusion that in the class that graduated in 1895 there must have been at first about 44 per cent of 13,225 students (the number for 1891) or 5,918. Since in this class, five years later, there graduated 1581 men, the percentage indicated is no less than 27 per cent, instead of 5 per cent. To be sure, this is a rough calculation, but the chances are that the real percentage is larger, rather than smaller, as the enrollment in 1891 was almost certainly in excess of that of a year before. It ought not to be difficult for some one on the field to secure accurate figures for the last ten years, both from the Government and Mission schools, so as to show the relative hold they have on their students. I wish some one would undertake it, and publish what he finds. If it is as Dr. Wainwright declares, that we have as good a percentage of graduates, we have nothing to complain of; but if it is, as I suspect it will be found, that not one-tenth of the boys that enter our institutions graduate, while one-fourth to one-third of the others do, it will be clear that the numbers enrolled, composed mainly of men in the lower classes, ought not to blind us to the fact that we in a great measure fail to be that educational force in the life of the nation that we aspire to become. In such an investigation, account should be taken, also, of the number of students financially assisted in mission schools, for while that number is small in comparison with the enrollment, I fear it will be found large in proportion to the graduates, showing that not a few of the students that do remain with us are influenced thereto by the fact that their expenses are entirely or partly paid.

ALBERTUS PIETERS.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—In a recent issue of the *Mail*, Mr. Pieters calls in question the correctness of a statement of mine made at the Tokyo Conference of Missionaries. After carefully reading the letter writtten by Mr. Pieters and examining afresh the data on which my statement was based, I see no reason for making any change in what I said, except a verbal one, to prevent possible misunderstanding of meaning.

My main point was that mission schools had as strong a hold upon their students as Government middle schools and consequently as large a percentage of graduates. I believe my statement was in accordance with the facts. My comparison was based upon the ratio between the number of graduates and the total number entered upon the roll, the method followed by both the Japanese and the United States Governments in their educational reports. I sent out blanks to mission schools when preparing the paper for the Tokyo Conference, but was unable to obtain statistics which wou'd show the number of students who go on to graduation after entering school. Such statistics are indeed very difficult to trace out. But I succeeded in obtaining from three mission schools statistics for enrollment and graduation during a period of time long enough to make the comparison of value in regard to the point in question. The statistics show that for the last ten years, 1890-1900, the average per cent of the graduates to the total enrollment in three mission schools and in the Government middle schools is as follows:—

	Per cent.
Aoyama Gakuin	10.8
Meiji Gakuin	12.9
Doshisha	11.4
Government Middle Schools, about	5.0

Foreign Mission schools with teachers of less experience and with smaller equipment will not show as high a per cent, as the three institutions named, but after making every allowance, the figures afford evidence that my statement before the Conference was not too strong and that the suppositions of Mr. Pieters that not one-tenth of the boys that enter mission institutions graduate, while one-third to one-fourth of the others do, is more than likely an unwarranted assumption.

Mr. Pieters states in his letter that "in such an investigation, account should be taken, also, of the number of students financially assisted in mission schools, for while that number is small in comparison with the enrollment, I fear it will be found large in proportion to the graduates, showing that not a few of the students that do remain with us are influenced thereto by the fact that their expenses are entirely or partly paid." Does Mr. Pieters imagine that there are no students in Government schools induced to remain on to graduation for the same reason?

S. H. WAINRIGHT.

Applicants for admission to the University for ladies in Hongo, which is to be opened from April next, have exceeded the prescribed number of 50 in each of the departments of the national language, domestic economy, and the English language. Of the three departments, applicants were smallest, although they exceeded the prescribed number, in that of the English language, probably owing to the high standard of its curriculum. In view of this fact, the university has decided to create courses of preparatory instruction extending over two years in the English department proper. — *J. T.*

JAPAN BOOK AND TRACT SOCIETY.

The annual meeting of the Japan Book and Tract Society was held on Friday, Feb. 22nd, and after the routine of business, the following officers were elected:—President, the Right Rev. Bishop Awdry, D.D.; Vice-President, the Rev. D. C. Greene, D.D.; Treasurer, Prof. M. N. Wyckoff, Ph. D.; Secretary, the Rev. W. J. White, who is permanently appointed by the Religious Tract Society, London.

The Annual Report as presented by the Rev. W. J. White was adopted by the Board of Managers. This Report is herewith appended. It will show the friends of the Society the financial stress from which they are now suffering, viz:—A debt to the agency of between five and six hundred *yen*. It is earnestly hoped that those interested in the work of this excellent benevolent institution will rally to its assistance, and subscriptions thereto will be thankfully received and acknowledged by Prof. M. N. Wyckoff, the Treasurer, or Mr. F. Parrot, 60, Yokohama.

REPORT.

THE SECOND ANNUAL REPORT OF THE "JAPANESE BOOK AND TRACT SOCIETY."

As the year under review closes the Nineteenth Century, it may be well, first, to take a look backward to the beginning of tract production and distribution in this country. The first efforts of this kind were made by the American Tract Society a little more than a quarter of a century ago, and the first grant of money for the purpose made by the American Tract Society in 1874, when the sum of 208 dollars was donated by that Society to different missions to be used by them in the creation of Christian Literature in Japan. This grant was renewed year by year, the amount being gradually increased until 1878.

In that year, a committee composed of representative missionaries was formed to take the work in hand, and later, in 1880, two committees were in existence, one in the East and the other in West Japan. These represented the work of the Am. T. S. In the meantime, the London Religious Tract Society, in response to an appeal from the British missionaries, made a liberal grant to a committee duly formed and known as the London Religious Tract Society's Committee for Japan. Thus the London Society's Committee and the American Tract Society's Committees for East and West Japan continued to carry on the work on behalf of the two Home Societies until 1881, when, at the representation of some of the Senior missionaries, the work of the three Committees was amalgamated and the Tract Societies Committee for Japan was formed and consisted of five British and five American representative missionaries. This Committee in turn gave place in 1898 to the formation of the "Japan Book and Tract Society."

During all these years and amid the various changes of organization the work has continued to grow, until last year, when the funds of the Society were insufficient to meet the demands made upon it. There has been a steady advance year by year both in production and circulation. Moreover, the character of the work done has shown a great improvement. The list of publications has been carefully gone over, and those tracts and books which seemed less likely to be of real and permanent value have been replaced by more useful ones. Also the tracts and books of later years have been more carefully selected and more attention has been given to matters of style and of adaptability to the needs of the public. If we look at the present condition of the work there is ground for encouragement. First, in the fact that a permanent organization has

been effected, which we believe meets with the approval of missionaries and leading Japanese workers and also of the home Societies. The "Japan Book and Tract Society" stands on the threshold of the new Century, already organized and in a good measure equipped for a long career of usefulness, provided it can be supplied with funds.

Second, that a large stock and long list of Books and Tracts well fitted to do much good is already on hand, though a number on the list have had to be left unprinted.

Third, that a desire for Christian publications on the part of the Japanese reading public has been gradually cultivated, so that we may look forward to a steady demand for the works issued by the Society. On the other hand, it may be noted that there are other houses engaged in a like kind of work with ourselves, and such are financially strongly supported. Though these agencies by their publications may in a measure detract from the numbers we issue, still we welcome them and wish them God's speed in their great and noble work. We regard their presence, not so much as a hindrance to our own work, but as a stimulus to greater effort on our part.

Looking towards the future, as already intimated, we enter upon the 20th century prepared in our own hearts to do better than ever before. We will with God's blessing go down into the mines, but the Home Societies must "hold the rope;" for the time being.

We rejoice to feel that we leave behind us a record of which we need not be ashamed, and that the after record we feel is full of promise for the years to come. Great difficulties have been met and these have by God's grace been overcome, but difficulties beset us now and they are very grave indeed. Others may await us in the future, but we are confident of one thing, viz.:—that the work will go on

and that greater success will be achieved in the future than we have seen in the past. The Japanese Christian community is constantly growing and the sphere of work for this society is larger and wider.

We are left to appeal to our friends here and abroad for a greater measure of sympathy and support than we had hitherto, and to commit our way unto the Heavenly Father without whose help and blessing all our best efforts must be in vain.

Strenuous efforts have been made to get subscribers from local sources but with poor success, as only a few responses, including small amounts, have been obtained, and these in themselves plainly indicate that the day of self-support is not yet at hand, and as before stated we are left, or the work is left, to the Societies at home and to them alone if the enterprise is to be continued. We are living in the present, not knowing what a day or hour may bring forth, but God is our strength and can vouchsafe unto us the measure of help and grace that we need.

Christian literature in the past has had progressive stages, some times it has been overshadowed by that of Buddhistic or Shinto publications. But the widely disseminated Christian books and tracts have had a decidedly marked influence in general. It has happened that a man or a woman reading one of our simple tracts has been led to look up to Him who is the Way, the Truth, and the Life, and from Him has learned the way of salvation.

The total circulation for the year is 325,028.

WILLIAM JOHN WHITE,
Secretary.

NOTES.

The *Mainichi Shimbun* (*Daily News*), of Tokyo, contained in its issues of Feb. 25 and 26 a strong article on "Universal Morality" by Rev. J. H. De Forest, D. D., of Sendai. This is to be published as a tract by the Keiseisha, Tokyo, and ought to be widely circulated. We expect to publish the English version in the EVANGELIST.

The Baptist Mission Corporation has been officially licensed by the Minister of Home Affairs. This establishes a precedent, whereby missionaries as individuals may organize themselves into a corporate body, which can hold the titles of all property, whether land or buildings, used for the purposes of religious work. Hereafter, therefore, no anxiety need be felt on that score.

St. Luke's Hospital, which has been closed for some time past, is to be reopened early in March. This hospital is one of the institutions connected with the American Episcopal Mission, and is situated at No. 37 Tsukiji. Dr. R. S. Teusler is the physician in charge, and is assisted by an able staff, both native and foreign.—*Japan Times*.

On the 22nd ult. the Rt. Rev. S. C. Partridge, Bishop of the American Episcopal Mission, formally informed the Nara Middle School that it must expect no more pecuniary help from missionary quarters, and the school will in consequence have to close after next April, unless in the meantime those concerned succeed in getting the wherewithal to continue its existence. However, he consented to present to the school, the buildings, etc., valued at 17,000 *yen*, provided the school pays a sum of 7,000 *yen*, and on condition that the buildings are used for educational purposes. The city authorities have gladly consented to pay the sum of 7,000 *yen*, and the Bishop accordingly delivered up the premises

and other properties of the school to the prefectural office. On and after next fiscal year the school will be maintained at prefectural expense, and in order to get the approval of the Governor in this connexion, the Mayor of Nara came recently to Tokyo, where the Governor of the prefecture is staying at present.—*J. T.*

It will be remembered that last year prominent Buddhists of Japan issued an appeal to ecclesiastics all over the world with reference to Chinese affairs. This has recently been answered by the Secretaries of various Foreign Mission Societies in the U. S. This reply has been translated into Japanese; and copies of the translation may be had by sending a two *sen* stamp for postage to the Keiseisha, Tokyo. Such orders will be honored as long as the edition holds out. This translation ought to be widely circulated throughout the Empire.

Rev. H. Loomis, of the Amer. Bible Soc'y., Yokohama, has issued his (annual) List of Christian Missionaries in Japan and Korea and Statistics of Christian and Missionary Work in Japan for 1900. In some places, on account of either misprints or mistakes, the figures do not tally with each other; and, when only about half the missions report separately the number of men and women in the church membership, it is of no special use to maintain the distinction in the table. It is interesting merely to note that the men are in excess in every church except one, (Can. Meth.), which reports 910 men and 956 women. The total number of missionaries was 757, an increase of 30 over 1899; the total number of baptisms was 3,139, a decrease of 10; the total membership, was 42,451, an increase of 653; the Sunday-schools increased by 41 and the total number of scholars by 799; the total number of scholars in secular schools decreased about 500; and the amount of contri-

butions of native Christians shows the encouraging increase of almost 8,000 *yen*, which brought the total up above 100,000 *yen*. So far as "figures do not lie" and facts do not fail, there is no reason to be discouraged; indeed, from many points of view, there is every reason for encouragement over the prospects of Christianity in Japan.

At the call of the Mission Council of the Canada Methodist Mission, a meeting of representatives from six Methodist families in Japan was held in the Library of the Toyo Ei-wa Gakko, Azabu, Tokyo, Jan. 23-24, to consider the subject of Methodist Union in Japan. The call was purposely somewhat indefinite, and when the brethren came together, no one really knew what might happen. But conversation had not long proceeded till it was manifest that there exists a very strong desire for a closer union of Methodist interest along all lines, and the longer the consultation continued, the brighter became the outlook. Whatever the outcome may be, those present will ever feel that the presence of the Holy Spirit in that gathering was a blessed reality. A consensus of opinion upon several points was taken, and when the committee in charge of these notes can do so, they will submit them for further consideration.

Tidings.

The Hon. Saburo Shimada, M. P., is greatly interested in promoting the work of the *Society for the Abolition of Legalized Prostitution in Japan*. Many prominent Japanese have given their approval by joining the Society, and Mr. Shimada greatly desires that Christian Missionaries shall identify themselves with this movement, encouraging the work of the Society by becoming members of the same. We accordingly insert a brief translation of the rules of this Society, as follows:—

1. The Society shall be called the *Japan Haishō Kwai*. Its object is the

abolition of prostitution through the co-operation of its members.

2. The methods employed in the movement shall be determined by the joint consultation of the members.

3. Each member shall pay 10 *sen* per month to meet the expenses of the Society. Member who pay 50 *sen* or above per month are called supporting members.

4. Candidates for membership shall be introduced by a member.

5. Any member whose conduct is bad may be expelled by a vote of the Society.

6. 7. 8. The Society shall have one President, several Directors, and several Treasurers.

9. Regular meetings are held once each month, but special meetings may be called when necessary.

10. The Headquarters of the Society shall be at the Y. M. C. A., Kanda, Tokyo.—*Tidings.*

The new Middle School Regulations, which are to go into effect from April 1, the beginning of a new school year, are rather disappointing. The number of hours per week for Japanese and Chinese has suffered a decrease of only two. The hours for a foreign language remain the same as before. There have been slight changes at the expense of drawing, history and geography, to the profit of science. Japanese penmanship has been discontinued, while singing, law and political economy have been added to the course. The total number of hours per week has not been materially reduced. The number of pupils is limited to 400, or 600 in special circumstances; and no class room must contain more than 50 students. Each school must have 2,000 *tsubo*, or 1,000 *tsubo* in special cases, for a play-ground. [1,200 *tsubo*=1 acre.] There is still room for considerable reform in the course of study.

At a meeting of Student Volunteers held during the Missionary Conference last Oct., between 50 and 60 Volunteers were present, representing the Student Volunteer Union of Great Britain and the Student Volunteer Movement of North America. It was decided unanimously that an informal and voluntary League of Student Volunteers in Japan be formed, not to distinguish them as a peculiar body, but that they might unite in making more operative in their own and others' lives those principles for which the volunteer movements have stood, and which have made them instrumental in leading students into the consecration which made them willing and eager to enter the "regions beyond." There are also certain lines of activity for which the experience of Volunteers has specially fitted them.

The Executive Committee of this League consists of Galen M. Fisher (Chairman), V. W. Helm (Secretary), Miss Clarissa H. Spencer, V. H. Patrick and Alfred T. Howard.

"Two Thousand Years of Missions Before Carey" is the title of the second volume in the Advanced Course of the Christian Culture Courses of the Bapt. Young People's Union. This book is written by Rev. L. C. Barnes, D. D., of Pittsburg: and contains within its 500 pages much valuable material, including many illustrations. It is the result of months of wide research, and brings within reach of the busy missionary the gist of many large folios. The book is really indispensable to the earnest missionary who desires to trace the evolution of world-evangelization. The last chapter on "Continuities in Missions" is especially suggestive and inspiring. The book costs \$ 1.50 net; it is published by the Christian Culture Press, 324 Dearborn St., Chicago; and it may be purchased through the Meth. Pub. House, Ginza, Tokyo.

Quite a commotion appears to be made about the engagement of an English lady to act as governess in the house of Prince Shimazu. Some of our contemporaries write as though this were a new departure and as though it presaged a marked improvement in the matter of female education in Japan. But we do not perceive the novelty. Many ladies of foreign nationality have been engaged during the past ten or fifteen years giving instruction in Japanese houses. We could name several Japanese families in which opportunities of that nature were provided for the daughters of the house and several others in which such opportunities are now actually provided. There is nothing novel in the action taken by Prince Shimazu, unless it be that the lady is to reside with the Prince's family instead of having a separate house of her own. There can be no doubt, of course, that such a plan must prove more effective for purposes of instruction, but there is not much probability of its being widely adopted, for it entails the necessity of making special arrangements for food, &c., and not many Japanese families are in a position to do that. Prince Shimazu has been well advised, we think, but it is pleasant to be able to point out that the course adopted by him is not at all a novelty, having already been taken by many Japanese families.—*Japan Mail*.

In the death of Bishop W. X. Ninde the mission field has lost a valued friend. He presided over the Japan Conference in 1894, "the Earthquake Conference," the longest session in our history, if not the longest Annual Conference in Methodism, occupying eleven days; and who that was present will ever forget the patience with which he endured the work during those July days, in a tent of straw and boards erected for the purpose, our buildings having been rendered unsafe by an earthquake; how he had a kind

word for every one, and gladly heard all, no matter how trifling a matter might be presented; how he declared it to be the duty of the Presiding Elders to make the appointments, as they knew what ought to be done, and his duty to "fix" them. Bishop Ninde did not come to us with a course of lectures to deliver, or with the purpose of crushing some feature of our work which personally he might not approve. He came to learn, to help, to bless; and he did all of these things. His very presence among us was a benediction of sweetness.—*Tidings*.

According to investigations made by the *Niroku Shimpō*, the number of prostitutes that have abandoned the profession since the promulgation of the Home Department's new regulations last October, is over 600 in the Tokyo Yoshiwara alone. It thus appears that, since the inmates of the Yoshiwara totalled 2,900 at the change in the law, more than one woman in every five was pursuing the miserable trade against her will. The *Niroku* further computes that the difference in expenditure in consequence of this diminution aggregates 1,460,000 *yen* yearly, but as such a calculation implies that the total sum of money squandered annually in the Yoshiwara by the citizens of the capital is 7,300,000 *yen*, we are disposed to be credulous. Besides, the mere fact that a certain number of women have abandoned the public pursuit of a shameful career is not so satisfactory as our contemporary seems to think. Have these women turned to a life of virtue, or are many of them now practising the same trade in secret? That is a question anxiously asked by many thoughtful Japanese.—*Japan Mail*.

I will report on a curious custom in Hida. About forty miles from Takayama, the provincial capital, there is a village named Shokawa or Shirakawa. The strangest custom exists in the

village. The villagers' houses are large, straw-thatched, and measure, to give an example, about 40 *ken* by 30 *ken*, and are inhabited by a great many men, women and children, numbering as many as 30 or 70. They are descendants of one stock and are divided into the main family, brothers' families, sisters' families, etc. The house is the common property of these families. The custom is supposed to date from remote antiquity, and the limited area of the land in the village is regarded as the main cause. When I visited the village some time ago, I saw seven or eight babies of about the same age, crying in a corner of the house. Such a curious phenomenon can not, I think, be seen at any other place.

Rising Generation.

The Educational Society is considering the propriety of adopting the Tokyo language as a standard for the purposes of the new movement in favour of unification of the written and spoken forms of speech in Japan. A few local peculiarities would have to be removed, but on the whole the Tokyo dialect is believed to be the most accurate representative of pure Japanese. This is a question often asked, and the answer furnished by the action of the Educational Society will be found interesting.—*Japan Mail*.

Social changes are little by little forcing themselves upon the people about us. One now frequently sees well-dressed Japanese gentlemen on the crowded street cars arise and give the seats to Japanese women who are evidently of lower rank, but needing seats.—*Tidings*.

An interesting Men's Society is reported to us from Shinshu, organized by men who do not profess to be Christians, but who make it one of the cardinal principles of their Society that no man who keeps a concubine

can be admitted to membership. Thus are Christian ideas finding their way more and more into the social fabric.—

Tidings.

The tenth meeting of physicians to commemorate the day on which Mayeno, Sugita, and other doctors of the pre-Restoration days dissected a human corpse for the first time in Japan, that is in the year 1771, was held on the 4th inst. at the Chodatei, Shinobazu. A number of eminent professors and doctors assembled on the occasion and delivered speeches on medical subjects.

J. T.

The money which was contributed last summer at Karuizawa for the relief of refugee missionaries from China, and was afterwards applied to the relief of Chinese Christians. Concerning this, the following letter explains itself:—
NORTH-CHINA MISSION OF THE A. M. BOARD.

Tientsin, Feb. 6, 1901.

REV. HENRY LOOMIS,
Yokohama.

Dear Mr. LOOMIS:—

I have received from you through Mr. Hykes the equivalent of *yen* 66.20, for relief of Native Christians. As you suggested, I have sent half of this to Dr. Wherry, Peking.

Accept most hearty thanks for this remembrance; the blessing of many ready to perish will rest upon the donors. The conditions here are pitiable indeed:—the winter is of unusual severity, food and fuel cost more than ordinarily.

Many sufferers can not be reached by us, in Shansi, especially. The Governor has been ordered to support the Christians there. Pray for this people in their extremity; may it be God's opportunity for blessing.

Most gratefully,

GEORGE D. WILDER.

Rev. J. W. Stevenson, Director of the China Inland Mission, has compiled a list of Protestant missionaries who lost their lives during the recent commotions in China, and makes out a total of 186, of whom 134 were adults and 52 were children.

In sending the following financial statement for publication, the Rev. R. E. McAlpine says:—"As the Committee cannot meet again to audit the books, and as there is no particular body to which a report can be submitted, I ask your assistance to lay this before any of the readers of your valuable paper to whom it may be of interest. If any one has any question to ask concerning these accounts, I shall be glad to hear from them in the near future, as later on I may destroy the vouchers, etc."

TREASURER'S STATEMENT.

	<i>Yen.</i>
To Total Contributions from two hundred and eighty-nine Persons	654.00
By Trav. exp. paid for Com. of Arrangements:—	
For Rev. S. S. Snyder	23.00
For Rev. A. Oltmans	15.00
For Rev. J. Scott, D. D.	15.75
For Revs. Soper and Spencer	20.54
For Rev. J. B. Hail	5.00
For Rev. R. E. McAlpine	11.00
	90.29
By Cash paid for Literary Com. per Rev. R. A. Thomson	142.05
By Cash paid for Tokyo Business Committee:—	
Per Rev. A. T. Howard	10.47
Per Rev. W. P. Buncombe	128.77
Per Rev. Geo. Allchin	3.20
	142.44
By Bal. handed to Printing Com. per Rev. R. A. Thomson	279.22
	654.00

Any book, pamphlet, tract or magazine noticed, mentioned or advertised in the columns of the EVANGELIST may be ordered through the Meth. Pub. House, Tokyo.

PERSONALS.

Miss Emma E. Barns, Christian and Missionary Alliance: Address, 232 Horton Ave., Detroit, Mich.

Rev. W. E. Hoy and family have left Japan for their new field of labor in China. The EVANGELIST, which Mr. Hoy founded and carried on against many odds for several years, joins with numerous friends in wishing them all blessings in their new work and home.

The S. S. "America Maru," outward bound Feb. 19, carried off from Tokyo Rev. and Mrs. C. H. D. Fisher, Helen Topping and Ione Clement, (Bapt.), and Mr. John De Rijke, engineer of the Home Department. The address of Mr. Fisher during furlough is 3247 So. Park Ave., Chicago; his work is to be carried on during his absence by Rev. S. W. Hamblen, who has removed with his family from Sendai, and should now be addressed at 30 Tsukiji. The home address of Rev. J. H. Scott and family, (Bapt.), is Hamburg, Livingston Co., Mich. Mr. De Rijke, after visiting a daughter in the U. S., will join his family in Holland, and return to Japan in about a year.

Rev. and Mrs. G. F. Hambleton have just arrived from America to reinforce the Southern Baptist Mission in Kyushu. Rev. and Mrs. W. H. Clark, of that mission, are now located at Kumamoto.

The S. S. "Kiautschou," from Yokohama Feb. 23 for Europe, also had a missionary party, including J. McD. Gardiner and family, (Amer. Epis.), of Tokyo; Mrs. T. A. Large and Kate Large, (W. C. T. U.), of Tokyo; Miss E. L. Rolman, (Bapt.), of Tokyo; and Miss Susie Pratt, (Wom. Union), of Yokohama,—all on furlough. Miss Rolman's home address is Amsterdam, N. Y.

The following are new missionaries of the Cumb. Pres. Mission: Rev. and Mrs. J. C. Wooley, Shingu, and Rev. J. E. Hail, Osaka.

Rev. W. A. Wilson and family, (So. Meth.), of Hiroshima, have returned home on furlough.

The following items concerning Methodists are from *Tidings*: Miss Belle J. Allen may be found at 281 Dartmouth St., Boston, Mass.; Rev. C. E. Cowman and wife, formerly evangelists in Chicago, reached Yokohama by the S. S. "China," Feb. 22, and expect to engage in mission work in Tokyo.

Miss E. Dean is a new missionary of the Meth. Prot. Church with home at 244 Bluff, Yokohama.

The new address of Mr. and Mrs. Joseph Cosand is 12 Tsukiji, Tokyo.

The following new addresses of Amer. Epis. Missionaries are to be noted; Revs. W. F. Madeley and H. St. G. Tucker, Sendai; Rev. E. R. Woodman and family, 40 Tsukiji, Tokyo.

The Lutheran Mission have been reinforced by Rev. C. K. Lippard and wife for Saga, and Rev. J. F. Berkelund, M. D., and wife, residing at 17 Hikawa cho, Akasaka, Tokyo.

Miss Alice Miller, (Independent Disciple), has returned from furlough to work in Tokyo.

The Women's Union Mission at 212 Bluff, Yokohama, has two new missionaries: Misses J. E. Hand and H. K. Strain.

Miss M. Worth is a new missionary of the So. Meth. Church in Kobe.

Mr. and Mrs. George Braithwaite are at home at 45 Shimo Rokuban Cho, Kojimachi, Tokyo.

Miss C. M. Osborne, (Univ), has returned from furlough to her work in Tokyo.

Rev. H. H. Coates and family (Can. Meth.), have returned from furlough and may be found at the old address, 16 Tutsuoka Cho, Hongo Ku, Tokyo.

Misses Ackerman and Mercutt, W. C. T. U. workers, have arrived in Japan on a Round-the-world trip.

The annual meeting of the Y.P.S.C. E. of Japan will be held in Tokyo, April 5 and 6.

The delay in the publication of the *EVANGELIST* this month is due chiefly to the removal of the Aoyama Industrial Press into a new building, upon which the printers are to be congratulated.

The Meth. Pub. House, Tokyo, has issued a beautiful Easter Exercise, arranged by Rev. F. S. Scudder, of Nagano. It is entitled *Yomigaeri no Uta* ("Hymn of the Resurrection"). The words are those of Matt. 28: 1—8; and the music is selected chiefly from Geo. F. Root's Cantata, "Bethlehem." There are two editions, one with and one without the music; that of words only costs 50 *sen* per hundred; that with the music costs 5 *sen* each, 50 *sen* per dozen, 4 *yen* per hundred;—all postpaid.

The Tokiwa Sha, 262 Bluff, Yokohama, has issued some pretty Easter Publications in the shape of picture cards, artotype pictures ("Christ Appearing to Mary Magdalene" and "The Walk to Emmaus"), and a booklet, containing a simple talk on "The Lord's Supper." The cards are 2 *sen* each, the pictures 6 *sen* each, and the booklet is 4 *sen*.

New Advertisements: We would like to call attention to a few new advertisements in this number. *The F. H. Revell Co.* give us a page advertisement for one year. There is probably no publishing house in the world that as nearly fulfils the needs of the missionary community, as to books, as this firm. We are prepared to fill orders for any books advertised by them.

The Smith Cash Store: This firm, so well known to the missionary community, has during the past year been reorganized with additional capital. They feel that they are better fitted than ever before to meet the wants of missionaries, and earnestly solicit a trial order. A study of their advertisements or catalogues will show what they can do. We can recommend the firm for fair treatment and good goods at cheap prices.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39 Nichome, Fujimi Cho, Kojimachi, Tokyo.

PUBLISHER:—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

In Japan, one year postpaid *yen* 2.00
single copies " *yen* .20

ABROAD, one year " . . . 4s. or \$1.00
single copies " . . . 6d. or \$.15

Back volumes, bound in silk, *yen* 2.25 or \$1.25

Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 <i>yen</i>	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

TABLE OF CONTENTS.

FRONTISPICE—THE LATE MR. FUKUZAWA	
YUKICHI FUKUZAWA	65
ANOTHER UNIQUE WEDDING	68
THE ARMY AND NAVY MISSION (ILLUSTRATED).—By R. S. Miller	69
RESCUE WORK (ILLUSTRATED).—By Major C. Duce	73
LADIES' CONFERENCE	77
W. C. T. U. DEPARTMENT.—Conducted by Mrs. Carolyn E. Davidson	81
MISSION NOTES	84
THE MISSIONARY AND TAIKYO DENDO	88
EDUCATIONAL STATISTICS	90
JAPAN BOOK AND TRACT SOCIETY	92
NOTES	94
PERSONALS	99



David S. Moore

The Japan Evangelist.

VOL. VIII.

APRIL, 1901.

No. 4

NINETEENTH CENTURY JAPAN.

AS the Nineteenth Century was the era of the opening, or the awakening, of Japan, it may be profitable to review in outline the principal events in her history during the past hundred years, and looking back over the century, to retrace the steps by which New Japan developed.* The history of the world contains no more interesting chapters than those that relate the marvelous transformations that occurred in Japan during the wonderful Nineteenth Century.

Of course, the Gregorian calendar in Japan is only of comparatively recent origin, so that it is more proper for us at first to divide up the century, according to the old Japanese custom, into arbitrary eras or periods of varying length. This system of chronology was introduced from China; and the eras did not necessarily correspond even to the reigns of the Emperors. A new period "was chosen whenever it was deemed necessary to commemorate an auspicious or ward off a malign event." But hereafter these *nengo* are to correspond with the reigns of the Emperors. The following are the periods of the Nineteenth Century, with dates of commencement:—

Kiōwa	1801
Bunkwa	1804

*In the January issue of the EVANGELIST, we drew the contrasts between the conditions at the two extremes of the century; in this case, it is our purpose to treat the events of the century in their chronological order and to point out the gradual progress and development.

Bunsei	1818
Tempō	1830
Kōkwa	1844
Ka-ei	1848
Ansei	1854
Man'en	1860
Bunkū	1861
Genji	1864
Keiō	1865
Meiji	1868

It may also be well, as a matter of historical record merely, but without special significance, except in the last case, to present a list of the Emperors of Japan during the century, with dates of accession, as follows:—

Kōkaku	1780
Jinkō	1817
Kōmei	1847
Mutsuhito	1867

It is a matter of, perhaps, more significance to give a list of the Tokugawa Shoguns, who, during two-thirds of the century, were Mayors of the Palace to the Raineant Emperors:—

Iyenari	1787—1836.
Iyeyoshi	1837—1852.
Iyesada	1853—1857.
Iyemochi	1858—1866.
Yoshinobu	1867—1868.

But it is really more scientific to divide the history of the century into six periods of strictly determined duration. Each one of these periods, moreover, may be accurately named in accord with the distinguishing characteristic of that period. It must, however, be clearly kept in mind that the distinctions are not absolute but relative. These six periods are as follows:—

- I. Seclusion (1801—1853).
- II. Treaty-making (1854—1858).
- III. Civil Commotions (1858—1868).
- IV. Reconstruction (1868—1878).
- V. Internal Development (1879—1889).
- VI. Constitutional Government (1889—1900).

It is possible, without an undue stretch of the imagination to trace, in the order of the periods, the general progress that has marked the history of New Japan. And it is of special interest to Americans to notice that the third and fourth periods are practically contemporaneous with the periods of Civil War and Reconstruction in the history of the United States.

We shall now take up the history in detail and indicate the most important events in each period. We shall first present a chronology, and then make such comments or explanations as may seem necessary. This table has been compiled with considerable care and with the special design to set forth graphically to the eye the gradual progress and development of Japan during the past hundred years. It may be useful for reference.

I.—PERIOD OF SECLUSION (1801—1853).

- 1805. Resanoff Russian Embassy.
- 1807. *Eclipse* from Boston in Nagasaki.
- 1808. *Phæton* (British) in Nagasaki.
- 1811-'13. Golownin's Captivity in Yezo.
- 1818. Capt Gordon (British) in Yedo Bay.
- 1825-'29. Von Siebold in Yedo.
- 1827. Beechey in *Blossom*, at Loochoo Islands.
- 1837. *Morrison* expedition.
- 1844. Letter from King William II of Holland, recommending foreign intercourse.
- 1845. *Mercator* (Amer.) in Yedo Bay.
- 1846. Dr. Bettelheim in Loochoo Islands.

Wreck of *Lawrence* on Kurile Islands.

- 1848. Wreck of *Ladoga* off Matsumai, Yezo.
- Young Macdonald landed in Japan.
- Commodore Biddle's expedition.

- 1849. *Preble* (Amer.) in Nagasaki.
- 1853. Commodore Perry arrived in Yedo Bay.

The Shogun Iyeyoshi died.

It needs only a few words to summarize this period, which included the final days of the two-edged policy of exclusion and inclusion, which forbade, not only foreigners to enter, but also Japanese to leave, the country. It would not even allow Japanese shipwrecked on other shores to be brought back, as several futile attempts mentioned above, attest. The events of this period are almost all vain attempts to open Japan, toward the accomplishment of which purpose even a letter from the King of Holland had no immediate effect.

II.—PERIOD OF TREATY-MAKING (1854-1858).

- 1854. Perry's treaty of friendship and amity.
- British treaty of friendship and amity.
- 1855. Russian treaty of friendship and amity.
- Terrible earthquake.
- 1856. Dutch treaty of friendship and amity.
- Arrival of Townsend Harris, U. S. Consul.
- Fire in Yedo—100,000 lives lost.
- 1857. Harris's audience with the Shogun.
- 1858. U. S. treaty of trade and commerce.
- Elgin treaty of trade and commerce.

This is the era that was opened by Commodore Perry and was almost

entirely devoted to the persevering attempts of Perry, Townsend Harris, Curtiss and others to negotiate treaties, first of friendship, and then of trade and commerce, with Japan. It is rather interesting that the only events, besides treaty-making, chronicled above, are terrible catastrophes, which the superstitious conservatives believed to have been visited upon their country as a punishment for treating with barbarians!

III.—PERIOD OF CIVIL COMMOTIONS (1858-1868).

- 1859. Opening of Kanagawa, Nagasaki, Hakodate. First Protestant missionaries.
- 1860. Assassination of Ii Kamon no Kami.
- 1861. Frequent attacks on foreigners.
- 1862. First foreign embassy.
Richardson affair.
- 1863. Bombardment of Kagoshima.
- 1864. Bombardment of Shimonoseki.
- 1865. Imperial expedition against Choshu.
Imperial sanction of treaties.
- 1866. Shogun Iyemochi died. Keiki Shogun.
- 1867. Emperor Komei died. Mutsuhito Emperor. Shogun resigned.
Reorganization of Gov't.
- 1868. Restoration, or Revolution.

This era has been so named because it was marked chiefly by commotions between different factions among the Japanese, but also between Japanese and foreigners. The anti-foreign spirit that manifested itself in numerous conspiracies and assaults was so involved with internal dissensions that it is quite difficult to distinguish them apart. The assassination of Ii, the Shogun's Prime Minister, who had the foresight and the courage to sign the treaties, was the natural sequence of the opening of three ports to foreign commerce. The conservative spirit, moreover, was still so strong that the Shogun had to send an embassy, the

first ever sent abroad by Japan, to petition the treaty-powers to permit the postponement of the opening of other ports. The death of Richardson, who rudely interrupted the progress of the Satsuma train, was the pretext for the bombardment of Kagoshima; and the firing on an American vessel that was passing through the Straits of Shimonoseki, was the excuse for the bombardment of that place. About the middle of this period, the Imperial sanction of the treaties was obtained, and a tariff convention was negotiated.

The civil dissensions, however, continued; the great Choshu clan became engaged in actual warfare against the Shogun's troops in Kyoto; the young Shogun died, and was succeeded by Keiki; the Emperor also died and was succeeded by his young son. Finally, the new Shogun, observing the drift of political affairs, resigned his position; and the system of government was reformed with the Emperor in direct control. But misunderstandings led to a civil war that culminated in the complete triumph of the Imperialists, led to what is called by some the "Revolution," by others the "Restoration." This, in fact, was the climax of all the civil commotions of the period; the anti-foreign spirit and policy were only secondary to the prime purpose of overthrowing the usurpation of the Tokugawa Shogunate and restoring the one lawful Emperor to his legal authority.

IV.—PERIOD OF RECONSTRUCTION (1868-1878).

- 1868. Opening of Hyogo and Osaka.
- 1869. Imperial audience of foreign ministers.
Opening of Yedo and Niigata.
"Great Charter" of Japan.
- 1870. Telegraphs and light-houses.
- 1871. Postal-system, mint and dock-yard (Yokosuka).
Eta acknowledged as human beings.

- Abolition of feudalism.
 1872. First railway, Japanese newspaper, and church.
 Imperial University in Tokyo.
 Reorganization of Army and Navy.
 Missionary Conference, Yokohama.
 1873. Adoption of Gregorian calendar.
 Anti-Christian edicts removed.
 Empress gives audience to foreign ladies.
 1874. Saga Rebellion. Formosan Expedition.
 1875. Assembly of Governors. Senate.
 1876. Treaty with Korea.
 1877. Satsuma Rebellion.
 First exhibition in Tokyo.
 1878. Promise to establish Prefectural Assemblies.
 Bimetallism.

This period was one of laying the foundations of a New Japan, to be constructed out of the old, and was one of such kaleidoscopic changes and marvelous transformations in society, business and administration that it is almost blinding to the eye to attempt to watch the work of reconstruction. There were abortive, but costly, attempts, like the Saga and Satsuma rebellions, to check the progressive policy. It was the great era of "first" things, of beginnings: the first audiences of foreigners by the Emperor and the Empress; the first telegraph, mint, dock, railroad, exhibition, postal-system, newspaper, etc. etc. an assembly of provincial governors and a senate. The "Magna Charta of Japan," not obtained by coercion, but voluntarily granted, was followed by the abolition of feudalism; radical social reforms; the despatch of an embassy to America and Europe, which, though a failure in its chief purpose of obtaining a revision of the treaties, was a great success as an eye-opener; the removal of the anti-Christian edicts, and the adoption of a calendar that reckons from the birth of Christ. And, to cap the climax,

politically, there came the promise to establish prefectural assemblies for the sake of local self-government.

V.—PERIOD OF INTERNAL

DEVELOPMENT (1879-1889).

1879. Loochoo annexed.
 1880. New codes published (Penal and Criminal Procedure).
 Prefectural Assemblies established.
 1881. Promise of constitutional government.
 1882. Political parties. Bank of Japan.
 1883. Missionary Conference, Osaka.
 1884. New orders of nobility in European fashion.
 1885. Cabinet reconstruction. Japan Mail S. S. Co.
 1886. Privy Council. Eruption of Bandai San.
 1889. Prince Haru proclaimed Crown Prince.

This period is not marked, perhaps, by so many unusual events as the preceding; but it was a period of rapid, though quiet, internal development. We note in financial matters the organization of the Bank of Japan; in business circles, the organization of the Japan Mail S. S. Co.; in society, a new nobility and new codes; and, in political affairs, considerable development along several lines, especially local self government and political organization, all of which were a preparation for the promised constitution.

VI.—PERIOD OF CONSTITUTIONAL

GOVERNMENT (1889-1900).

1889. Height of anti-foreign reaction.
 Promulgation of Constitution.
 1890. First Imperial Diet.
 New Codes promulgated—Civil and Commercial.
 1891. Gifu Earthquake.
 1892. Dispute between the two Houses of the Diet.

- 1893. Dispute between the Government and the Diet.
- 1894. War with China.
- 1895. " " " " Acquisition of Formosa.
- 1896. Alliance between Government and Liberals.
- 1897. Revision of tariff. Gold standard.
Freedom of press and public meetings.
- 1898. Revised Civil Codes.
- 1899. Opening of all Japan by new treaties.
- 1900. War with China.
Extension of electoral franchise.
Missionary Conference, Tokyo.

This period included wars and other calamities but also many fortunate events. It was chiefly occupied with the experimental stage in constitutional government, when the relations between the two Houses of the Diet, between the Diet and the Cabinet, between the Cabinet and political parties were being defined. This period opened with the anti-foreign reaction at its height. This reaction was the natural result of the too rapid Occidentalization that had been going on, and was strengthened by the refusal of Western nations to revise the treaties. But the period closed with treaty revision accomplished and Japan admitted, on terms of equality, to alliance with Western nations.

In conclusion, we repeat the statement that this outline of the history of Japan during the nineteenth century clearly portrays the general progress of the nation. The century opened, and more than half of it passed away, with Japan secluded and isolated. At last, however, the gates of the empire were gradually opened to Western civilization, with all its good, bad and indifferent features; and treaties were rapidly negotiated with several nations. This new policy naturally awakened more or less opposition within the Empire, and, being made the rallying-cry of the Imperial-

ists, brought on civil commotions which culminated in the Restoration of the Emperor to his full authority. Then followed naturally the period of the reconstruction of Japan on new lines and a tremendous internal development, all of which, in spite of a temporary reaction, was preparing Japan, both for a constitutional régime in her internal affairs, and, in her foreign relations, for admission into the comity of nations. And once again we ask, If such is the wonderful record of Nineteenth Century Japan, what will be the record of Twentieth Century Japan?

THE ENGLISH BIBLE CLASS.

Upon returning to Japan three years ago, I was invited to take such a class in the Kobe Kumiai Church. I have retained this class, and my interest in it ever since, and am convinced that no more needed, attractive, and promising work exists in Japan than this Bible class work with young men.

I find three reasons for this: First, the great lack of Biblical knowledge on the part of even Christian young men; second, the need for *persistent* effort to supply that need; and third, the happy result, if one's grit, patience, and faith do not fail.

To amplify a little these reasons, let me call attention to the fact that many of the young men who are attracted to our classes come from government schools—they are educated, intelligent, but have no intelligent basis for their Christian faith, should they become Christians.

They may have been in the church for several years; they may have been even members of Christian Endeavor Societies; they may have read the Bible—parts of it—but as for systematic study, they have had little or none. They look for Genesis in the new Testament and for Jude in the place where Genesis is. They cannot stand even a simple questioning on Jewish history

or the growth of the Christian Church. They need—and like—a systematic course of study. Too often the study they may have done has been spasmodic and desultory—they need persistent help.

They need a course, so it seems to me, something like this, broad outlines (at first): (a) The Life of Christ; (b) Growth of the Christian Church; (c) The Epistles; (d) Jewish History; (e) Prophecy.

This means work—much study and much condensing, much copying of outlines for each student,—but it is *needed* work. In our class in Kobe, we have covered the first two topics and are just beginning the third. I cannot say that the students would pass good examinations, but they can find their places quickly. They have had the lessons, and own each one a set of all the topics, with references.

While there is still much to hope for in results, the class has held its own, with a tendency toward increased regular attendance, some of the members having rarely been absent in three years.

These regular students are now being called upon to take places as officers or teachers for the Sunday school, and are on hand at all church exercises. This we rejoice in. To keep them in the church when they are once in, is a stirring duty we owe these young men.

I find that similar Bible classes in other cities must have had similar result, for among our present number, we have one man from Sendai, one from Kyoto and one from Osaka. They came to our class as soon as they came to Kobe—and showed the result of their previous Bible work.

To show my belief in the necessity for training these young laymen, let me assure my readers that I do not consider even the Kindergarten more important!

Annie L. Howé, in *Mission News*.

THE LADIES' CONFERENCE.

[Concluded from March number.]

Is there a Place for Women on the Faculty of a Mission School in Japan?

It would seem as though some one other than myself should answer this question, since the very fact of my having been so long connected with a Boy's School might bias my judgement. Yet who can speak more intelligently of just what the position means than one who has tested it by actual experience?

From my point of view every mission school for boys in Japan should have one woman on its faculty. Before giving my reasons for this, perhaps it would be well to state, in a general way, what should be the qualifications of such a woman.

First, what would be the age at which a woman might undertake this work?

This will in a measure depend upon the woman, but, in general, she should be old enough to have had some experience in teaching in the home-land, and, if the experience has been with boys and young men, all the better; old enough, settled enough, to be contented under rather trying conditions. She will probably have to live alone; she cannot have the same companionship with her students that the missionary teachers have with their girl pupils. She should be young enough to enter with enthusiasm into much that interests the pupils outside of their regular school-work. Since the position is a unique one, since she is likely to be a target, so to speak against which the natural prejudices of the ages, are likely to be aimed, she should be unusually strong *physically, mentally*, and above all **SPIRITUALLY**.

A degree from an institution known in Japan, and at which she has had to compete with men, will impress the minds of her associate Japanese teachers

and through them of the students, and to prepare the way for a reception which will grow as she comes to be recognized for her intrinsic worth.

In short, ability to do everything in order to get the position and willingness to do anything in order that she may keep it. My requirements, you see, are little short of the perfect woman, nobly planned.

But, since the position is so exacting in its demands why try to fill it by a woman at all? Because, as a woman, she has a work to do for the students which no man could do.

First, by her very womanhood. Going and coming before them modestly, dealing with them tactfully, teaching them kindly and ably, she is giving the young men a new idea with regard to the possibilities of womanhood.

She is helping to mould public opinion, and so is paving the way for her Japanese sister toward the goal of greater freedom.

Women are generally acceded to be more patient than men, and so perhaps will do more faithfully the great amount of drudgery work that falls to the lot of the missionary teacher in Japanese schools in the trying but most important work of laying the student's foundation in the English language. Oh, the exercises and compositions, the conversation classes!

Woman is rather the conservator of society; many things small, but none the less important which escape the eye of her brother of great plans, she sees and does. She will help the students in manners, give them hints with regard to health and cleanliness, and perhaps, by her own careful appearance, cause in them greater care in dress. She will, in a measure, take the place of mother and sister from whom the greater number are separated; but if it is claimed she cannot take the place of Japanese mother and sister, not being trained in Japanese etiquette, she may teach them much that Japan-

ese mother and sister may not have had an opportunity to learn.

She will be an influence in the social life of her pupils. If she has, as she should have, a home of her own, by throwing this open to students, she will be enabled to get acquainted with them, gain their confidence, and have a greater influence for good over them not otherwise possible, besides being a pleasure unto lives none too bright. She can give them a glimpse of home life, and cultivate in them a taste for fine pleasures.

She will help them in music, for in training them to sing inspiring words, made attractive by being joined to beautiful tunes, she will not only be giving them pleasure now, but an accomplishment which will be a comfort always, but she may also be impressing upon their minds spiritual truths which would otherwise have found no entrance. We all of us know how in the hour of need some beautiful thought which perhaps before has passed lightly from our life, will come to comfort and strengthen them.

The courteous treatment which she receives from her fellow gentlemen missionaries, and from the Japanese teachers following in their wake, will impress the students, and unconsciously some of them at least may acquire the habit of deference toward women, from which let us trust their mothers, sisters and wives will benefit.

In conclusion, is not the womanly, capable woman teacher in a school for boys and young men in Japan working as much for the elevation of her Japanese sisters as though she were teaching them *directly*? I claim that she is. Jennie S. Vail.

[Quoted by Miss Vail.]

1. As a rule, a lady teacher is more patient than a gentleman with students.

On the part of a foreigner, a great deal of patience is needed to teach a

Japanese class, because the medium of communication is so imperfect.

2. A lady is more minute in dealing with students, correcting mistakes and teaching them their manners. There was a time when trouble was made because students looked down upon a lady teacher because of her sex; but there is no such trouble now.

3. If a single lady, she has more time with students; and an older lady is better than a younger lady.

4. A lady teacher is more strict than a gentleman. I say this from my own experience. M. Takaki.

The Twentieth Century and Literature in Japan.

It seems incongruous to talk of the twentieth century in Japan; for *here* we are still in the first century of the Christian era. Meiji, the 34th year, represents the status of things much better than the more pretentious Twentieth Century,

In nothing does this first Christian century in Japan show its youth more than in its literature. The lack of originality and excess of imitative genius in the Japanese is a great detriment to them in the field of literature. They can model their writings on the old Japanese forms, which are non-Christian or on the new foreign forms which represent every degree of feeling from Christian to anti-Christian. But to invent a new literature which shall be *both* Japanese *and* Christian, seems as yet a task in excess of their powers. Consequently, Christian literature in Japan to day is made up, much more largely than we would like to have it, of translations. Perhaps, it is only reasonable and natural that it should be so. There is such a wide gulf between Christian and non-Christian literature, and translation is such a quick, easy bridge across. But how long must we stay on the bridge? Until Christian Japanese with literary gifts are so inspired from *above*, not

from America or England, with thoughts that *must* have expression in story and verse, in treatise and hymn. Then we shall have a Christian literature with power to stir the heart, awaken the intellect, and mould the thought and life of Japan.

That is the goal toward which we on the bridge are working. We may reach a few with our translations: and among the few, God will surely call some one to stir the many. We are to evangelize by companies. and then the companies are to move the hosts.

This is the view of the coming century that appeals to my faith and reason. Oh, that God would move some one in this Conference to bring a hymn-writer to the Light, a storyteller; a man, or woman, who shall wield a Christian *fudé* with a grace and power that has not yet been known in this land of the corrupt old and the imperfect new.

Georgiana Baucus.

According to investigations made at the end of last month, the census of the members of the Red Cross society is as follows: honorary members 3,013, ordinary members 716,574, assisting members 14,561, those who have the certificates of merit 261, and life members 52,119. The annual income stands at 2,009,265.97 *yen*. The ratios of the population to the members are as follows: the total population in Japan is to the number of members as 66 are to 1, Shigaken 39 to 1, Nagano-ken 40 to 1, Nara 44 to 1, and Tokyo-fu stands at the 35th rank with 77 to 1.—*Japan Times*.

The latest official returns put the number of Ainu children of school age in Hokkaido at 1,469, of whom 419 are now attending school. The total Ainu population is 6,475 and consists of 1,438 families.

Japan Times.

UNIVERSAL MORALITY.

BY REV. J. H. DEFORD, D. D.

The opening century reveals to us this one impressive fact, that all movements have a universal tendency. Until recently the East and West were widely separated in language, customs, government, morals, religion, so that it was impossible to avoid continual misunderstandings of each other. But now all nations and races are intermingling, learning each other's languages, and striving for a full and complete understanding of universal history. In minor points the laws of civilized nations differ, but their foundation of impartial justice is everywhere the same, while international law is over all, bringing blessings to the whole race of man.

Conspicuous in this wide movement is the harmonious action of Japan's army with the allied troops in China, a thing that ten years ago seemed an impossible dream. On a smaller scale, the tendency towards universality is seen in the fact that inventions are rapidly adopted by all the various nations of the world. The press that prints this tract is like the presses of Europe and America. If one nation discovers a smokeless powder, at once all the armies of the world adopt it. If wireless telegraphy succeeds in one part of the world, all governments eagerly hasten to put it in operation. Japan, in the Tokugawa era, built no lighthouses on her long and dangerous shores, but now no expense is spared to erect them all along the coast, not merely for Japanese shipping, but rather to illumine the paths of the vessels of the whole world. Even certain words are put to universal use in order that thought may thereby become the possession of all men. A few years ago many Japanese, under the influence of anti-foreign ideas, severely criticized the use of the words "The Twentieth Century"; but now

the newspapers are filled with it, and public speakers freely use it with none to molest or make afraid.

In harmony with this tendency is the unifying of the moral standards of all the nations that have mutual intercourse. I believe that the term "morality" means far more than customs and manners. These latter, such as food and clothing, may vary with climate and environment, as those of Greenland differ from those of tropical islands. But moral standards are at bottom unchanging and universal. Justice and benevolence do not depend on the cold and heat of different parts of this globe. Yet there are teachers who virtually confound morality with customs. To be sure, the latter may form a part of moral teaching, yet morality itself is infinitely above mere customs.

I have no purpose of setting forth a system of ethics here, nor of criticizing the systems of others, but only of suggesting in a practical way the four following lines of moral thought:—
(1) The meaning of life. (2) Truth-speaking. (3) The liquor problem. (4) The relation of the sexes.

THE MEANING OF LIFE.

He who does not know something of the purpose of life surely cannot know what morality is. Some moralists affirm that life is the result of spontaneous evolutionary forces, and that we are born into the world of necessity just as animals and insects are. If that were all, we should be little better off than cows and horses. Man's life does not appear of itself, merely as the product of evolutionary forces. It is a priceless gift—the gift of the Almighty and All-wise God, the loving Father of all men. Whosoever believes this will naturally have a lofty idea of morality.

After Commodore Perry disclosed the customs, morals, and history of this land, one of the first thoughts of the people of the West concerning

the Japanese was surprise at the ignorance of the value of life. While in Yale, I began to read Mitford's "Tales of Old Japan," but soon threw the book aside, unable to believe the stories of wholesale self-destruction. I regarded the book as fiction until I came to Japan and studied for myself the characteristics of the people. Then I found that *harakiri* had a place in the judicial system that somewhat aided the civilization of a past age. But outside of judicial sentences I also found that self-destruction was of common occurrence, and often for very trivial reasons. It was very evident that Japan did not know the value and sacredness of life. In talking with young men about the wrong of self destruction, I have had this reply:—"We knew, of course, that it is a great sin to kill another, but this is the first time we ever heard that it is a sin to take one's own life."

Under these circumstances it is no wonder that suicides are very numerous in Japan, and among women the rate is the highest in the known world. Moreover, in all lands where the sacredness of human life is not known, the slaughter of infants is thought nothing of. The *Kahoku Shimbun* of Jan. 9, 1901, has an account of the inspection of the prison here, and, among the women prisoners, the most were convicted for infanticide. In the *Japan Times* of the same month is a statement of Imperial pardon for sixty-nine women, all of whom were guilty of the murder of their own infants.

Of course, this is not to prove that Japanese women are especially bad, rather it may be a sign of greater wickedness on the part of their husbands or other men. I cite these instances simply as proof of the wide ignorance of the meaning of life. In the Tokugawa times there were in some places government orders not to rear more than two children in one family. Even now-a-days there are parents who, displeased with a child's

action, will threaten to kill the offender or will send a dirk with the command to commit suicide. So it is not strange that ignorant people in Japan should think it a sin to kill animals, and yet not know that it is a vastly greater sin to take human life.

This is not a criticism of Japan alone. In ancient times, under the Roman emperors, it was the fashion to regard suicide as an honorable thing, and history tells of philosophers, statesmen, generals, who did it. In those times fathers had the power of life and death over their children, and it was not thought strange when this power was exercised. But when Christianity came with its message that nothing is so precious as human life, raising the question, "If a man gain the whole world and lose his life, what profit is there?", and answering it with the assertion that all the wealth of the world is inferior to the life of one human being, then self-destruction gradually decreased and the training of children gained importance.

When the doctrine wins belief that one's life is not one's own but is God-given, and is a part of the Divine Life, thus making man a sharer with God of eternal life, then morality will be truly ennobled. He who believes that his life is far above gold and silver and precious stones will not touch unrighteous bribes, nor thoughtlessly despise the lower classes, but will sympathise with unfortunates and with tears of pity will strive every way for their good. Herein lies the secret of true morality.

I remember when about sixteen years old, reading "Adam Bede," and was shocked at Hetty's murder of her babe. Later on, I met a Frenchman who told me that such deeds occurred in Paris. With wider experience, I am fully aware that the West is not yet perfect in its regard for the sacredness of life, but I believe there are multitudes of young people who cannot mention a single instance of in-

fanticide. This great advance would show that when the basis of morals lies in a religion that teaches the sacredness of human life, there will be fewer moral blunders to fear.

TRUTH-SPEAKING.

To speak truth with one's own clan and to lie to outsiders was regarded in barbarous ages as even a necessary part of morality. In hermit ages, those nations which refused to have intercourse with others felt at liberty to lie freely to foreigners. In illustration of this, when the first United States Minister, Harris, came to Uraga and tried to secure a treaty from the Shogun's officers, they deceived him so repeatedly that he wrote in his diary in 1857, "The Japanese are the greatest liars on earth." Of course, this was at the time of internal dissensions and when hatred of western barbarians was at its height. Japanese officials then had no reliable knowledge of the motives and desires of foreigners. Under these circumstances, it was perfectly natural to lie. The safety of Japan seemed to depend on skillful lying. But with a better understanding of foreigners, the treaty was at last concluded, and after that no one hears of Japanese officials lying to the ministers of foreign powers.

The present condition of China is like Japan of forty years ago. The Chinese now distrust the people of the West and still employ the policy of lies. But now the aim of the world is universal peace, and international intercourse rests on truthfulness. All treaties, all wide business relations depend on this. Even in social life, individuals should not falsely use "sick" excuses. And in commercial dealings, if one party values integrity, so that he will suffer any amount of loss rather than break his word, while the other violates his contract for the sake of saving money, not only is mutual trust impossible, but a whole

nation's honor may be called in question and even international complications may arise.

The question is, what is man's mouth for? Some seem to think that it is for eating and drinking. Then it might better be ten times as large. A dog's body is small, but its mouth is proportionately many times the size of a man's. So with the mouths of pretty much the whole animal world, while man's alone is comparatively small. Evolutionists tell us how man came from the lower animals and reached his present form from monkey-like creatures. But look at the monkey mouth. See how it shoots out from under a retreating forehead. It undoubtedly was made for eating purposes. But with man's forehead gradually developing to the front and his jaws shrinking in size—what is this but an indication that his mouth is to express the thoughts formed in the brain above? To use this wonderful organ in villifying fellow men and in deceiving others is an alarming mistake. It surely is contrary to the principles of universal morality.

One of the sages of the East well says:—"Heaven has no mouth-piece but man." If man is Heaven's representative, he should speak truth and truth only. Parents who use false threats towards their children are immoral, while those who train their children to love truth above all things confer inestimable blessings on them. It is not enough that teachers inculcate loyalty and filial piety. At the same time they should teach truth-speaking so thoroughly that at home and abroad, with friends or enemies, to high and low alike, the truth shall be exalted. Society in all its relations of business, of intercourse, of invention, and of progress, depends mainly on this great virtue. And religion most assuredly should be propagated with deepest regard for truth and with hatred of all devices for deceiving the common people.

THE LIQUOR PROBLEM.

Some may think that, as this is an individual affair with which others should not interfere, it is an error to include it in Universal Morality. It is, indeed, a question on which it is very easy to rush into extremes, affirming on the one hand that even a drop of liquor is poison, and on the other that, as an article of diet, it has nothing to do with morals. But an unbiased mind will see that it calls for large consideration. It is a conspicuous fact that the use of liquor brings evil upon the individual, the family, society, and the State, and it is also an important cause of poverty. The *jirikisha* man who gains some fifteen *yen* a month and has a wife and children to support, will spend three or four *yen* in drink, never thinking of saving it for the education of his children. Besides wasting much money on temporary pleasures, the drink habit is a source of family quarrels and even of divorce. It also breaks down the constitution and induces many diseases. Moreover, it is a fruitful source of crime. Statistics show that about a third of the criminal class is thus incited to violate the laws. It is an old saying that liquor is the king of medicines. Rather we might say it is the king of diseases and of many other evils.

Again, the drink habit weakens the will. Some Japanese affirm that a weak will is one of the characteristics of their people. I would not make this unqualified assertion. In some directions the Japanese will is exceedingly strong. But when confronting new problems and in new environments, it is often weak. And this moral weakness is all the more apparent when accompanied by habitual drinking. For this is the "brother of lust and the sister of gambling."

The evils of intemperance flooded Europe and America in the eighteenth century, and the beginnings of reform

were made, which in the nineteenth century gradually became universal. In 1826 the first Total Abstinence Society was formed in the United States, and one in England in 1830, and then all through the West. The Society of Good Templars has gained perhaps a million members. It must be said to the shame of the West that the sums annually spent on liquor are enormous. But on the other hand it is the glory of the West—this fight of the past hundred years against this evil, and the reforms already gained. Cambridge, where Harvard University is, permits no sale of liquor within its limits. Grinnell, Iowa, has a charter that excludes forever the sale of intoxicating drinks. The great schools in these towns are believed by parents to be safer places in which to educate their children.

Besides these methods there are various others for strengthening temperance principles. The evils of intemperance are taught in most of the common schools with thoroughly prepared text-books so that children are trained from childhood to avoid intemperance. Some localities vote for prohibition, and others vote for high license, limiting the number of saloons and taxing each place from \$ 100 to \$ 1,000. And such saloons are allowed only in certain sections of a town, as far as possible from any church or school or residences. The people also are educated and public opinion elevated by means of public lectures by prominent men, by free use of the press, and by the organization of temperance societies to fight against this evil. In 1883 the World's Christian Temperance Union was organized by women, and already in Japan are several thousand members headed by earnest leaders. This world movement is divided into various branches, such as Railroad Temperance Societies, Post Office Temperance Societies, Army and Navy Temperance Societies, and many others. It is the glory of this great

movement that it has entered thus into the business world. Japanese who get no farther than San Francisco and hastily conclude from the large number of saloons there that we care nothing for this shameful business, would get a truer view of the spirit of America by looking into these temperance societies.

From these considerations it is no exaggeration to say that the liquor problem has become a universal question. A wealthy widow in Chicago was once asked to work in the interests of temperance reform, but she replied that, although she herself was a total abstainer, yet she did not like to interfere with the personal habits of others. But one day, when her child was playing on the sidewalk, a drunken driver recklessly drove over the little fellow and made him a cripple for life. She never after that felt that it was enough to be temperate herself and let others do as they like. She entered heartily into temperance work and was prominent in securing the erection of the Woman's Temple in Chicago, which is now the head-quarters of the Temperance movement of the world.

I rejoice that the time has come for reform in Japan. Parents who truly love their children should never bring upon them the evils of intemperance. Nor should teachers be content with merely teaching science and arts, but should add earnest explanations of the danger of intoxicants, since no moral instruction that omits this is complete.

THE RELATION OF THE SEXES.

This is a most important part of universal morality, and in this one point there is a wide difference between the East and the West. The center of Eastern morality lies in Loyalty and Filial Piety, while that of the West is Chastity. In ancient times, the Roman Empire fell into such a disregard of chastity that all historians are agreed to call that age the most

dissolute ever known on a large scale. But at that time the purifying influences of Christianity came in, and with the increase of Christians strict monogamy began to be practiced, and chastity for man as well as for woman began to be taught. This indeed was what saved Europe. We know as a matter of history that before the days of Christianity, the Germans upheld monogamy, and the marriage relation among the Romans also in the early days of their history was kept exceptionally pure. But as these peoples emerged from their narrow environments into a wider human intercourse, chastity was largely lost. Roman society became unutterably corrupt.

This is somewhat like Japan, whose early history is graced with monogamic society, but with wider intercourse and with the incoming of Chinese thought, came also looser relations between the sexes.

The few moralists of Rome, seeing the impossibility of staying this tide of corruption, gave up the attempt in despair. At this time, if it was not Christianity that came in as the saving and renewing power of Roman society, what was it? This in fact was what brought salvation to the whole Western world. In reading universal history I see this one thing, that where Christianity has not been propagated, there is not a single nation that has risen to the standard of chastity for man as well as well as for woman. Even the peoples of the West are not by any means perfect in this. In all our great cities we have to mourn over the many shameful things that still exist. This, like the liquor problem, is the common shame of all the nations of the West. But on the other hand, it is our glory and pride that we are fighting against this blot, that we have pure homes, and that we exalt man's chastity as much as woman's.

I am well aware that in saying what I am about to say, I expose myself to this advice;—"You are a foreigner,

and have nothing to do with our customs. At any rate, get your own Western peoples clean before you come here with your teaching."

This is a very pertinent objection. I confess it would be far easier to be silent. But if we look at the question broadly, it is seen at once to be one of universal claim, so that no right-minded person can forbid sympathy, but must rather be perfectly frank on this vital question. I have been in Japan over twenty-six years. I delight in the natural beauty of the scenery. I rejoice in many praiseworthy customs. The people are brave and brainy, and constitute a great nation. Moreover I have personal acquaintance with hundreds here whom I regard as friends. So that it is impossible for me to speak as a hostile critic. It is only from a high regard that I venture to speak and to ask for thoughtful consideration.

My impressions are that in this one point of the relations of the sexes Japan is inferior to the West. Although the new Civil Code does not have the word "concubine" in it, it is as plain as day that concubinage is an open fact. The Police Regulations provide for the punishment of the woman taken in illicit intercourse, while the man goes free. There may possibly be some places in the West where this regulation still holds; but, wherever it exists, it is a manifold injustice. Then, one of the first impressions a foreigner has on coming to Japan is the wide existence of assignation houses. Last year, when the Hon. Shimada Saburo spoke in the Sendai Theater, he said that a native guidebook of Tokyo gave as the first thing to see, the Imperial Palace; the next, the Yasukuni Shrine; and the third was the Yoshiwara. Whatever may be the aim of the writer of that book, his thought certainly is disgraceful. Tokyo contains the Imperial University, the Supreme Court, the Diet buildings, and the Arsenal. Yet

the author of that guidebook puts the Yoshiwara ahead of all these!

Fortunately Japan is beginning to wake up on these things. Last year, owing to the zeal of earnest reformers who spared neither time nor money, public opinion took a new view of the Yoshiwara question, and freedom to abandon such places was officially granted to the unfortunates serving therein.

No matter now where this new moral impulse comes from, whether from Christianity or Buddhism, or from those who profess no religion. Only let assignation signs everywhere come down, and houses of lust be closed at the earliest possible day. But do not stop there. Let the evil character that has fostered these things be wholly uprooted. It is a fact, however, that those who have hastened this movement are largely inspired by the lofty teachings of Christ. Even such eager reformers as the late Mr. Fukuzawa, who professed no religion, yet who threw all his powers of body and mind into this reform, felt the impossibility of complete reformation, and so emphasized the evils of publicity and the need of keeping the immorality as much as possible out of sight. Such a method may indeed bring about the reform of a few individuals, but it would be exceedingly difficult thereby to purify society and elevate public opinion.

Here again an objector may say, "But look at the many foreigners in the open ports who have their mistresses or keep evil houses." Of course, I am not ignorant of these things, but there are two things to be taken into consideration. One is, that such foreigners are not representatives of modern civilization. They represent only the evils of former ages. The other is, that even these men may be said to do these things, because they live in Japan where moral standards in this line are low and weak. If Japanese men had a real reverence for

woman's nature, they would not pass over in silence these gross acts of foreigners. I cannot but believe that the majority even of such foreigners, had they stayed in their own country, would not have fallen to their present level. It is their environment that has facilitated their ruin. There are critics of Japan who say that there are here no high sexual standards and therefore Japan is a land of temptation. A certain scholar of international reputation told me once, that he had cautioned parents whose children were old enough to travel abroad, to keep them away from France and Japan, if possible.

To say these things pains me beyond expression. But fortunately there are now gifted Japanese who are lifting their voices on this subject, and with tearful earnestness are trying to startle society towards reform. Mr. Kishimoto, in his "Ethics and Religion" heads his seventh chapter with;—"Japan gives evils to the whole world." Others also are pushing for reform. So it were a thousand pities to dismiss this question as though it were not worthy of attention. Most surely it is a world question.

One can't leave this subject without suggesting lines of reform. How was

this evil checked in ancient Rome? It did not reform itself, nor was law power sufficient to overthrow it. The Christians organized their bands into churches and thus became the light of society and a model for the State, teaching and exhorting all classes with all earnestness and sincerity. In Japan, the work of the press in stirring up the people is very necessary, as are also lectures to educate the public and purify the common thought. But, without the use of organizations, abiding success will be doubtful. There are Young Men's associations, and various clubs of men and women, that can hasten great reforms by adopting and disseminating these principles. The Christian Church has for its especial aim the practice and propagation of these moral truths.

This will be considered a very imperfect presentation of so great a subject as Universal Morality. But I have confined myself to these four topics that are not much emphasized in the ordinary text books, in the hope that they may serve as reference points, inasmuch as moral teaching is highly prized in this land.

(The Japanese version of this article has been issued in pamphlet form by the Keiseisha, Tokyo.—Editor.)

The Tokyo Municipality is going to establish primary schools for the poor at Mannen-cho of Shitaya, Shin-ami-cho of Shiba, Samegahashi of Yotsuya, Asakusa, and Honjō, where primary education will be given to the poor children free. Each of these schools will take in 300 children of poor people. These schools are to be established at a total cost of 12,000 yen. This plan will be presented to the consideration of the Municipal Assembly, together with that of the Charity Hospital, of which we have spoken more than once.—J. T.

We welcome to our exchange table the *Korea Review*, a monthly magazine, edited by our friend, Prof. Homer B. Hulbert, of Seoul. Judging from the first two issues (January and February, 1901), we are in a position to affirm that the magazine will contain valuable material for all who are interested in things Korean. In view of the part which Korea seems destined to play in Oriental politics, such a magazine will be most helpful, and ought to be successful in filling an important field.

M. F. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

NAGANO PREFECTURE.

Previous to Mr. Miyama's visit nearly two years ago, very little temperance work had been done in this district. The following September Mrs. Large and her helper spent a few days with us. We cannot speak too highly of the good done by these faithful, earnest workers on both occasions. They were an inspiration to us; and the work received an impetus which has carried it steadily forward.

Acting on Mrs. Large's suggestion, Miss Hargrave opened a Mothers' Meeting, through which we have been enabled to reach women who would not attend ordinary Christian meetings. After one meeting, in which direct instruction had been given concerning the evils of alcohol, one of the women was forbidden by her husband to attend such a meeting again. No doubt he was right in fearing that such teaching would not increase her respect for her husband's idol. It was evident that much careful teaching must be done before a Union could be organized, so we have just tried to scatter the seed whenever and wherever an opportunity presented itself.

In December, '99, Mr. Miyama came to us again and addressed women's and children's meetings, besides public meetings in various places. He organized a union of nineteen members in Tanaka, and one of twenty in Komoro, besides a Temperance Society in the latter place. Just at that time there were baptized into our church in

Komoro a man and his mother. The consistent Christian life of his daughter who had recently died, and also of his wife, had touched their hearts. The aged woman reproached herself for never having paid any attention to the God of the grand-daughter she had adored. She was old now and could not do much, but she must show Him in some way that she was sorry for her rudeness in neglecting Him so long, so without a suggestion from anyone, she gave up her tobacco. The wife, as president of the Union, has worked very faithfully; and it is a beautiful sight to see the whole family, including the two young daughters, wearing the temperance badge and trying daily to help on the cause of righteousness in every way. The father, after his conversion, threw himself heart and soul into the work of saving others. He and the evangelist, Mr. Aoki, who had formerly worked in the Temperance Society in Tokio, made New Year's calls on friends and relatives in the vicinity of Komoro, and the new convert had numerous opportunities to witness for his Master. One man, a notorious drunkard, was persuaded after an hour's earnest exhortation to give up drinking. The village people at first refused to believe the report, but the man was in earnest, and within a month had succeeded in getting ten others to follow his example, and he was afterwards made president of the branch society organized there. Mr. Aoki and Mr. Makino worked nobly for the Christian cause.

in that district, and, of course, the work prospered. Mr. Aoki, during the past few months, has been stationed in Yashiro, where he is carrying on a similar campaign. Several men and women there have joined the ranks of the Komoro Societies, their number being too small for a separate society. One man who, though a Christian had for some time taken an occasional glass, while present lately at a social gathering of the merchants of the place, created quite an excitement by his refusal to drink wine any more, because he is a Christian. We trust his action set his companions to serious thinking. A woman also, who was induced to give up her tobacco, claims that she is now entirely free from a severe headache which formerly troubled her constantly, and so she gives her neighbors the benefit of her experience.

At all our children's meetings we try to educate the little ones along temperance lines. In connection with one of our girls' meetings in Ueda a "Y" Society of over twenty members has been formed, and here in our school nearly thirty have enlisted,—bright, happy-faced school girls, whom it is such a pleasure to try to help. A half dozen small boys, whose fathers are addicted to drink, obtained their fathers' permission to sign the pledge, and they have been formed into a "Legion" which, though small, we hope will prove loyal.

Again, last December, we were privileged to have Mr. Miyama with us, and it was indeed a season of spiritual refreshing to us all. His language is so simple, his voice so sympathetic, and he is so thoroughly in earnest that he carries his audience with him. As one Japanese friend remarked, "People don't fall asleep while he is speaking." And the good impression gained by hearing him speak at meeting after meeting is strengthened as one becomes better acquainted with him in less public places. I could not help wishing that every church in the land might

have a visit from him and be blessed as we were. His organizing, in this city, of the W. C. T. U. and the Temperance Society for which we had been preparing for so long, seemed a small thing compared with the deepening of spiritual life that resulted from his visit, and he will be warmly welcomed when he comes this way again. Truly he is one of God's chosen ones, and every opportunity to help his work, financially or otherwise, should be considered a privilege.

Laura A. Wigle.

EXTRACTS FROM THE REPORT OF MISS CLARA M. PARRISH, THE "Y," WHO GAVE FOUR YEARS TO THE WORLD'S W.C.T.U.

What has the World's Union to show for its constant thought of the East?

It seems to me that one of the greatest things we have done has been to convince the Christian evangelists, in some parts, of the need of organized Temperance work. They told me Church membership was sufficient, etc., but I saw conditions change marvelously in this respect during my stay in these lands. We saw in Japan three puny societies of men, with separate badges and papers, too, that were dying at a poor, slow rate, formed into a grand national union with one badge, one magazine, one aim, and we saw it officered by some of the strongest missionaries and political leaders of the whole Empire.

* * *

We saw, before I left Japan, the members of our society gathered in groups here and there and following carefully prepared and printed programs. We saw our Japan lines of work grow from one to fifteen or twenty; saw two books published, "The Beautiful Life of Frances E. Willard" and "Do Everything"; saw the one "Y" lassie followed by a

pledge train of a thousand girls from school and college halls. We saw these girls organized into White Ribbon choirs. We heard the first Japanese young woman who ever sang before a mixed audience and we saw her recalled again and again.

* * *

We saw the National W.C.T.U. Convention of Japan grow from a purely local meeting of half-a-dozen women, with no delegated powers, and, therefore, could not be called a convention at all, to a meeting of four or five hundred members, some of them coming from a distance of fully five hundred miles. We saw these bodies organized as Conventions are in the West, with secretaries, press reporters, committees on credentials, courtesies, publications, telegrams, and even a stenographer. We saw our banners displayed, our flags entwined. We saw native women preside with the grace and dignity of queens, during the whole of a three days' session, and we saw them introduce to immense audiences at night some of the most distinguished "honorable" of the land — members of parliament, foreign ministers, judges, and even former members of the Emperor's Cabinet itself, and all total abstainers and in favor of woman's work.

A meeting having for its object the inaugurating of a foreign branch of the Japanese Temperance Society in Yokohama was held on Tuesday night at the Van Schaick Hall. There were about fifty persons present and at least half that number signed a roll, which will form the nucleus of a local society to be organized next week. Speeches were delivered by Mr. Taro Ando, M. P., former Consul at Honolulu, Dr. W. S. Worden and others. *Japan Mail.*

A special meeting of the Loyal Temperance Legion was held at Aoyama Chapel, Mar. 10th. Juvenile representa-

tives from Reinzaka, Ginza, Mita, Aoyama Jo Gakko and Aoyama Chapel were present. Addresses were made by Mr. Komoro and Mrs. Chappell.

Miss Jessie Ackerman and Miss Ada L. A. Murett, mentioned some time ago as having started from San Francisco on a trip around the world, have started under unusual circumstances. They have gone out under the auspices of an influential newspaper syndicate to write up the temperance and missionary work in all the countries they shall visit. This is believed to be the first time in the history of the temperance movement that any one has received such a commission, and a great honor has been conferred on the W. C. T. U., as well as on the women chosen. They left Washington on Dec. 4, last, from the National W. C. T. U. convention, by way of Salt Lake City and Ogden, and sailed from San Francisco direct to the Sandwich Islands. Thence they will go to Japan, China, India, Corea and Australia, returning to America by way of the Indian Ocean and Red Sea, staying in Palestine and Egypt by the way and visiting Asia Minor, Europe, and the British Isles.

Miss Ackerman arrived in Japan, March 12th, and her address will be 15 Tsukiji, c/o Dr. Worden. Miss Ackerman will probably remain in Japan for a year. This will be good news to all interested in Temperance work in this Empire. We extend to Miss Ackerman a cordial welcome and hope to be able to publish something from her pen in the near future.

Mrs. Robert Davidson, who has conducted this column so efficiently, sailed for America, March 20th. Mrs. Davidson has been active in every department of Temperance Work, and has held many representative positions. Her departure will be greatly regretted.

[The editor of the EVANGELIST desires to bear his testimony to the promptness and efficiency with which Mrs. Davidson has conducted this Department.]

Mission Notes.

METHODIST EPISCOPAL CONFERENCE.

THE Japan Annual Conference of the Methodist Episcopal Church opened at Aoyama, Tokyo, on March 28th and closed on April 3rd. After the administration of the Lord's Supper, and Bishop Moore's opening address, the Bishop announced the transfer of M. S. Vail from South Japan; T. Ikeda and T. Morimoto from California; and E. Takasugi from Iowa.

The Bishop reported a draft of \$192 gold, Book Concern Dividend in aid of Conference Claimants.

Committees were appointed on the Bible, Tracts, Church Extension, Conference Relations, District Conference Records, Education, Epworth League, Fraternal Relations, Missions, Temperance, and Fraternal Resolutions.

The Reports of Nagoya, Sapporo, Yokohama, Shinano, Tokyo, Hakodate and Sendai districts were read; and the preachers reported baptisms, missionary collections, home and foreign, and contributions for pastoral support.

The following fraternal messengers were received by the Conference; Dr. Meacham, Dr. Scott and Prof. Takagi, Canadian Methodist Church; Revs. J. W. Hauch and J. Takano, Evangelical Association; J. C. Davison, South Japan Mission Conference; N. M. Smith, Baltimore; M. C. Harris, San Francisco; Dr. Stuntz and Mr. Goodell, Manila; H. Kozaki, Evangelical Alliance; S. Minagaki, Methodist Protestant; and H. Loomis, Bible Societies' Committee. Also a

fraternal letter from the Methodist Episcopal Church, South, and address from J. Matsuda, representing the Society for the Abolition of Licensed Prostitution.

Five were ordained deacons and three, elders. Three ministers had died during the year.

The statistical report showed some gain under almost every head, indicating not rapid yet substantial advance.

The vote upon the "New Constitution," sent down from General Conference stood: for 38, against 9. The nine voted as they did, not because of objections to the Constitution itself, but because, if it should be approved, it would seat women in the General Conference, the wording being "lay-member" instead of "lay-man."

"A Statement of Principles," looking toward the organic union of the Canadian Methodist, Southern Methodist, Methodist Protestant, Evangelical Association, United Brethren and Methodist Episcopal Churches, was adopted and a Committee appointed to perfect, with others, the plan of union.

Rev. K. Miyama was left without appointment in order that he may accept re-appointment from the Japan Temperance League as Temperance Evangelist.

The appointments of foreigners for the ensuing twelve months are:—

Sapporo: C. W. Huett, Miss Imhof and Miss Bing.

Hakodate: J. W. Wadman, Miss Dickerson, Miss Hampton and Miss Singer.

Hirosaki: R. P. Alexander, C. Bishop, Miss Hewitt, Miss Southard, Miss Griffiths and Miss Alexander.

Sendai: J. G. Cleveland and Miss Phelps.

Tokyo: Tsukiji—W. S. Worden; Aoyama—A. M. Brooks, B. Chappell, J. L. Cowen, J. Soper, D. S. Spencer, and the Misses Vail, Blackstock, Daniel, Holbrook, M. A. Spencer, Wilson.

Yokohama: G. F. Draper, Mrs. Van Petten, Miss Lewis and Miss C. H. Spencer.

Matsumoto: Miss Watson and Miss Heaton.

Nagoya: M. S. Vail, Miss Bender and Miss Atkinson.

The spirit of the Conference was, as usual, excellent. The only persons who voted against organic union of the six Methodisms at work in Japan were three Japanese, and these among the leading members of the Conference, indicating how thoroughly satisfied our Japanese brethren are with the church as it is; and it may safely be said that no member would wish for any change, except as opening the way for a union so much to be desired.

SOUTH. BAPT. CONV.

Replying to your request for a letter for *Gleanings*, I will endeavor at the same time to comply with the wishes of some friends who have asked to know more of our methods of Sunday school work. One wishes to know how we hold our older boys; another, how we ever succeed in getting any save small children to attend. To you who have flourishing Sunday schools connected with a church, or a girl's school, this is not so difficult a problem. But to those living in the interior, where Christianity is far from popular, and especially to those engaged, as we have been, in building up a new work, it is a very difficult matter to hold on to these Koto Sho Gakko (Grammar school) boys and girls.

We have been in a measure successful, as our two classes of 14 large girls and 12 boys would indicate.

But it is not owing to any superior wisdom on our part, only to God's blessing on very simple methods available to every one. Indeed, I feel like giving God the glory, for both my helpers and I can so plainly trace many of our special successes to answer to *special* prayer made together for that very object. For instance, we had in our school a number of girls from 12 to 14 years of age, but my heart yearned over those just entering womanhood, so for them we began the knitting class. For a long time only four came, yet we kept on, and had a special time appointed for prayer that God would send more. Any one who could have seen my teacher's face when she came to tell me that two more had asked for admission, would have realized that the gain had not only been to the class, but her own spiritual life had been greatly strengthened. Soon after this several more applied, and from that time there has been a large class varying from a dozen to over twenty in attendance. And in addition to the Bible lesson taught here, several of those girls are in the Sunday school.

But to come to our boys. Their conservative teacher, broadly interpreting the educational rescript, forbade the larger boys coming to the school, and the smaller ones taking fright, fell off too, until our boys were mostly rosy faced, chubby cheeked cherubs of eight, nine, and thereabouts. At first our former pupils were polite to me, and often stopped on the street to speak to me and say how much they wanted to come to Sunday school, but by degrees yielding to anti-foreign or anti-Christian influence in the day school, they too became anti-foreign, and it became painful to pass them on the street, as we could not help but pity their unsuccessful effort to view something on the surrounding mountain tops. Yet we did not despair, and no one will who has once felt the Lord work for them when they were helpless. One prayer had been heard; we felt that the other

would be in His time. By degrees the ages of our pupils, as well as the number, increased. Just before Christmas the boys numbered 25, yet only two over fourteen years of age. On New Year's day I discovered many of our old boys' cards in our card basket and, soon after, two met me on the street and said they wanted to come back but were ashamed. I soothed their shame and most cordially invited them to come and bring all of their friends,—the result, my class of boys, which I hope to be a large and interesting one in the near future.

For the use of the large boys and girls, we have the *chomen* or individual record book, having blanks for their attendance, deportment, etc., allowing each one to mark his own. Then verse cards are also pasted in them, so at the end of the quarter, they have quite an attractive souvenir. Our Methodist friends have used them for some time and to them we are indebted for the idea. As there were none to be had when I began my class, I made my own, ornamenting the backs with pretty advertisement pictures. Just the simple black and white pictures such as "Mellin's Food" gives us, neatly cut out and pasted on, make a very attractive cover, and the boys like them even better than colored ones. I give these to them at the close of the lesson, they marking their attendance and I pasting the verse in for them, giving them a few moments to study, and then receiving them again. We find they do not appreciate them half as highly when they take them home. Then at the end of the quarter there is a nice clean *Chomen* to be taken home together with the special reward card. For the little ones we use the text cards having the same verse, but as we have a golden text for the entire school besides, we only give them two a month, and instead of the record books, hand each child an envelope and her ticket. They learn it in concert, paste it into the envelope, which has her name on

it, and return to us. The next Sunday, instead of a verse, a small piece of colored card board is put in. When the envelope shows me two text cards and two pieces of card board, the holder is entitled to a colored lesson card, and at the end of the quarter those present $\frac{3}{4}$ of the time receive a pretty card, just as the older pupils, while those present every Sunday are put on a "Roll of Honor," and at the end of the year, 3 times on the Roll of Honor entitles to a reward; but of course those not absent a single Sunday during the year must have the "Kagayaku hobi," as the little ones call it. Are these rewards expensive? Paper dolls sent by the children at home are used for the little ones, small ones quarterly, but the large prettily dressed ones for the yearly. We find that one lovely picture calendar taken apart and bright ribbon run through each separate one, makes lovely reward cards for the older ones. On the back we can write in gilt letters if it is the highest, otherwise with ink the words of commendation.

But is it right to make the Sunday school a place for stimulating what may result in an envious spirit? Of course it might result in that if wrongly conducted, and here I think we need to train our helper most carefully. She must keep ever before the children the thought that it is the *Sunday school* they are to prize, and because of its importance we do not want them to miss one lesson. I really think our 60 children prize their rewards but love their school, and in order that this may be true we must work to make it an attractive place for them. Some children whose parents for a time sent them to a Buddhist children's meeting soon came back to us and said it was not an "omoshiroi" (interesting) place, they could not stand it: no "uta," (songs), no "oki na ye" (lesson picture), no "kirei na hanashi" (talks to children), but not one said, no "hobi" (prizes.)

Only one instance of how this reward plan sometimes reaches in effect beyond the school. When we taught the Beatitudes, we wrote each one on a heart, cut out of cardboard, giving one to each pupil for nine consecutive Sundays, but, after the lesson which explained that verse, and the verse had been well studied, gathered them all up again, putting each in the separate envelope. At the end of the nine lessons, these cards were tied together with bright ribbon, and a bright bunch of flowers and a baby head pasted on front and back of each and given back to the pupils. Soon after, we paid our first visit to one of the homes, a prominent business man of Kokura, and were ushered by the servant into the parlor. There to our joy, hanging on the wall, were the three hearts of their four children hung according to the mark of merit upon them, showing that the parents had entered into the spirit of the matter. The mother said it was a beautiful teaching. I know I am writing too much, but my heart is so in this Sunday school work. Only Eternity can reveal its importance. That we all might feel the importance more deeply and *take hold*.

Mrs. Bessie H. Maynard.

AMER. BOARD MISSION.

(From *Mission News*.)

MATSUYAMA.

During the first week of February the Rev. S. S. Snyder, the renowned Bible seller, arrived with a large box of Bibles and portions. He began at once his work on the miniature trains of the Matsuyama railroad system. Considering the diminutive size of the cars and the exclusively local nature of the travel, he feels that he has done as well in proportion as on the large trains of loaded cars running between Kobe and Osaka. Taking advantage of his presence, the workers of this city have just held a two-days theater preaching service, on

the single subject of the Bible. Seventeen addresses were delivered ranging from ten to twenty minutes in length, the time of each being carefully decided in advance, the speaker being cut short by the leader in case of transgression. The main topics treated were:—The Most Popular Book in the World; The Most Popular Book in Japan; Opinions of Illustrious Men on the Value of the Bible; The Bible and other Sacred Books; The History of the Bible; The Bible and Confucianism; The Bible as Literature; The Bible and Civilization; Bible Societies and Bible Distribution; Some Principles of Bible Interpretation. Four passages were selected for expository sermons of fifteen minutes each. Music helped to give variety. On the two days of the theater preaching, Mr. Snyder sold Bibles from house to house, thus advertising the meetings. The attendance the first night was between 500 and 600; but the weather became bitterly cold, the coldest and most stormy since we came to Japan, so that we considered the audience of the second night excellent, although less than 300 turned out. I might mention that just before we began our expository addresses, seven or eight minutes were spent in offering the Bible for sale in all parts of the house; and some eighty portions were sold.

One more memorable meeting merits mention in closing. The *Kainan Shimbum*, one of the two daily papers of Matsuyama, celebrated its 7,000th issue on February 8th and 9th, by inviting over 600 guests in two groups to a great feast and theatrical performance, lasting from one to seven in the afternoon. It seems that although there are now 1200 papers and magazines in Japan, only seven are older than this paper. It has for many years, moreover, maintained a friendly tone toward the foreigners and their work in this city. We were accordingly glad to accept its invitation to share in its celebrations. The exhibition of the no

dance seemed to me particularly fine. The expense of the celebration must have been very heavy, for each guest was presented with a gift and a box of food to take home, in addition to that which was served. The geisha (dancing and waiting girls) were out in force.

But the most significant event to my mind was the request that the writer should give the chief address of the second day. The Governor of the Prefecture read a short congratulatory address, taking hardly five minutes. I was introduced immediately after him as our "American missionary" and spoke for about twenty minutes (the time having been specified) on "The Ideal Newspaper." The publicity of the respect accorded the three foreign missionaries in Matsuyama, who were seated among the most honored guests of the occasion, is a significant sign of the change which in recent years has come over Japan's attitude toward the foreigner and especially toward Christianity.

SIDNEY L. GULICK.

ECHIGO.

While visiting Kashiwazaki in January, I met with an experience a little out of the ordinary, which has opened an unexpected door. I was invited to the home of a physician there, whose name and good works are of more than local reputation. Although not a Christian by profession, his life and works of benevolence might well put to shame some that are. For while enjoying a wide practice, he is most frugal in his habits, and devotes all that he receives, beyond the bare necessities of his home, to eleemosynary work. He has thus far erected a training school for nurses and mid-wives, where tuition is free, and where in the case of actual need full help is given to worthy students; also a charity hospital which is such in the best and fullest sense. These two institutions are in good running order, and the doctor has a sym-

pathetic assistant in his own younger brother, who is also a trained physician.

As an instance of his frugality, he uses no *zabuton* in his house, either for his guests or for himself; and the money saved on these cushions alone is no small sum. This goes into his hospital work. He discovered last year also that his tobacco and *sake* were costing him about 150 *yen* a year, and to save this much more for his work, he has become a total abstainer. He has, moreover, induced several others to accept and adopt his temperance principles, among them the Headman of the village in which he resides, a suburb of Kashiwazaki.

At his invitation I met and gave an address to a company of his friends, consisting of his family, patients, training-school pupils and some others. We met in a large up-stairs room of the charity hospital, about thirty being present; and after the address spent the next two hours there around *hibachi* getting acquainted. In the reading-room here I was glad to notice several Christian books and tracts; and among the magazines, the *Seisho Kenkyu* (Bible Study) and the *Tokyo Hyoron* (Critic).

Upon inquiry as to the origin of his plan of work the doctor very frankly admitted that about eighteen years ago, just after completing his medical studies, he was in practice for a while with an older physician in one of the southern cities. This doctor was a Christian, and was doing this kind of charitable work. He was much impressed by it, and determined then and there that he would follow that example whenever he reached such a practice as would allow it. For about twelve years he worked on with this in mind, and at last, about six years ago, his hope began to be realised. His work is thus a direct reflection of Christianity, and he himself seems not far from the Kingdom.

To those who are interested in tracts, I might say that in the January

number of the *Hoku-etsu Hyoron* appeared Hawthorne's story of the Great Stone Face, "done into Japanese" by Mr. Imaizumi, who used it for a Christmas story at the Church. In its Japanese dress and local colorings, it may be almost unrecognisable, but it is worked up with a good deal of skill and the application is not wanting. This is soon to be issued in tract form, I trust, and in these days of dearth of good and usable tracts may be of service.

H. B. NEWELL.

TOTTORI.

It is about time to say something about Tottori field. The work at present carried on in Tottori City with which we are directly connected is as follows:

First, the church people are anxious for our co-operation. Mrs. Bartlett though not nominally so, is practically the head of the primary Sunday school, where she herself by common consent has been given the infant class. This and the whole school are larger than ever before, at least since we have known the field.

Then, the Girls' School of which our pastor, Mr. Ii, is principal, takes a good deal of time. Mrs. Bartlett's household cares do not permit her to go to school, so I have two English lessons four days in the week, a singing class once a week, and frequently help in gymnastics. Mr. and Mrs. Ii are the only other teachers, and Mrs. Ii is much out of health at present, though bravely working on when she can. The attendance is only a little over thirty, but the spirit of the School seems to be for thoroughness and work, while the religious influence is good and growing. These changes, for which we have Miss Denton largely to thank, are very pleasant to us.

While speaking of the girls, I will add a feature of Mrs. Bartlett's work that we are seeing good results from.

She has a group of about fifteen of the older girls in the Sunday school who meet once a week to play games, do a little charitable work and study geography. They come from the Christian Girls' School, the city school and the street. They are now organised into a branch of the International Sunshine Society and duly recognised as such by the American President-General. I have a similar one for small boys. Two or three middle school boys have responded to my call for volunteers in amusing the lads, and have become interested in the Bible. The meetings are very encouraging.

We have, after long negotiation, just started a men's club for debates on practical ethics, with plans and work mapped out to occupy us nearly two years, if we are blessed with enough staying power. A group of twelve men, very representative, were at the first debate, and several others are expected to join. The membership includes business men of greater and of less wealth, men of leisure and fortune, doctors, lawyers, ministers and others. No teachers or Buddhist priests have joined yet, but there is fair prospect of both, and possibly of the warden of the prison. The interest to us of the meetings is naturally very great.

Mrs. Bartlett is conducting a children's—shall I say day-nursery—every forenoon, attended by forty one or two little folks, including our own. Many other applications are in, but cannot be met until some of the present youngsters enter school. The work is almost purely secular, and while largely on kindergarten lines, carefully avoids the name. The results are directly Christian. The main reason for starting it has been more than realised already. It began for the sake of getting in touch with the little children of the Sunday school, and has proved marvellously successful. They now grasp so quickly and eagerly the Bible truths which it was so hard to drill into them before. Besides this,

their deportment at home and abroad has greatly changed, thus entirely destroying the ground of complaint, at one time more or less justly urged against the Sunday School, that it spoiled the children's manners. Moreover, it has removed the temptation for the teachers and scholars alike to fill up the Sunday school hour with non-religious exercises and talk that was merely attractive. The children have that elsewhere and know for what they go to Sunday school. But it is hard and confining work.

Mrs. Bartlett has an English class of lady school teachers, while I have five separate English classes. Two are in the Bible, one in Pilgrim's Pro-

gress, and two in every-day conversation. The Bible classes are mostly composed of middle school students and normal school students, respectively. The former at one time numbered over thirty. At present some are ill, and others are sick of it, so that the last class had an attendance of only ten. It looks as if it would settle down to about that. It was from this group that I got my assistants for my boys' club. One conversation class is partly composed of the same crowd, the other of soldiers. The Pilgrim's Progress class is made up of three non-Christian lawyers, and the Christian doctor who collected them for the sake of giving me a job. S. C. Bartlett.

MISSIONARIES AND THE TAIKYO DENDO.

THUS far the interest of the missionaries in this movement, if we are to judge by the smallness of the number who have contributed financially, is discouragingly small. How it may be with the branch committees in the several districts we do not know, but in the *Kwanto* district only a very few missionaries have sent in contributions. One might account for this in part by the numerous calls which every missionary has for special contributions, especially here in Tokyo. But when, in addition to the fewness of missionary contributors, we note the conspicuous absence of missionaries (as well as Japanese Christians) in the union prayer-meetings now being held in behalf of the 20th century *Taikyo Dendo*, we are puzzled. We think we can account for the apparent low state of spiritual life among the Japanese churches of this capital, but we were not prepared for such indifference on the part of missionaries. We were persuaded that the members of the Conference were serious in pledging the hearty co-operation of the mission-

ary body. Firm in that persuasion, we accepted the responsibilities and have sincerely tried to discharge the duties which we felt that the Conference had laid upon us as a co-operating committee. We felt sure that the missionaries would help with their gifts as far as they were able, and most certainly that they would at least unite with our Japanese brethren in prayer. If we can not do at least that much to show our desire to co-operate, if in the hard struggle to awaken the spiritual life of the churches, our brethren are denied even the encouragement of seeing our faces in the prayer-room, how can they believe our professions of sympathy and our promise of help? Brethren, let us stir ourselves. We are sure every missionary is in sympathy with the purpose of this movement. We are sure every one desires its success. But the time is flying. This special work to which we pledged our co-operation is for this year only. Can we not afford, in view of the nature and aim of the work and of our promise of co-operation, to make some extraordinary effort, to modify our present routine to some extent, if necessary, and do our best to make

this great enterprise a success? We are fully convinced that the work deserves our heartiest co-operation, and we believe that the missionary body ought to encourage in every possible way every sincere attempt to bring together the Christians of different denominations in united work in the name of our Our Lord and Master.

There are certainly some missionaries in Japan who are prepared to co-operate in a practical way. If all would come forward in the spirit of the one whose letter we print herewith our promise of co-operation would be nobly redeemed.

"I received the appeal to the Protestant Missionaries for aid in the Taikyo Dendo, and now since then another very urgent one asking contributions to be sent to Rev. Jozo Takano, Sei-Nen-Kai Kwan. Not knowing how these appeals stand related to each other, I have concluded to send directly to you to dispose of as you think best. I could apply my gift directly to fields in which I am interested, but for the general benefit of all is probably more fitting the nature of this movement.

The amount, too, is something worthy of thought, with the several appeals coming with the New Century in Temperance and other work. I have concluded, as I can not personally co-operate to any especial extent in this God-inspired movement, to make a thank-offering of one *yen* a year for the time I have been permitted to engage in the Lord's work in Japan. Please find cheque enclosed for that amount.

P. S. My wife instructs me to add half that amount as her subscription to the same object, viz., Twenty Yen, total, *Sixty Yen*."

It is needless to say that the above letter with its enclosure brought encouragement and hope to the Committee. We trust that many others, stimulated by the example of this

honored missionary father and his good wife, will make similar thank-offerings.

The Taikyo Dendō is an earnest and sincere effort on the part of the best and most devoted men and women in the Japanese church. Their motto is "Japan for Christ," and their aim is to preach the gospel as widely and as thoroughly as possible within the present year. As such, the movement deserves our sympathy and hearty co-operation. The amount of money asked of us is small when divided up among the whole number of Missionaries, and should be given cheerfully. That mistakes will be made in matters of administration and in carrying out the work is probably true; that some may not preach the gospel in its purity and simplicity may also prove to be the case. In a large movement of this kind, we must not expect that everything will come up to an ideal standard of excellence. But the undertaking is a great one, it is in entire accord with that for which we all labor and pray, the establishment of God's kingdom in this country. Let us all fall in with it and make it a success so far as in us lies.

T. T. Alexander.

The Fifteenth Diet passed a bill of especial importance to foreigners, in that the perpetual leases under which property has been held in the foreign concessions will now be recognized by law as real rights. Such titles technically had no legal standing under the new Civil Code; but now, by special legislation, all the provisions of the Civil Code are made applicable to perpetual leases. We have always been confident that the Government would do the right thing in this matter and are gratified that it was willing to take special measures to satisfy foreign residents.

OKAYAMA ORPHAN ASYLUM.

In summing up the changes effected during 1900, the superintendent of the institution quotes the saying of Confucius, "*Ishoku tatte reisei wo shiru*"; which may be roughly translated, "Get your food and clothing, then learn good manners"; or, less literally, but probably more correctly, "He who has food and raiment will easily learn decorum." He thinks the better housing and feeding and clothing of the children has borne good fruits in improved manners.

He refers to his vision some six years ago when he lay at the point of death, sick with cholera. An angel appeared to him and said: "If you believe in Christ as the Son of God, you need have no anxiety either for yourself or for the Orphanage."

In reply to his assurance that he did so believe, all doubts having been swept away during his sickness, the angel dropped what appeared to be a silver dollar in his hand, upon examining which, he found written thereon; "And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus." (Phil. IV. 19.)

During what seemed a full half hour the meaning of this verse and of the words, "*Nanji ni zenken wo atayu*," ("All power is given unto you"), was carefully explained by the angel. From that time his recovery was assured and was so rapid that he was able to be discharged from the hospital fully a week earlier than regular patients under similar circumstances.

But in trying later to apply the teaching received during this remarkable experience, he made one serious mistake. He thought the instruction implied that the Asylum was to become self-supporting within a few months. He tried by drastic measures to accomplish this, but three years later, after a bitter experience in connection with the prevalence of cholera in the Asylum, acknowledged his mistake and again

began to rely in large measure upon gifts from the benevolent.

Since that time three more years of trial and developing experience have passed, and now with the year 1900, he feels that the old century of experiment, of uncertainty, of frequent change of methods has passed, and that the new age of steady development upon well defined lines of principle and practise has dawned. Faith in God is still the chief foundation stone, but just above it lies another secure in its place, namely, an intelligent faith in the brotherhood of humanity and a firm purpose to deal frankly, rationally, generously with society, and then trust it to supply whatever funds are needed.

Hence the thousands of supporting members secured, the twenty thousand copies of *Kojin Shimpō*, the Orphanage paper, printed and scattered monthly, the half a score of men employed to give all their time to correspondence and personal solicitation, the establishment of 200 local committees in different cities of Japan to receive contributions of money and clothing.

In Conclusion.

It is getting to be a large undertaking. The institution needs twelve hundred *yen* a month to carry on its wide work. More than three quarters of this sum is now raised in Japan.

Mr. Ishii and others associated with him recognize many imperfections still remaining and dangers and grounds for discouragement. But yet they look out with hope and joy and large expectation as they enter the new century.

Theirs is giant faith, a well tried experience, an unwavering courage. They have solemnly adopted the Sermon on the Mount to be the constitution and by-laws of the Orphanage for the opening year of the twentieth century. So long as they adhere to that purpose their continued welfare is assured.—*Asylum Record*.

A CHRISTIAN NEWSPAPER FOR JAPAN.

In the great work of transforming medieval and oriental Japan into a modern and civilized state, the material elements of western civilization have already been largely adopted; but the greater and more important task of the moral and religious regeneration yet remains to be accomplished. Christianity, in a very short time, has done much to introduce a higher ideal of life and a deeper sense of duty, but its influence has not entered every field of activity. The great truths of the Fatherhood of God, the Love of the Saviour, the Brotherhood of Man, a deep sense of the exceeding guilt of sin, the need of repentance and the bountiful redemption provided in our Lord Jesus Christ; these truths that take deep hold of the inner nature and reform and transform, first the individual and then society, have not won admission into the life of the nation. Japan has indeed won a worthy and responsible position among modern nations, but in order to prove worthy of this high calling, she must be thoroughly animated by high moral ideals and guided by a strong sense of duty to humanity and obligation to God. That such inspiration is now lacking is clearly shown by the prevailing tone of worldliness and materialism found among all classes.

In looking about now for some powerful agent to assist in the spread of Christianity, thus introducing new and high moral ideals, the leading Christian men of the country have come to the conclusion that a daily journal conducted under Christian auspices would furnish such an agent, as is plainly called for by the need of the time. They have resolved, therefore, to make a public appeal to friends at home and abroad for contributions toward the fund needed to start this journal and for subscribers to it after it is established. A strong effort will be made to secure all

possible support, both financial and moral, from the general public in Japan, at the same time that contributions are being sought abroad. A lively interest is already being manifested in the Christian community in Japan, and it is hoped that all foreign aid will only be necessary for a short time.

AIMS OF THE JOURNAL:

1. The journal will be non-partizan in politics and will discuss all public questions from the high moral standpoint of Christianity. At present nearly all the newspapers are partizan in politics and their discussions of social and moral questions are colored by their political affiliations. The nation at large has urgent need for the leadership of some organ of public conscience.

2. The journal will bear in mind the great interests of humanity and will endeavor to remove the prevailing narrow conceptions of patriotism and nationalism and implant instead thereof a broad, brotherly sympathy for the whole world. The Far Eastern question will remain for many years a fruitful source of dispute between nations and races, unless the pure mind of the Master be given supreme place in all national and international relations. If there are people in Europe and America who try to conjure up alarms of the "yellow peril," there are people in the east who are making stock of the "white peril." Both these one-sided views need to be counteracted by the spread of true ideas of international politics and race questions. All lovers of peace the world over should, therefore, unite in making an effort to spread enlightened views, if six hundred millions of Mongolians and six hundred millions of Caucasians are not to hate and fight each other for ever.

3. Nearly all forms of evangelistic, educational and benevolent agencies have been used in Japan, with a marvelous measure of success when we consider that the work is less than thirty five years old and from the very first

has had to contend with determined and universal opposition. Still there is a felt want for a larger agency that will bring into united effort all the Christian elements and that will provide a way to reach all classes and conditions of people. For such purpose we believe there can be nothing more effective than the journal now under consideration. It will call religious matters to the attention of people who would never be reached by ordinary methods. It will help to leaven the whole community with ideas in harmony with Christianity. It is clearly understood, therefore, that the supreme purpose of the journal is to assist in every way possible in the evangelization of Japan. It seems most opportune, at the beginning of the new century, when a great and united movement for the preaching of the Gospel all over the country is being set on foot by the Evangelical Christian Alliance of Japan, that the present newspaper enterprise should also be started. If the former may be compared to a frontal attack on an enemy, we think that the latter may be fitly compared to a flanking movement.

4. It is intended that the paper shall contain an English column in each day's issue, and a weekly English edition will be issued, for which contributions will be invited from friends abroad. It is hoped that this feature of the journal will prove most useful in bringing about a closer acquaintance between the East and the West and assist in removing mutual suspicions and misunderstandings.

It is feared that the high moral tone and Christian principle of the journal and its non-partizanship in politics will not make it as popular as some of the ordinary newspapers. Hence the paper will not, in all probability, be entirely self-supporting for some years. For this reason the journal cannot depend on its subscription list, although a list of several thousand subscribers will be regarded as necessary to its publication.

It is then essential for the complete success of the undertaking that the journal not only be kept in existence, but be made strong from the beginning and enabled to grow steadily in power and influence; and in order to accomplish this, we believe that a capital fund will have to be provided to meet all cases of emergency liable to occur in the early years of the life of the paper. We, therefore, make an urgent appeal to all friends of this undertaking at home and abroad for contributions to the capital fund. As for the editorial staff and regular contributors, many of the missionaries and practically all the leading writers among the Japanese Christians have promised their loyal support. We are confident, therefore, that if we can succeed in securing a sufficient emergency fund, the enterprise will prove a success from the beginning. We respectfully ask your aid for this worthy and approved undertaking.

MASAYOSHI OSHIKAWA,
YOITSU HONDA,
TSUNETERU MIYAKAWA.

We take pleasure in commending to your careful attention the movement, set on foot by the leading Christian men of Japan, as explained in the above circular of a Christian newspaper. We are convinced that such a paper will meet a great want now felt in Japan for some powerful organ of righteousness and of Christian principles; and we hope that its English column and English weekly edition will prove of value in bringing about a closer relationship between Japan and the other countries. You will help much toward the successful carrying out of this undertaking by becoming a subscriber yourself and by interesting others to subscribe. Any contributions to the fund will also be gladly received.

W. P. BUNCOMBE,	E. W. CLEMENT,
JOSEPH COSAND,	J. D. DAVIS,
HANS HAAS,	M. B. MADDEN,
D. B. SCHNEDER,	JOHN SCOTT,
D. S. SPENCER,	THOS. C. WINN,

[Rev. U. Kawai, whose picture accompanies this, has gone on a trip to America and England in the interests of this enterprise. Mr. Kawai, who was educated in Iowa, is a well-known minister of the Church of Christ.]

NOTES.

The new conductor of the W.C.T.U. Department of the EVANGELIST is too modest to allow the use of her name.

Hana wa Sakura;

Hito wa bushi:

The flower [is the] cherry;

The man [is the] knight.

Bishop Henry C. Potter, who visited the Orient a year or so ago, has given his "Impressions of Japan" in the *March Century*.

"Hindu Logic as Preserved in China and Japan," by Mr. Sadajiro Sugiura, is a new publication of the University of Pennsylvania. This monograph is a doctoral dissertation.—*Dial*.

The first week in April was a busy one in Tokyo on account of the Nat. W.C.T.U. and Y.P.S.C.E. Conventions and 25th Anniversary of the Sukiya-bashi Presbyterian Church. These will all be fully reported in our next issue.

We have on hand a very suggestive paper by Rev. T. T. Alexander, D. D., of Kyoto, on "Christian Oneness." It was read at a recent meeting of the Central Missionary Association, and is to be printed by request of that body.

The Salvation Army has issued an illustrated pamphlet of about 100 pages in Japanese and 30 pages in English under the title of "Salvation Warfare." It gives, not only a summary of the general work of the Army throughout the world, but also a somewhat detailed account of the progress of the work in Japan. This very interesting pamphlet is for sale at the price of 10 *sen*.

The Red Cross Society's Report for 1900 shows that it has now 728,507 members; that its members increased by 110,245 during the year; that its income showed an augmentation of 313,509 *yen*, and that its total income for the year was 4,657,575 *yen*, of which 3,066,316 *yen* was carried over from 1899.—*Japan Mail*.

We have been informed that a majority of the Japanese teachers of foreign languages in Buddhist schools, of both academic and collegiate grades, are Christians. The Buddhists are also reported to have bought the famous hall Kinkiwan, in the Kanda District [the great Student Quarter], of Tokyo, for 30,000 *yen*. They will use that hall as a rival to the Y.M.C.A. Hall, which is only a few blocks distant.

A well in a village called Moto-mura was the only one of the kind in the island [Oshima]. Under the circumstances, the drinking water is highly valued by all the islanders and it may be interesting to state that, whenever a marriage is arranged in that place, the bride takes with her a big tub for drinking water to the bridegroom's, a circumstance which well illustrates how highly water is valued by the islanders.

The great educational institution at Waseda, which owes its inception to Count Okuma and its present eminence to his influence, is now on the verge of completing the twentieth year of its existence. It was founded in 1882, the year after Count Okuma resigned the portfolio of Finance. By way of commemorating the school's coming of age, it has been decided to establish a university in connection with it, and for that purpose steps are being taken to raise a fund of three hundred thousand *yen*. A committee has been appointed, consisting of Mr. Mayejima Mitsu, Dr. Hatoyama, Messrs. Ichishima Kenkichi, Okuma Hidemaro and Takata Sanaye and Professors Tsubouchi and Amano.—*Japan Mail*.



By permission of *Japan Times*.

MR. YUKICHI FUKUZAWA.



REV. U. KAWAL.

We regret that, by the carelessness of the binder, the frontispiece portrait of Mr. Fukuzawa in our March issue slipped down to the bottom of the page. We, therefore, reproduce that portrait this month, in order that our subscribers, when they have the numbers of this volume bound together, may be able to substitute this picture for the former one.

Those who are engaged or interested in the work for women will be greatly aided by a booklet recently published by the Meth. Pub. House. It is entitled *Katei Kyoiku* ("Home Training"), and is an adapted translation of Miss Harrison's well-known "Studies of Child Nature." The book has been prepared by Mss. F. S. Curtis, of Yamaguchi, and Miss Yone Hibiki. It comprises nine chapters on seven important topics and contains 70 pages.

The *Los Angeles Herald* of March 3 contains an illustrated article on "The Japanese in America" by Rev. Edgar Leavitt, (Univ.), formerly of Tokyo. It deals chiefly with the work of the Japanese mission in that city. Mr. Leavitt's present address is 1826 S. Hope St., Los Angeles, Cal.

The Revival at Takeoka continues with unabated interest. Night after night the unconverted gather to listen to the preaching of the truth, and the numbers of those who have publicly decided to be Christians is constantly increasing. The pastor, Bro. E. Hirano, and his good wife are greatly rejoiced.

The spirit of a general awaking, a largely increased interest in religion, has taken possession of the people of the country generally. On a recent Sabbath evening the writer was one of nine speakers to address an audience of 250 persons, and from seven till twelve o'clock, five solid hours, those people, sitting on the floor in a cold room without a sign of fire except that made in their tobacco pipes, listened with interest to the presentation of Gospel truth.

The greatest difficulty felt to-day is the lack of workers. There are not enough experienced workers to meet the demand.

The New Printing House at Aoyama is a lively place. The building is 36 x 78 feet in size, one story high, tin roof, and contains under this one roof the office, the branch store, the type-setting room, the press room, and the paper and supplies department. A small annex provides room for the single oil engine which runs all the machinery of the plant, and for the manufacture of rollers for the presses. A small building adjoining provides room for the stereotype and type founding departments, but in both of these improved facilities are greatly needed. Four presses are constantly employed, and yet it is not possible to keep up with the demands made upon us. Thirteen periodicals are regularly printed on our presses, and orders for Christian literature exceed the productive power of even this enlarged plant, while valuable orders from the Government and from business houses frequently come in. An order to print 10,000 Scripture portions for Manila has just been received, and all the working force that can be spared is now engaged on the Minutes of the great Missionary Conference. The demands of the work will shortly necessitate increased buildings and press power.—*Tidings*.

The widow of the last feudal Prince of Nambu is still living with her son, Count Nambu, in Fujimi Cho, Kojimachi District, Tokyo. She is a very old lady, a daughter of Rekko, the famous Mito Prince, who was leader of the anti-foreign party in the fifties and sixties of the nineteenth century. She still observes with great scrupulousness a custom of the Mito family. Whenever she sits down to eat a meal, she puts upon her little low table a small image of a farmer. Before this image she places a few grains of her rice, and to it she offers thanks before partaking of

her own fare. This practice originated with the well-known Giko, Mito Komon, in the seventeenth century. This wise and able prince, who was a grandson of Iyeyasu, established that custom in order that those who were favored with high rank, an easy life and abundance of food, might not forget their indebtedness to the toil of the humble farmers. We can not but recognize the spirit of humility and thankfulness that prompts such an act; but, while we acknowledge that the old lady acts beautifully to the extent of her knowledge, we must wish and pray that her gratitude might extend further back, even to the Lord of the harvests, the giver of every good and perfect gift.

The University for Ladies, in Koishikawa, Tokyo, will open for the first time on April 20th. The number of those who have applied for admission is said to be more than 100, of whom 50 only are to be admitted. Among the professors engaged or to be engaged by the institution are Mr. Y. Tsubouchi, Mr. W. Ukita, Mr. M. Sekine, two American lady graduates of American colleges, and one Japanese lady who graduated at an American college. A special course is to be provided in the university later on for the convenience of ladies who desire to hear lectures on special branches of learning.

In a letter addressed to the *Indian Church Magazine*, the Bishop of Calcutta expresses strong hopes regarding the conversion of India to the Christian religion in some future time. "The evangelization of India," the Bishop thinks, "will be the fulfillment of the responsibility laid upon the spirit and conscience of the British race." "This fulfillment will come about, not soon or easily," it is added, "but by the gradual dissolvent influence of Christian thought upon the traditional beliefs and practices of India." Moreover, education in its various forms, the study of science, the

study of religion, social progress, intellectual enlightenment, foreign travel, the intercourse with persons of various races, habits and creeds, the stir and movement of modern life, the railway, the tram-car, the museum, the lecture room, the University, "are all directly or indirectly subversive of the moral and intellectual systems under which the character of the Indian people has for thousands of years been disciplined and moulded." [Most of this is quite applicable to Japan.]

A meeting of the representatives of the various bodies of the Methodist family working in Japan, at the call of the Executive Council of the Canada Methodist Mission, was held in the Library of the Toyo Ei-wa Gakko, Azabu, Tokyo, January 23-24, 1901, and the following persons were present:—Revs. Julius Soper, D. D., David S. Spencer, and G. F. Draper, of the Methodist Episcopal Church; Revs. John Scott, D. D., G. M. Meacham, D. D., and A. C. Borden, of the Methodist Church of Canada; Rev. F. W. Voegelé of the Evangelical Association; Revs. E. H. VanDyke and U. G. Murphy of the Methodist Protestant Church; Revs. S. H. Wainwright, M. D. and W. B. Waters of the Methodist Episcopal Church, South; Rev. A. T. Howard of the United Brethren in Christ.

The following Resolution was adopted:—

RESOLVED, that we, the representatives of the various bodies of the Methodist family working in Japan, in session in the city of Tokyo, favor the taking of steps at this time for the organization of a united Japanese Methodist Church.

In accordance with the above resolution a statement of principles, and plan of union in theological education by concentration at Aoyama, Tokyo, were proposed and adopted for reference to the various bodies concerned.

Hon. S. Shimada, M. P., is reported to have stated in the *Mainichi Shimbun*, "If I were asked to vote on the question as to who among the great men living exercises the greatest influence throughout the whole world, I must unhesitatingly vote for General Booth of the Salvation Army."

A representation to convert the Sapporo Agricultural College into a University College has been submitted to the House by some Constitutional M. P's., with the approval of the Constitutional Association. The passage of the representation through the House may be taken as a foregone conclusion, for the question is favorably viewed by the majority of the members of the House. The educational authorities are also interested in the idea, and it is believed that the scheme will be included in the estimates of next year but one. The expense required for the purpose will be very small, as the College possesses property gradually increasing in value with the progress of the work of opening up the island.

At last a collection of Japanese proverbs has been sent to the press that in point of fullness surpasses everything hitherto done in this line. The *Nihon Rigenjiten* (Dictionary of Japanese Proverbs), advertised by the Yûhokaku, No. 26 Motomachi, Hongô, Tokyo, was compiled by Mr. Kumashirô Hikotarô and revised by Messrs. Kôda Rohan, Miyake Yonekichi, and Haga Yaichi. The volume covers 1,000 pages and sells at 2 yen 20 sen, subscription price. Explanations of the meaning of each proverb are given, together with accounts of their origin, and an attempt is made to classify the various sayings. As far as we know the work has not yet been issued. It will doubtless be welcomed by all foreign students of the Japanese language.—*J. M.*

PERSONALS.

Rev. T. S. Tyng, (Amer. Epis.), has returned from leave of absence in America to his post in Osaka.

Miss L. E. Case, (Cong.), has returned from furlough in the home land; and Mrs. and Miss Gordon, widow and daughter of the late Rev. M. L. Gordon, M. D., D. D., have come back to their old home in Kyoto.

By the S. S. "Doric," which left Yokohama March 31, Bishop and Mrs. A. W. Wilson, (M. E. South), returned home; and Rev. and Mrs. R. Y. Davidson and Robert Davidson, (U. P.), started for Scotland.

The Misses Bauerfeind and Kammerer, (Evan. Asso.), have moved to 22, 4 Chome, Iida Machi, Kojimachi Ku, Tokyo.

Rev. A. T. Howard and family, (U. B.), have removed to 8 Shinzaka Machi, Akasaka Ku, Tokyo.

The Rev. Mr. Jido Iwai will leave Shimbashi on the 6th Apr. for Kobe and thence for England to represent the English Church in Japan at the religious conference to be convened in London in June next in connection with the anniversary celebration of the foundation of the Mission Society.

Japan Times.

Rev. J. P. Moore, D. D., and wife, (Germ. Ref.), hoped to return to Japan this year, but will remain one more year in America for work among the home churches. Their address is 1306 Arch St., Philadelphia, Penn.

Mr. T. Yokoi, formerly President of the Doshisha, Kyoto, has been appointed a Secretary of the Department of Communications.

Rev. A. J. Brown, D. D., Secretary of the Presbyterian (North) Board of Foreign Missions, and his wife, are spending a short time in Japan on a tour of inspection of mission work in the Orient.

Miss E. A. Preston, (Can. Meth.), has returned from her furlough in the home land.

Rev. M. C. Harris, D. D., who is actively engaged in Christian work among the Japanese in California, and was once a missionary in Japan, is again visiting this country.

Baron Tajiri, Vice-Minister of Finance, an alumnus of Yale College, and Marquis Ito, the present Premier of Japan, are to be honored with the degree of LL. D. on the occasion of the 200th anniversary (in Oct.) of the founding of Yale.

The following missionaries returned to America on furlough per S. S. "Nippon Maru," which left Yokohama on the 9th inst.: Rev. J. C. Davison, of Nagasaki, and Miss Harriet S. Alling of Tokyo, (M. E. Church); Rev. Henry Loomis and family, (Bible Soc'y), of Yokohama; Miss Susan A. Searle, (Amer. Board), of Kobe; and Mrs. J. W. Schenck, (Pres. North), of Nagano. Miss A. M. Reynolds, Y. W. C. A. Secretary, returned to America; and Hon. E. H. Conger, U. S. Minister to China, with his family, on furlough, were also passengers on that steamer.

Rev. A. E. Webb, (St. Andrews Mission), Tokyo, has gone home on furlough.

Misses Ume Tsuda and Alice Mabel Bacon have removed, with their private school for girls, to 41 Motozono Cho, Kojimachi, Tokyo.

The following young men have been secured, through the Y. M. C. A., as English teachers in the under-mentioned schools:—

L. H. Tracy, Yamaguchi Chu Gakko.
H. M. Nock, Akita " "
C. W. Peck, Sendai " "

All three are active Christian men from the University of California.

We have the pleasure of introducing to our readers this month, in the frontispiece, Rev. David H. Moore, D. D., the new Meth. Epis. Church Bishop for Japan, Korea and China.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39
Nichome, Fujimi Chō, Kojimachi,
Tokyo.

PUBLISHER:—Methodist Publishing
House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

In Japan, one year postpaid yen 2.00
single copies " yen .20
ABROAD, one year " . . . 4s. or \$1.00
single copies " . . . 6d. or \$.15
Back volumes, bound in silk, yen 2.25 or \$1.25
Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅙ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

TABLE OF CONTENTS.

FRONTISPIECE.—BISHOP D. H. MOORE, D. D.

NINETEENTH CENTURY JAPAN	101
THE ENGLISH BIBLE CLASS	105
THE LADIES' CONFERENCE (CONCLUDED)	106
UNIVERSAL MORALITY.—By REV. J. H. DE	

FOREST, D. D.	109
W. C. T. U. DEPARTMENT	116
MISSION NOTES	119
MISSIONARIES AND THE TAIKYO DENDO	125
OKAYAMA ORPHAN ASYLUM	127
A CHRISTIAN NEWSPAPER IN JAPAN.—	
WITH PORTRAIT OF REV. U. KAWAI	128
NOTES	130
PERSONALS	133

SUPPLEMENT.

PORTRAIT OF MR. FUKUZAWA.



REV. N. TAMURA, M. A.

The Japan Evangelist.

VOL. VIII.

MAY, 1901.

No. 5.

THE SALVATION ARMY IN JAPAN.

(From "Salvation Warfare.")

The arrival of the first party in Japan took place on the 4th of September, 1895, and consisted of 14 Officers, all of whom were from Great Britain. Meetings were commenced in Tokyo and the work of soul saving pushed on. Corps were opened in different parts of the capital, in Yokohama, Okayama and other places.

The present leaders, Colonel and Mrs. Bullard, arrived at the beginning of last year, being transferred from India to take command of the work in Japan. The Chief Secretary, Major Duce, with his wife, has been just over three years in Japan. Ensign Hamilton, the Cashier at the Territorial Headquarters is an Australian. Adjutant Yamamuro is the *War Cry* Editor and assists in the Field Department.

The District Officers are Adjutant Newcombe, who is in charge of the Tokyo District; Captain Yabuki, in charge of the Training Home District and also responsible for the Training of Cadets; Ensign and Mrs. Robson, in charge of the Okayama District; Captain Minakuchi, District Officer of the Kozuke District.

The past year's work has been very encouraging, as will be seen by the following figures, showing our progress and present position:—

	Position, Jan. 1900.	Position, Jan. 1901.	Increase.
No. of Corps ...	12	15	3
No. of Outposts ...	6	10	4
No. of Officers ...	38	64	26
No. Local Officers .	28	43	15
No. Junior Soldiers	82	274	192
No. Corps Cadets...	Nil	19	19
No. of Auxiliaries...	4	102	98
No. of <i>War Cry</i> Circulation ...	3,650	8,300	4,650
Ex-Prisoners' Home accommodation.	12	40	28
Rescue Home accommodation...	Nil	20	20
Barracks accommodation ...	520	1,540	1,020

Public meetings, both in the open-air and in our own Barracks, are an essential part of our propaganda and these are conducted regularly. During the past year 2,398 open air services were held and 72,765 persons attended the indoor meetings.

[The pamphlet then treats in succession of the various features of the Salvation Army work. The chapter on "Our Converts and Soldiers" states that, during 1900, 800 persons professed to find salvation in their meetings. Several interesting cases are cited to show the value of the "Ex-Prisoners' Home." The "Naval and Mercantile Home," kept in Yokohama by Staff-Captain and Mrs. Ellis, the latter of whom is called "Mother" by the lads, has proved its right to existence. The *Toki-no-koye* (*War Cry*) and other publications have had a large circulation. But the greatest interest at the present time attaches to the warfare against licensed prostitution. And, although Maj. Duce, in

our March number, treated quite fully the subject of their "Rescue Work," we find in this pamphlet further items worth quoting, and therefore, add the following extracts.]

The present system of licensed prostitution in Japan dates from the year 1617. Throughout Japan in 1898 there were reported to be:—

Licensed prostitutes	50,553
Geisha [Dancing girls]... ..	30,386
Unlicensed prostitutes... ..	80,000
Or a total of	<u>160,939</u>

During the nearly 300 years since its commencement, this licensed system has continued, and is to-day, practically the same as when it was started, with one exception.

Apparently it was the practice before 1872 for girls to be openly sold to this life for a fixed term of years; but in the year mentioned an Imperial Ordinance was issued, forbidding the sale of girls to this life and ordering the release of all licensed prostitutes. Large numbers of girls obtained their liberty: but, by changing the names of their houses to Kashi-Zashiki (Rooms for Rent), and making a loan instead of buying the girls, the keepers obtained practically the same power over them as before. The loan (averaging about *yen* 200) is nominally made to the girl, although, of course, the money actually goes to the parents or friends, less enormous deductions for agents' fees, etc. The girl signs an agreement, promising that, until the repayment of this loan, she will practise her calling of a licensed prostitute in the keeper's house and, having once entered the licensed house, the police regulation forbade the stopping of her calling or leaving the house unless her official Notice was countersigned by the keeper of the house or his representative. The usual thing was for a girl, whose loan at the commencement was *yen* 200, to find that, after 3 or 4 years' service, instead of being reduced, her debt stood at 400 or 500 *yen*.

For some time it had been felt by many that the slavery of these girls must be contrary to the general law of the land, and that, if any girl wished to cease her business, she could legally do so at any time. At last one of them applied to the Rev. U. G. Murphy and his helpers in Nagoya to help her get her liberty. She was helped to appeal to the Court, which decided that the contract under which the girl was held was opposed to the public welfare and good morals, consequently it was of no value and the keeper was bound to affix his seal to a girl's Notice of Cessation, irrespective of her debt or any other matter. The Nagoya police, however, refused to carry out the order of the Court, on the ground that the Police Regulation left the discretion as to signing the Notice in the hands of the keeper and they could not force him to sign it.

It was at this time of deadlock that an appeal was made to the Salvation Army to take up the question and open a Rescue Home. Up to this time there had been comparatively little general interest in the matter. In response to the appeal, however, a Salvation Army Rescue Home was opened in Tokyo and a special Rescue number of the *War Cry* issued, containing appeals to the girls to leave their lives of shame and an offer to help any one who might apply to us.

A party from the Tokyo I Corps under Captain Takagi went to the Yoshiwara with this special Rescue number of the *War Cry*. Another party of S. A. officers from Tokyo III and IV Corps also went with the *War Cry*. The keepers and their employees made an attack on the band of Salvationists, with the result that the heads of our comrades came out of the scuffle rather the worse for bad treatment.

The police took up the matter, full reports of the attack and what led up to it appeared in the newspapers, and nearly the whole of the press of the Em-



AFTER THE BATTLE OF THE YOSHIWATA.



SALVATION ARMY OFFICERS.

pire joined hands with us in demanding, that any girl who wished to leave a life of sin and return to the path of virtue should be at liberty to do so. It was the joining of the press with us in this aim that gave rise to the expression "Free Cessation" that has become one of the by-words of the nation. All Tokyo was stirred and the matter spread to the provinces, until the whole country was agitated from end to end. Every day brought us from 30 to 50 newspaper extracts, dealing with this matter and urging us to go on and win liberty for the unfortunate prisoners of vice. The well-known Tokyo daily, the *Mainichi Shimbun*, especially advocated this cause. We were also warmly supported by the *Jiji Shimpō*, *Yorozu Chōhō*, *Shin Nihon*, and other well-known newspapers.

Frequent attacks were made on Salvationists and newspaper men, until it was dangerous for any one who looked like either of these to go near a brothel quarter. Once, when Colonel Bullard, accompanied by a number of other Officers, went to the Yoshiwara to secure the release of one girl, they had to be guarded by between 50 and 60 police, and even then had to be taken out the back way so as to avoid the fury of the mob of employees waiting outside. The offices of the *Shin Nihon*, which had warmly advocated the cause of free cessation, were visited and wrecked by a gang from one of the licensed quarters. To those who were working for the rescue of the girls, it was of course an anxious time, and, as we look back upon it and remember the tremendous issues involved and the desperate character and position of the men interested, we are thankful to God that we came through the troublous times without actual loss of life. The authorities all the way through were very kind and considerate.

One of the results of this reign of terror was that many well-to-do people were afraid to go to the prostitute quarters; and during September, in

Tokyo only, there was a decrease of over 2,000 *per night* in the number of visitors to the various quarters.

So things went on until October 2nd, when the Government, with the courage and promptitude which has distinguished them in all things that affect the best interests of the Empire, issued an Ordinance that removed every obstacle in the way of a girl securing her freedom at any time she may desire to leave this life, and changed the whole aspect of the system, and for the first time in the history of Japan undertook the control of the licensed system throughout the whole of Japan. The new regulations make it as difficult as possible for girls to become licensed prostitutes and as easy as possible for them to leave their business. In the matter of leaving, no discretion is left to the police or anyone else. Any girl can go to the police office, request that her name be removed from the Roll, and *at once* it must be removed. Anyone who tries to hinder a girl ceasing her business is liable to heavy punishment. Results:—

- 1.—Any of the 50,000 licensed prostitutes throughout Japan can leave her life at any time.
- 2.—The practice of *Shinju*, or suicide of lovers, though previously of frequent occurrence, has almost entirely ceased.
- 3.—In Tokyo Fu only, out of 6,835 girls, over 1,100 have actually left the licensed quarters and their evil lives during the four months ending December.
- 4.—No girl under 16 is now allowed to become a licensed prostitute.
- 5.—The number of new girls has fallen off very considerably, as it is, of course, unsafe for the keepers to advance money for them.
- 6.—Many people who formerly went to these quarters without much thought have been aroused and have ceased their patronage.
- 7.—A number of the houses have closed and others will have to close soon, owing to lack of custom and inability

to pay the heavy taxes. At the first house where we tried to get a girl, nearly all the girls left and the house was obliged to close.

TITLES OF TRACTS.

WHAT'S IN A NAME?

ASK Kipling and other popular writers of story books, and they will tell you that there may be thousands of dollars in it. Many good books have fallen flat upon the market because of a mis-chosen and infelicitous title.

Is there not a lesson here for missionaries who write books and tracts? An unattractive cover and a cumbersome name keep many tracts on the shelves of the bookstore. The writer of tracts cannot expect to get an audience without thought and labor, any more than the preacher can. A poor tract often receives more attention than a better one, because it is talked about and is constantly before the eyes of the people. The manufacturers of beer, tobacco and tooth-powder are flooding this land with attractive posters and glaring sign-boards for the purpose of catching the eye and inducing the people to buy their goods. The publishers of Christian literature must wake up and spend more money in advertising.

And the writers of tracts should give more attention to the appearance of the outside of their books. A picture or an attractive design should be placed on the cover whenever it can be done. At least the title should be such as to excite curiosity and stir a desire to turn the cover and see the inside. Twenty years ago, Dr. DeForest's tracts on the Ten Commandments owed much of their popularity to their unique titles. One was on the "Folly of worshipping dry wood"; another was "Medicine for robbers"; etc., etc.

Not long ago two tracts were issued by the writer on the "Prodigal Son" and the "Good Samaritan." The first of these could have been fitly translated *Hoto musuko* and the title would have

been well understood. A translation of the "Good Samaritan" would have conveyed no meaning to the ordinary Japanese. So the idea occurred to him that a familiar word or phrase in Japanese literature could be seized to convey fitly the meaning of the subject of the tracts and at the same time attract attention.

There is an accidental similarity between the sound of *hoto musuko* (prodigal son) and *hototogisu* (the cuckoo). But many have wondered what other relation there could be between the boy and the bird.

In Japanese ancient literature there were many ways of writing the word cuckoo, but to-day only two are in common use. One of these is always used in poetry, and means "it is far better to return" (*Kaeru ni shikazu*). These three characters 不如歸 (*hototogisu*) have been chosen as the name of a novel by the brother of Mr. Tokutomi of newspaper fame.

The novel is one of the few in Japan that conveys a good moral and whose influence on the reader is beneficial. The tone of the novel is sad and awakens pity, which is the reason for the choice of the title. To the Japanese reader, the cry of the cuckoo (*hototogisu*) is always sad and plaintive, as the song of the lark conveys to English readers the ideas of joy and light-heartedness. It is supposed that during the months of May and June the cuckoo cries all night with grief and yearns to return to its nest after it has been absent even for a short time. It is this idea which led the writer to adopt the name *Hoto-togisu* for the title of a tract on the Prodigal Son. To the Japanese scholar the name conveys a poetical idea which attracts him, and even on the unlearned an impression is made which is difficult for him to describe. The title of the tract therefore, together with the picture, helps to gain readers. The tract has another point of interest in that the story of the prodigal is adapted to Japanese life.



The title of the second tract, the Good Samaritan, (*Yo wa nasake*), is more easily understood, but is not so impressive. Still it tempts people to open the tract and to read it.

Few Japanese are unfamiliar with the couplet:

“Tabi wa michizure
Yo wa nasake;”

which may be freely translated thus:—

On a journey a companion is
what we want;

While passing through this world
sympathy is what we need.

It is the latter idea which is conveyed by the title of the tract, *Yo wa Nasake*.

Christ is the great sympathizer and Saviour, and acts the part of the good Samaritan in saving men and helping them in their daily lives. This spirit of helpfulness is a characteristic of Christian society and has given birth to numerous organizations like the Red Cross Society, orphanages, asylums for the blind, etc., for the rescue of the suffering and helpless.

The first tract has for its subject the fatherhood of God, while the second speaks of the brotherhood of man.

The language of the first is an easy written style, which even school-boys and girls can understand, and which is attractive at the same time, to the educated classes. The second tract is an experiment in colloquial. It is one of the perplexities of the missionary to know in what form to open his ideas. Education is so wide-spread in Japan that an easy literary style can be read by the majority of the people. And yet there are large numbers of men and women, in the country especially, who can only be reached through the colloquial.

It is hoped that this brief account of two recent tracts that are having a good sale will lead others to give special attention to the titles of their books and tracts, and to put thought upon the outward appearance as well as into the more important matter inside. This article is also a contribution to the discussion on Christian literature which was noticed on page 186 of the June number of the JAPAN EVANGELIST of last year.

GEO. ALLCHIN, in *Mission News*.

METHODIST UNION IN JAPAN.

A meeting of the representatives of the various bodies of the Methodist family working in Japan, at the call of the Executive Council of the Canada Methodist Mission, was held in the Library of the Toyo Ei-wa Gakko, Azabu, Tokyo, January 23-24, 1901. The following Resolution was adopted:—

RESOLVED, that we, the representatives of the various bodies of the Methodist family working in Japan, in session in the city of Tokyo, favor the taking of steps at this time for the organization of a united Japanese Methodist Church.

In accordance with the above resolution the following principles were proposed and adopted for reference to the various bodies concerned:—

A STATEMENT OF PRINCIPLES.

1.—The Name to be “The Japan Methodist Church.”

2.—The united Methodist Church of Japan to be founded upon the historical doctrines of Methodism.

3.—The terms of membership in the communion shall be the General Rules and the Apostle’s Creed.

4.—The Class Meeting and the Love Feast, and such means of grace for the promotion of Christian fellowship, to be duly observed.

5.—A suitable Ritual to be formed in accordance with the spirit and doctrines of Methodism, for the Baptism of Infants and Adults, the Reception of Members, the Lord’s Supper, the Solemnization of Matrimony, the Burial of the Dead, the Ordination of Deacons and Elders, the Induction into office of *Sōtoku*, the Laying of a Corner Stone, and the Dedication of a Church.

6.—The General Conference to be a delegated body, composed of ministers and laymen.

7.—The General Conference to have full power to make rules and regulations for the Church under the follow-

ing limitations and restrictions.—(a) It shall not revoke, alter nor change our articles of religion, nor establish any new standards or rules of doctrine contrary to our existing and established standards of doctrine.

(b) It shall not do away with the privileges of our ministry or probationers for the ministry on trial by a committee and of an appeal, neither shall it do away with the privilege of our members of trial before the Society or by a committee and of an appeal.

The Church shall not change nor alter any part or rule of our government so as to do away with the office of *Sōtoku*, nor destroy the plan of our itinerant system or of our itinerant General Superintendency.

8.—The Annual Conference to be composed of all ministers in full connection, and of one lay representative from each self-supporting charge, and one lay advisory member from each aided charge which pays its current expenses and at least half its pastor’s salary.

Every man who at the time the union is effected is a full member of a conference shall be a member of an Annual Conference.

9.—The District Conference to be composed of traveling and local preachers within the District, and such lay representation as may hereafter be determined upon, and be held annually for the purpose of hearing appeals, licensing local preachers, recommending candidates for the traveling connection to the Annual Conference, and promoting religious life and work within the bounds of the District.

10.—The Quarterly Conference to be composed of the traveling and local preachers, exhorters, Bible women, stewards, class leaders, the first superintendents of Sunday schools, the presidents of the young people’s societies, and the trustees who are members of the church within the pastoral charge.

11.—The chief officer or officers of the Church to be called *Sōtoku*

The *Sōtoku* to be elected by the General Conference by ballot, to be inducted into office by appropriate religious ceremonies; the term of office not to exceed eight years, and the *Sōtoku* not to be eligible for re-election. If two be elected, one shall be for a term of four years only, so that there shall be a recurring election every four years. The *Sōtoku* to preside at the General and Annual Conferences, and over all standing committees of the General and Annual Conferences.

The *Sōtoku* to be left without appointment, and to visit and exercise supervision in all parts of the work.

The *Sōtoku*, in consultation with the *Chōrōshi* assembled, to appoint all ministers and probationers to their charges; but any *Chōrōshi* to have the right of appeal against any proposed appointment, and if his appeal be sustained by a three-fourths vote of the *Chōrōshi*, it shall prevail.

12.—The chief of the District to be called *Chōrōshi*. The *Chōrōshi* to be elected by the Annual Conference by ballot. The *Chōrōshi* to preside in the District Conference and Quarterly Conferences, and to exercise general supervision in his District. In the absence of the *Chōrōshi*, the *Bokushi* [Pastor] to preside over the Quarterly Conference.

13.—The foreign missionaries to have *ex officio* all the rights and privileges of membership in an Annual Conference, and be amenable to said Conference for conduct, but shall have no claim on the Conference funds, and shall be subject to appointing power of their respective Missions.

14.—The Japanese Church shall not place any restrictions upon the liberty of foreign missionaries, lay or clerical, to do independent missionary work within the bounds of the several conferences, circuits and missions. In case of alleged violation of this principle, or of the principle which requires the missionary to have due regard for the rights and interests of the Japanese

Church, the matter shall be settled by a joint consultation of the *Chōrōshi* and the Mission Council, subject to an appeal to the *Sōtoku*.

15.—The Societies to be divided into three classes:—

(1) Self-supporting Churches (*Jikyū Kyōkwaï*),

(2) Aided Churches (*Jun Kyōkwaï*),

(3) Missions (*Kogisho*).

Aided Churches shall be those having at least twenty full members, and which pay all their current expenses and at least half their pastor's salary. The *Kogisho* aided by the Missions and contributing less than the above amount shall be under the control of their respective Missions.

16.—All Churches of the united Japanese Church to be legally held in trust for the sole use of the preachers appointed by the Annual Conference.

17.—A committee of Finance, consisting of one for every five or fraction thereof of the male missionaries of each Mission, to be appointed to take charge of all funds contributed for the federated and united work.

18.—Copies of this Statement of Principles to be forwarded to each Mission for consideration, and when adopted by the Mission to be referred to the respective Annual Conferences, and when acted upon by the Annual Conferences to be referred to a joint committee of two foreign missionaries and two Japanese from each Conference or Mission for the final formation of a plan of union, said plan to be submitted to the respective General Conferences.—*Tidings*.

[The plan of union in theological educational work need not be published in detail: it proposes concentration at Aoyama, Tokyo.—Editor.]

CHRISTIAN WORK AMONG JAPANESE AND CHINESE IN YOKOHAMA.

AMERICAN BAPTIST MISSIONARY UNION.

Missionaries (Ordained).....	5
Single Ladies	2
Preaching Places	6
Organized Churches	1
Baptized Converts, 1900	35
Present Church Membership ..	435
Girls Schools	1
Scholars in do	87
Day Schools.....	1
Scholars in do	56
Sunday Schools	13
Scholars in do	819
Theological Schools.....	1
Scholars in do.....	16
Contributions of Japanese Christians in 1900	Y583.10

CHINESE AMERICAN MISSION SCHOOL.

Missionaries.....	1
Baptized Adult Converts, 1900	3
Church Members.....	15
Day School	1
Scholars in do.....	50
Sunday Schools	1
Scholars in do	75
Contributions	Y700

"CHURCH OF CHRIST." (JAPANESE.)

("Nihon Christo Kyokai.")

Organized Churches	3
Church Members.....	920
Sunday Schools	3
Scholars in do.....	215
Baptized Adult Converts, 1900	24
Contributions, 1900	Y2,600

CHURCH OF ENGLAND MISSION.

Communicants	40
--------------------	----

CONGREGATIONAL MISSION.

Church Members.....	40
Sunday School	1
Scholars in do.....	70
Contributions, 1900	Y300

METHODIST EPISCOPAL.

Missionaries (Ordained)	1
Single Ladies	2

Preaching Stations.....	2
Organized Churches	3
Baptized Adult Converts 1900	41
Church Members.....	237
Night Schools	1
Pupils	50
Day Schools.....	4
Scholars in do.....	375
Sunday Schools	7
Scholars in do.....	430
Schools for Bible Women	1
Scholars in do.....	21
Contributions from Japanese Christians, 1900.....	Y1,258.18

METHODIST PROTESTANT.

Missionaries (Ordained).....	1
do (Not Ordained) ...	1
Single Ladies	2
Churches	3
Baptized Adult Converts, 1900	32
Total Membership	223
Girl's Boarding School	1
Scholars in do.....	68
Night Schools.....	1
Pupils in do.....	50
Sunday Schools	4
Scholars in do.....	195
Bible Women.....	6
Contributions of Japanese Christians, 1900.....	Y250

PRESBYTERIAN MISSION.

Single Ladies	1
Day Schools.....	1
Scholars in do.....	22

REFORMED CHURCH IN AMERICA.

Missionaries (Ordained)	1
Single Ladies	1
Boarding School for Girls	1
Scholars in do	63

WOMEN'S UNION MISSION.

Single Ladies	4
Boarding School for Girls	1
Scholars in do.....	70
Schools for Bible Women	1
Scholars in do.....	63
Sunday Schools	11
Scholars in do.....	578

BIBLE SOCIETIES' COMMITTEE
FOR JAPAN.

Representing

American Bible Society, British and Foreign Bible Society, and National Bible Society of Scotland.

Circulation, 1900 :—

Bibles 4,587 ; New Testaments 19,020 ;
Parts 112,422.

Cash Receipts, *yen* 8,426.27

Circulation from July 1st, 1890 to
Dec. 31st, 1900, Bibles 31,271 ;
New Testaments 174,098 ; Parts
806, 976.

Cash Receipts, *yen* 49,948.80

SUMMARY.

*Missionaries (Ordained)	9
*Missionaries (not Ordained)...	3
*Single Ladies	13
Preaching Places.....	9
No. of Churches	11
Total Church Members	1,450
Baptized Adult Converts, 1900	135
Boarding Schools, Girls'.....	4
Scholars in do.....	288
Day Schools.....	7
Scholars in do.....	503
Night Schools	2
Pupils in do	100
Sunday Schools	33
Scholars in do.....	1,952
Schools for Bible Women	2
Scholars in do.....	84
Bible Women.....	6
Theological Schools	1
Students in do	16
Native Preachers and Helpers ..	13
Total Contributions, 1900...Y5,971.21	

*Some of these have much of their work in the country which is not included in above report.

The Salvation Army have made no return.

The Mission Field, organ of all the missionary (home and foreign) and educational work of the Dutch Reformed Church, U. S. A., is a recent addition to our table. Thanks to whom thanks are due.

THE SUKIYABASHI PRESBY-
TERIAN CHURCH, TOKYO.

AS this Church has recently celebrated its twenty-fifth anniversary, or "silver wedding," as one of the charter members, (herself the oldest Bible woman in Tokyo), expressed it, we are glad to be able to lay before our readers, from notes kindly furnished us by others, a brief sketch of the Church. The charter members thereof originally belonged to the First Presbyterian Church, (now known as the Shiba Church), then under the pastoral charge of Rev. Christopher Carruthers. Twenty-eight members of that Church, objecting to the oversight of a foreign missionary, in 1896 went off and organized an independent church under the specific name of the Ginza Church. The place of worship was established at Hara Jo Gakko (Girls' School), Sancho-me, Ginza, and the Presbyterian articles of faith and rules were adopted. In 1879 this church joined the Nihon Kirisuto Itchi Kyo-kwai, (which was organized by the union of the Presbyterian and Reformed Churches). But in 1894, when the pastor (Rev. Naomi Tamura), on account of the discussion over his book, "The Japanese Bride," was deposed from the Presbyterian ministry, this church severed its connection with the Presbytery and the Itchi Kyokwai and again became an independent Presbyterian church.

During the quarter century career of the church, it has had three locations. It was first organized as the Ginza Church in the place mentioned above ; in 1880 it removed to Shin-sakana Cho in Kyobashi Ku and was known as the Kyobashi Church ; and in 1885 it removed to its present location in Yuraku Cho, Kojimachi Ku, and has since been known as the Sukiwabashi Church. Moreover, in this last location, as in two years the congregation increased very greatly, it was found necessary to

enlarge the church; and in 1897, on account of damages from a typhoon, extensive repairs had to be made. All these building operations produced the present commodious edifice.

During twenty-five years, this church has had but one regular pastor, Rev. N. Tamura. There have been short pastorless intervals and occasional periods when Revs. Okuno, Wada or Yonemura served as acting-pastor. It was in 1880 that Mr. Tamura was elected pastor, and he has been in actual service since, except on trips abroad.

In looking back over the twenty-five years, we see that there have been occasions for both joy and sadness, praise and sorrow; in general, many reasons for thanksgiving. If we specify some of these varied experiences, we should mention the Hara case, the Serata case, the Unitarian affair, and the "Japanese Bride" matter. There was a time when fifty or sixty persons together ("joining sleeves") left the church. There were times when they had no place of worship, or, in the midst of financial troubles, besought the Lord with tears: but God has always guarded the church, and led and protected the members. The whole number of members from the beginning has been 638. The present membership is 150, male and female.

As a special anniversary offering, the church raised 1,000 yen.

The following paragraph is from a sketch of Sir William Van Horne, the builder of the Canadian Pacific Railway, in *Ainslee's Magazine*:—"He reads Spanish, Italian and Japanese with facility, and has made an exhaustive study of the art, history and literature of Japan. His interest in the latter country has caused him to undertake an extended history of Japanese which will be published in many volumes, illustrated in color by Sir William himself, with sketches of all the exquisite gems in his own collection."

REV. NAOMI TAMURA, M. A.

MR. TAMURA was born on Aug. 9, 1858, in the province of ——. He was baptized by Rev. Mr. Carruthers in 1875; and he was one of the twenty-seven members who seceded from the First Presbyterian Church in the next year. In 1879 he became an elder; and in 1880, having been ordained, was made the pastor of the young independent church, of which a sketch is given above.

Mr. Tamura's educational training includes study in the Tsukiji Dai Gakko (University), the Tokyo Union Theological Seminary, Auburn Theological Seminary (New York), and Princeton University, in which he made a special study of philosophy and theology, and from which he received the degree of M. A. At Auburn Theological Seminary he took a full course.

He has also traveled considerably. Besides several trips to America, he has visited Europe, Palestine, Egypt and India. As stated in the sketch of the Sukiwabashi Church, he is the only regular pastor that church has had; so that, so far as human agency is concerned, the church is his special work. But he has also done a good work in building up the Jieikwan in one of the suburbs of Tokyo. This is a kind of Christian home and industrial school.

He has written one book, "The Japanese Bride," published by Harper Brothers. It appeared unfortunately at a time when the anti-foreign reaction was very high; and, as strictures on Japanese family and social life offended the intense nationalism then prevailing, he laid himself open to severe criticism by his fellow-nationals.

We present his portrait as a frontispiece.

CHRISTIAN ENDEAVOR CONVENTION.

By REV. JAMES H. PETTEE, D. D.

THE ninth annual meeting of the United Society of C. E. in Japan was held at the Sukiya-bashi Presbyterian church, Tokyo, April 4—6. Out of 70 societies known to exist in Japan, 50 were represented by 31 delegates and 15 letters or telegrams. This is the best proportionate showing yet made at an annual convention, and was referred to by President Harada and others as a special cause for gratitude and encouragement.

Owing to the fact that C. E. is not very widely known as yet in Eastern Japan, there being but 13 societies in Tokyo, and that several other important meetings were in session at the same time, the actual attendance was not large, varying from 30 to 100, but the spirit of the convention was most excellent, and the exercises were mostly of a high and helpful order. The remembrance of the fact that it was Passion Week colored the addresses.

Special features of the convention were a report of his experiences and impressions received at the London meeting last summer, by President Harada, able and spirited addresses by Rev. A. Miyake on *The True Meaning of the Cross*, Rev. K. Tamura on *The Christianity of Christ*, and Rev. A. J. Brown, D. D., a foreign secretary of the American Presbyterian Board of Foreign Missions, on *C. E. Characteristics*; also cheering words of welcome and counsel by Rev. Messrs. Tamura, Kozaki, and Booth, Mrs. Yajima and Mr. Niwa.

There were helpful discussions on the C. E. Pledge and C. E. Committees; the reading of a cablegram, "Greetings", from Dr. F. E. Clark of Boston (a letter from the same source received just too late for the meeting is published, with a full account of the convention, in the April *Endeavor*); the display of a handsome silk banner inscribed, "Presented to the United

Society of C. E. in Japan by the World's Union"; and the award for the coming year of this banner to the Okayama Union, which had made the largest increase in number of societies since last year's meeting.

A pleasing feature of the convention was musical selections, some of which were specially prepared for the Good Friday services. The teachers and pupils of the *Joshi Gakuin*, especially Misses Kushibe and Shimakura, and Rev. Messrs. McNair and Wada, deserve mention by name. There were also outside of the formal sessions two phonograph exhibitions. Mr. Tamura and his wide-awake church exerted themselves in every way to make a success of the gathering, especially as the meeting was in close connection with the celebration of the twenty-fifth anniversary of the organization of that interesting church.

Saturday afternoon was enjoyably spent in the garden of Mr. Tamura's country home at Sugamo.

All the previous annual gatherings, except the second, which, like this ninth, convened in Tokyo, have been held in Western Japan.

The delegates feel greatly encouraged by the quiet but steady progress made last year. The pressing need is recognized of a secretary who may give all his time and strength to the C. E. cause. It is an open secret that the thought of those who have the matter in charge is centering more and more upon Rev. Y. Inanuma, of Nagoya, as the man for the position. Arrangements are not yet completed, but it is hoped that he may shortly be secured.

For various reasons several changes were made in the list of officers and members of the Board of Council, as *hyo-gi-in* is henceforth to be translated.

The special way of aiding the general work of C. E. in this country is by becoming an auxiliary member (*San-jo-in*) of the United Society in Japan. The fee is *yen* one a year. Also by subscribing for *The Endeavor*, the

Anglo-Japanese organ of the society.
Price fifty five *sen* per year.

C. E. thus far remains loyal to its motto, *For Christ and the Church*. It believes it has an important mission in the far east as elsewhere in the world. It is greatly encouraged over recent gains and presses forward to further conquests in the name of true discipleship.

LIST OF C. E. OFFICERS FOR 1901.

President—Rev. T. Harada, Kobe.
Vice President — Rev. N. Tamura,
Tokyo.
Secretary———
Treasurer — Rev. J. H. Pettee,
Okayama.

COUNCILLORS.

Miss A. H. Bradshaw, Sendai.
Rev. Y. Ishiware, Tokyo.
Prof. E. W. Clement, Tokyo.
Rev. H. Kozaki, Tokyo.
Rev. E. S. Booth, Yokohama.
Mr. S. Hayashi, "
Rev. J. Edgar Knipp, Kyoto.
Rev. A. Miyake, Osaka.
Rev. J. Suzuki, "
Rev. T. Koki, "
Miss A. E. Garvin, ;;
Rev. H. Yoshikawa, Kobe.
Mr. K. Muramatsu, "
Miss Cora Keith, "
Rev. T. Osada, "

We wish to correct a typographical error that passed unnoticed on page 104 of the April EVANGELIST. In the second column of that page, the date 1886 should be 1888. It would be useless to try to correct all the typographical errors that, in spite of our care, creep into the EVANGELIST; and it is unnecessary to correct those which are comparatively insignificant or easily detected: but, as this case concerns historical accuracy, we call attention to it, so that our readers may make the correction.

Y. M. C. A. NOTES.

(FROM *The New Century*.)

A CALL FROM KOBE.

WE have spoken of appeals sent to the American International Committee for a secretary to be located in the important field of Osaka and Kobe. Last month we published extracts from the letter of Dr. A. D. Hail who, representing the missionaries, prepared an elaborate statement of the field in Osaka. We give herewith extracts from the letter of Dr. S. H. Wainright, representing the missionaries of Kobe, and from the Kobe Association.

Dr. Wainright says: "I have long desired to see a representative of the Young Men's Christian Association stationed in Kobe, where a field exists undeveloped, but full of possibilities. Apart from Shanghai, Kobe is the most rapidly growing port in the far East. Only a fishing village a generation ago, it has risen to the fourth city in the empire, having a population greater than Cincinnati, Cleveland, Buffalo, Pittsburg, Detroit, Washington, Minneapolis or St. Paul.

"Being a creation of foreign commerce, and as the factors will continue to exist which have affected the growth in the past, the future greatness of the city is assured. The recent location of the great docks to be established by one of the richest companies in the country, the enlargement of the already spacious harbor, the recent location of the Higher Commercial School, which will have about 700 students, as well as the large appropriations for the surveying and construction of streets, a work already begun, over a distance of two and one half miles east of the inhabited portion of the city, are some indications of the confidence of the Japanese themselves in the future prosperity of the port.

"There are three distinct fields, not including student work, of itself important, wherein the Association work

might with great profit be developed. They are the European, Chinese and Japanese. There is already in each of the communities a germ for the growth and development of well organized and successful societies. There are 1,060 Europeans, among them young men of piety and faith, who under guidance would become active workers, some having had experience at home. They would welcome the arrival of a resident secretary for this port. * * *

"The larger field of work would of course be among the Japanese. The young men are active and unprejudiced and their disposition to take on foreign ways is shown by the construction of a large and elegant club which was an enterprise of the Japanese clerks in foreign firms. The large numbers of this class of young men are more open as a class to Christian influences than others. * * *

"If it is the purpose of your Committee to take up work here at some future time, I would urge the importance of taking that step as early as possible. We earnestly desire the sending out of a secretary, and he will be most heartily welcomed."

The following is from the communication of the Kobe Association, signed by its officers and endorsed by all the Japanese pastors of the city: " * * * The city of Kobe having an annual import and export trade of more than *yen* 200,000,000, is the largest open port in this Island Empire. * * * This city is a great commercial center of both foreign and domestic trade and also an educational and religious center. Its great activity in trade and education brings thousands of young men from all parts of the country, but, sad to say, large numbers yield to temptation which besets them on every hand.

"In such a city as this what a well organized Young Men's Christian Association can do may be easily imagined. * * * We have at present about 75 active members, and the erection of a much needed Association

building is on foot, with a fund begun. * * * With all these possibilities, we lack one thing—a man well trained in this work so peculiar in itself. If we had a man to direct and superintend our work and train our young men, the usefulness of our Association might be manifoldly increased and a grand success achieved." (See Personals.)

According to the *Yorodzu Choho*, the young men under the general name of students living in Tokyo may be classified as follows:—

Students of Middle Schools -	12,024
Medical students - - - -	1,724
Law students - - - - -	6,657
Students of literature, engineering and science - - -	2,535
Students of agriculture and commerce - - - - -	1,707
Those who do not attend any schools - - - - -	18,418
Students similar to those of middle schools (approximate)	1,000
Students of the Military and Naval Schools - - (Ditto)	1,500
Those who have no fixed profession and who call themselves students - - (Ditto)	3,000
Total - - - - -	50,000

Japan Mail.

For the Information of Missionaries.

The Osaka Shosen Kwaisha has recently instructed its Agents to sell tickets to foreign missionaries at 20% discount. The order covers all their boats and all points in Japan, to which their boats run, including the Loochoo Islands and Formosa. The discount is not granted for promiscuous traveling, but only that done in connection with missionary work. The language used was "*dendo tō no tame naichū go ryokō.*"

As missionaries in this part of the Empire, use the Company's service considerably, the above will be of interest to such.

Osaka.

W. E. Towson.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

The following report of the National Convention, written by Miss Takahara for the *Union Signal*, with her permission, appears in this number:—

The Eighth National Convention of the W. C. T. U. in Japan was held in the Ginza Church in Tokyo from the second of April to the fourth. A Committee meeting on the morning of the first day, presided over by Mrs Yajima, was opened with singing and prayer. In the afternoon several short talks were given by those present.

At the evening session Mr. Kinoshita, Editor of *The Mainichi*, one of the leading dailies; Miss Ada Murcutt, the representative of the Lewis Syndicate, New York; and Mr. Tanaka, one of the best known members of the House of Commons, gave interesting addresses at the Y. M. C. A. building, which were listened to by about one thousand people.

The next morning the reports of several branches were given. These reports showed much progress as compared with previous years; and we are happy to say that five new branches have been organized in Japan during the year. Mrs. Yajima was again warmly welcomed as President and the other officers were re-elected. The members of the Y. W. C. T. U. helped us with beautiful music and sweet songs.

The Hon Taro Ando, the president of the National Temperance League, addressed the meeting in the evening, also Bishop Moore of the Methodist Episcopal Church. We are especially grateful to God that the petition to

prevent immoral women from going abroad was passed in the House of Commons with a large majority.

On the last day of the Convention we had a social meeting at the Rescue Home, when we made the acquaintance of the delegates.

May God bless the Temperance work of the world!

Ko Takahara, Cor. Sec'y.

THE MIRACULOUS CONVERSION OF A DREADFUL DRUNKARD.

In the midst of the lively New Year gathering of the Tokyo Temperance Society that was held at the Ginza Hall on the 12th inst., the audience was startled by the appearance of a gentlemanly-dressed jinrikisha-man, speaking in a very refined manner and with an unusual eloquence. By his influence eleven people present at once signed the pledge, declaring their resolution to work for the cause of temperance.

His name is Inouye Shin-nosuke. But he was so fond of drinking *sake* that he was usually called Nomi Shin, (*Nomi* means to drink, and hence drunkard), instead of his proper name Shinnosuke. This fellow is one of the strongest men among his class, and runs very fast with the vehicle, so that, wherever he went, he was valued for his usefulness: but, at the same time, he soon made his employer feel sorry for his habit of drinking, and in consequence, he was discharged by one after another with only a few months' or a

few weeks' interval. He is widely known among the policemen in many bustling places in Tokyo on account of his having annoyed them through drunkenness. By his rare capacity he earned very good wages, but he spent all he received, and what remained in his hand was only a debt. His clothes were nothing but a dirty cotton jacket and half trousers, even in the severest winter. He once married, but he was soon deserted by his wife, simply on account of drinking. In this way he led his wanton life, and wandered about from place to place, and at last came to Aoyama, where he remained near the Methodist Episcopal Church. A few months ago he happened to get acquainted with Mr. Komuro, of that church, and was one day taken by him to the Mita church, where very interesting Temperance addresses were delivered by Dr. Soper and others. There this extraordinary drunkard was miraculously struck by the divine light, and forthwith received the power to set himself free from the iron chain with which he had been so long bound. It is really wonderful to find him not only giving up drinking entirely, but determining to receive Jesus as his Saviour.

This conversion has made a total change in every part of his life, so much so that where no jinrikisha-men with filthy rags would dare to be present, Nomi Shin fearlessly made his appearance with gentlemanly attire and narrated quite freely all he had experienced, and loudly praised the grace of the Son of God. In his speech he declared his determination that he would devote the rest of his life to the cause of Temperance, and that he would give up his present disgraceful and unhealthy occupation as soon as he could afford to do so.

Kuni-no-Hikari.

Prof. Heller, of Kiel, Germany, has been investigating the causes of suicide in that country, and as a result of the examination of 300 cases, he concludes that one-half of the suicides among men were due to alcoholism. One element of his studies is that a man is a suicide whether, as a result of drinking he hangs himself, or has a stroke of paralysis.

It is not generally known that Queen Wilhelmina of Holland and Duke Henry of Mecklenberg-Schwerin, are total abstainers from intoxicating liquors.

A reigning monarch who is a strict tee-totaler is something uncommon even in these days, and all who know anything about Holland and the Dutch will heartily admire the action of Queen Wilhelmina in having succeeded in winning over her court to the cause of total abstinence. By her own conduct—for she has long been a total abstainer—and this action she has set an example to the nation she reigns over for which it can never be too grateful; for, unhappily, intemperance is one of the few and, perhaps, the very worst curse under which many of the Dutch labor.

Naturally, too, the royal example has been followed by many of the most prominent courtiers, so that, since it is the fashion, as it were, not to take alcoholic beverages, it is to be hoped that for that reason alone many of the well-to-do will follow the example set by the court; and thus the reforming influence of the young Queen may filter through from one class to another of her subjects until the very humblest shall be benefitted by the good example of the popular young sovereign.

Daily Express.

CHRISTIAN UNITY.

By Rev. T. T. ALEXANDER, D. D.

(The following paper was read by Dr. Alexander before the Missionary Association of Central Japan, and is published by request).

How can we promote the realization of that unity—that *oneness*—for which the Master prayed?

Our Saviour on the night in which He was betrayed gave utterance to that memorable prayer recorded in the seventeenth chapter of St. John which has been handed down to His Church as in some respects, at least, the most precious relic of the ages. The prayer formed a fitting conclusion to the conversation which had just taken place between Himself and His disciples; and as they saw Him lifting His eyes toward heaven as though the Father to whom He spoke was visible, and listened to His tender and impressive words, they must have felt a sense of comfort and security which all His promises thus far had not sufficed to inspire. And when in the years that followed they spoke of His intercession, this instance of it must have risen in their minds and shaped all their ideas concerning that particular phase of His work.

Beginning with the prayer for Himself, that the Father would glorify the Son with the glory which the Son had with the Father before the world was, He passes quickly on to pray for the disciples; and then, as His eye runs down the centuries that are to come, the prayer expands and embraces all who should believe on Him through their word. In praying for the disciples one of His first petitions is that they may be one:—"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are" (Ver. 11). Then as He prays also for them who should believe on Him in time to come, He asks:—"That they may all be one; even as Thou, Father, art in me, and I in thee, that

they may also be in us; that the world may believe that Thou didst send me" (Ver. 21). Again He says:—"And the glory which Thou hast given me I have given unto them; that they may be one, even as we are one" (Ver. 22). It is plain therefore that the oneness of His immediate followers and also that of all who should afterward believe on Him was prominent in all His thoughts and lay very near His heart. There were other things for which He prayed; but the thrice uttered petition "that they may be one" indicates that He regarded the oneness of His people as of the utmost importance to the interests of that Kingdom which He came to establish. We may well believe, therefore, that it was in accordance with the will of our Lord that the Conference of Missionaries in Tokyo last October took occasion to proclaim its belief that all those who are one with Christ by faith are one body; and called upon all those who love the Lord Jesus and His Church in sincerity and truth to pray and to labour for the full realization of such corporate oneness as the Master Himself prayed for on that night in which He was betrayed.

But this resolution is in itself a recognition of the fact that the spirit and purpose of the Master's prayer have not been realized by the Church in the past, and that there remains yet much to be done before the desired end can be attained. The same thing was recognized by a Conference on the subject of Christian Unity which met in Edinburgh at different times during last year. That Conference unanimously adopted, May 17th, 1900, a statement which has been made public and which begins thus: "In common with very many of our brethren, both clerical and lay, we have had the conviction brought home to our consciences that the lack of visible unity amongst Christian people is one of the chief hindrances by which all efforts to advance the kingdom of our Lord are

impeded. We are impressed with a sense of the obligation which rests upon all true believers in Christ to realize and manifest their unity in Him." It is admitted on all sides that the oneness for which Christ prayed has not been fully realized; and it is equally clear that the responsibility for the lack of its realization lies in a large measure, at least, at the door of the Church herself.

Now, the question which we are to consider to-day is: How can we Promote the Realization of that Oneness for which the Master Prayed? This is a very practical question, and one which should come straight home to every one of us. No doubt the prayer of Christ had in it a universal note; it is a prayer that should be listened to by His followers in all lands and ages. There are, however, difficulties and opportunities peculiar to every land and to every age. What is best, what is possible, in one place or at one time, may be neither best nor possible in another place and at another time. With other lands and other ages we are not now concerned; for them we are not responsible. We are responsible only for to-day; are concerned only with the situation here and now. The question is, what can we missionaries do in order to bring about the full realization of our Lord's Prayer in this land where we have been called to labour. Are we in full accord with the spirit of that prayer? Do we long to see it realized? If so, what can we do to make it an accomplished fact in the Japanese Churches? If this matter lay so near the heart of our Saviour, should it not have a place in our prayers and in our endeavours that it has not had hitherto? This is the question, stated in different forms, with which we are brought face to face and which we must answer.

But what was that oneness for which Christ prayed, and for the full realization of which we are called upon to

pray and to labour? What did our Lord mean when in that solemn hour he prayed that His people might all be one even as He and the Father are one? One may well hesitate to give a definite and positive answer. Here one dares not to dogmatize. We are on holy ground, and should speak with due reverence and becoming modesty. I think, however, we are safe in saying that the oneness for which Christ prayed was *primarily* a spiritual oneness. The statement of the Edinburgh Conference already referred to, and which is signed by some thirty men, including a number of the best known Ministers in Scotland, says: "We thankfully acknowledge the truth of the inner unity which exists between all who are spiritually united to Him who died for our sins and ascended into heaven to be our Mediator and Advocate; and we desire to cherish and promote the manifestation of that essential unity in Christ which exists among true believers, and which is the only sound basis of external union." As is implied in these words, the inner and spiritual unity of believers, while it is the fundamental idea in the prayer of the Master, is not in itself an end; it is rather the basis of a visible and external union which can be known and read of all men. In other words, it is a vital and energizing principle that shall manifest itself as the life that exists in the vegetable and animal world makes itself manifest. It is plain therefore that it is possible to emphasize the spiritual oneness of believers at the expense of their visible oneness. Indeed, it has sometimes been made an excuse for divisions in the church; men have said, what does it matter that external divisions exist since we are all one in spirit and in aim? The oneness for which Christ prayed was something that should command the attention and move the mind of the world; it was to be sought for in order that the world might believe.

It was to make this point clear that the word corporate was inserted in the resolution adopted by the General Conference that met in Tokyo. By some the word is regarded as open to objection; both because Christ himself used no such word, and because it seems to them to be too specific, as indicating an external organization under one ecclesiastical administration. Some such word, however, seems to be necessary in order to bring out the full scope of the Saviour's prayer, which was for a oneness that should impress the minds of men and lead them to faith in himself. In reference to this point Dr. Imbrie, the framer of the resolution, says:—

"When the resolution was before the Conference, it was suggested that the word corporate might be omitted; but it seemed to me clear that some such word was needed. The Subject under consideration was *church* unity; and to say simply oneness would have, I thought, the appearance of an evasion of the question. What was the best expression to employ was more difficult to decide. Organic union, which in this connection conveys definitely to many the idea of union in a single ecclesiastical organization, was too specific. The first substitute that occurred to me was corporate oneness; and on thinking it over I could hit upon no better one. It was sufficiently specific; since the word corporate carries with it the idea of a body; and the oneness which it indicates is therefore the oneness of a body as a body, in contrast to a oneness of individuals in the body as individuals. On the other hand, it was not too specific; inasmuch as it is broad enough to admit of at least three interpretations:—1. Such a oneness as that exhibited in the Roman Catholic Church, viz., the oneness of a single ecclesiastical organization. 2. Such a oneness as exists between the Church of England and the Episcopal Church in the United States; or between the Church form-

ing the Presbyterian and Reformed Alliance. 3. Such a oneness as contemplates the Church Universal as comprising different members (i. e. different churches); but in which each member regards every other member as also a member of the Body and honours it accordingly. The expression corporate oneness, therefore, seemed to me to be suited to the purpose of the resolution. It is quite true that no such word as corporate occurs in the prayer of our Lord. Yet I can not but think that his prayer at least *includes* the desire that all the Churches of Christ throughout the world should be, as Churches, in such visible communion as shall be manifest to the world. In this view I am confirmed by the words, 'That the world may believe.' To-day such a communion, to say the most that can be said, is only partial. Even among the Churches of Protestant Christendom, not all—to mention nothing more—sit down together at the Table of the Lord. This surely is not in accordance with the words, 'That they may be one, Father, even as we are one.' Therefore, I think we may rightly speak of praying and labouring for 'the full realization of such a corporate oneness as the Master himself prayed for.' At the same time I add that to me it seems highly precarious to insist that the corporate oneness included in Christ's prayer can be realized only in connection with some one particular form of ecclesiastical organization."

There are some who would express themselves still more definitely on this point; they would add that they do not regard a oneness of ecclesiastical organization as practicable or even desirable. It must be admitted that there is something to be said in favor of this position. In this, as in other things, we see through a glass darkly; we know in part only. Differences of constitutional bias, of education, of modes of thought and conceptions of truth and duty must continue to con-

trol action. The question may properly be asked, Can the Church be expected to reach an ideal state of oneness under the conditions of our humanity as it now exists in the world? By some, too, it is thought that the divisions existing in the Church bring with them certain positive advantages, that, as in an army, the divisions in the Church are necessary to the highest efficiency of service. This may all be conceded in part; but it must also be remembered that while an army is made up of divisions, the army itself is one and acts as one. Its divisions move in harmony; they aid one another; they cooperate; when circumstances demand it, they unite for the accomplishment of important results. Moreover it should never be forgotten that what Dr. Hodge of Princeton says still remains true: "The diversity of sects which exists in the Christian world is to be regarded as incidental to imperfect knowledge and imperfect sanctification." Therefore, it is not a thing to be satisfied with.

It is gratifying to know that this is coming to be recognized more and more clearly. Theological warfare is no longer waged between the Churches as it once was. They have grown more tolerant of each other; and from toleration are passing on to a mutual recognition that is bound to result in a clearer and clearer manifestation of their essential oneness. A striking proof of this may be seen in the unions that have taken place of late years among Churches of the same general type of doctrine and government.

To sum up what has now been said as to the nature of that oneness for which Christ prayed:—I think we may say that while it was fundamentally spiritual—a vital oneness like that which exists between the Father and the Son, it was also a oneness that should be so all-pervading, so formative, so dominant a characteristic of the Church of Christ as to command the attention of men and lead them to

believe in Him. We are now prepared to ask, What can we ourselves do to hasten the realization of such a oneness?

I. What we can do as *individuals*? Doubtless there are many things that we can do, but they may all be summed up under two heads.

1. Christ has called us friends. Can we not enter more fully into that friendship? I think we can, and Christ Himself points us to the way in which we may do so when He says: "Ye are my friends if ye do the things which I command you." Obedience is at once the condition and the result of this friendship, and he who is privileged to enter into this intimate relationship will have the mind of Christ; and it was the mind of Christ that all His followers should be one. This is of fundamental importance. Let Christ be so exalted in our thoughts, our affections and our actions, that all our differences shall sink into comparative insignificance and flee away as the ghosts of night hide away in the presence of the rising Sun; and the oneness for which the Master prayed will have become an accomplished fact before we are aware of it. It might seem, therefore, that we have the whole thing here in a nutshell and that we need go no further; but, as already said, the question before us is a very practical one and our answer to it should take on a more definite and tangible form. We want some thing objective as well as subjective; and our obedience to Christ and our friendship with Him should manifest themselves in outward conduct and life.

2. We may, therefore, pass on to a second thing which we can do as individuals; viz. the formation and cultivation of Christian friendships, especially with those outside of our own communion. A church may differ widely in its organization, its forms of worship, its customs, its ideals, from the church in which I was born and in which alone I feel quite at home,

but I learn to look upon it with other eyes when I remember that it is the Church in which my friend worships Christ. This may seem to some a very small matter, but when it comes to the solving of practical difficulties, there is no more powerful solvent than friendship. This Christian friendship has from the first played an important part in the union which now exists among the various Presbyterian and Reformed Churches in Japan. It did important service in the initiative stage of that union and has perhaps done more than any other one thing to hold the union together. At times when tact and diplomacy seemed likely to fail, the bond of friendship has secured the desired unity of aim and action.

II. This leads to another question, namely, what can we do as *missions*?

1. We can exercise all that kindness and courtesy commonly included in the word *comity*. The mission that has this spirit will come to look not only upon its own things, but also on the things of others. It will love its neighbour as itself; and when once this has become a matter of constant practice and fixed habit, it may go further and really love its neighbor better than itself. In other words, it will come to love the interests of Christ's kingdom as a whole, more than the more local or passing interests of any one particular part of that kingdom. Such a mission will be careful not to encroach upon territory already occupied and amply provided for by another mission; it will not open up work in towns and villages of small population where work is already being faithfully and successfully carried on; it will also look carefully into the matter of locating preaching places, churches and schools in large cities, so that its work may not interfere with nor unnecessarily overlap the work of others.

2. Coöperation is another form of united effort which should be undertaken wherever it is feasible and can be carried on to advantage. Nor should

the fact that there are great apparent difficulties in the way deter from the undertaking; many of the difficulties will prove on nearer approach to be more apparent than real, and those that are real can often be met and overcome. As one has said, who speaks from experience: "What is needed for successful coöperation is an earnest purpose to accomplish the result aimed at; a perfectly clear and frank understanding at the outset; a little patience and forbearance in its earlier stages and later, when new personalities enter; common sense, and the sweetness and light of friendship." There are various forms of mission coöperation which may be commended.

(1) The coöperation of missions representing Churches which belong to the same family in the founding and building up of a single Church of the same order. Had there been no such coöperation in the past, there would have been to-day in Japan no less than six Presbyterian and Reformed Churches instead of what is now the Nihon Kirisuto Kyōkwai. Coöperation has secured a like result in the case of the missions of the Church of England and the Episcopal Churches of the U. S. and Canada. That such coöperation has had its problems goes without saying; but thus far they have proved much easier of solution than many anticipated; the experience gained should make the pathway smoother in the future; and the results should encourage other attempts in the same direction.

(2) Coöperation in educational—especially higher educational—work. This is already being carried on in the case of the Presbyterian and Reformed Missions. A wider coöperation would doubtless present difficulties calling for care and thought, but these ought not to be insurmountable, and the matter is worthy of the most painstaking consideration; and this for at least two reasons apart from the one now under consideration. Education, like any other form of mission work that calls for the

employment of missionaries, is expensive, and there is at present a tendency in some quarters to cut it down in favour of what is commonly known as evangelistic work; the truth being that neither should be allowed to suffer at the expense of the other. A second reason for such coöperation is the importance of building up a number of strong institutions. It may not always be possible for a number of missions to share equally the expenses of a school. In such cases it may be possible for one mission, or more, to supply a teacher, or teachers, in the school.

(3) Coöperation in the creation and circulation of Christian literature in Japan. A good beginning in this direction has been made already. I refer to the plan now in operation for the production of Sunday-school literature, in which the Methodist, Presbyterian and Reformed, Congregational and Baptist Missions unite. This plan should receive the attention and coöperation of other missions. More than this, a standing committee representing all Christian missions should be created, whose business it should be to see to the production of Christian literature in the Japanese language on a wide scale and in large quantities. One or two large Christian Publishing Houses should be established on a coöperative basis.

All such comity and coöperation on the part of missions representing different members of the Church of Christ are proofs that cannot be gainsaid or overlooked of the oneness of the Church. They will be seen by the world and recognized as fruits of that oneness and so help men to believe.

III. What can we do as *Churches*?

1. We can proclaim to the world that we recognize one another as members of the Church Universal. I put this first, because I deem it of the utmost importance; for until we can attain to the spirit and practice of this cordial recognition of one another as

members of Christ's body—the Church—and honour one another accordingly, it is idle and worse than idle to talk about manifesting our oneness to the world. In a recent letter to Dr. Imbrie, Bishop Fyson says: "You will, I am sure, be glad to hear that we have agreed here, on Mr. Andrews' suggestion, to one practical step, viz., a periodical exchange of pulpits between the Churches in this town (Hakodate), Presbyterian, Methodist and Episcopal." This is a step in the right direction, and one of the best that could be taken as a starting point. On hearing of this a prominent Japanese minister said: "That is something practical; and if progress is to be made it will be by approaching the matter from that side." It is evident that such action in order to be of real value must be such as will be recognized as ecclesiastical. For Episcopal, Methodist and Presbyterian ministers simply to take turns in preaching in a public hall, for example, would have little power to convince the world. To do that and *not* to exchange pulpits is one way of emphasizing a lack of coöperate oneness. In a subsequent letter Bishop Fyson says: "Full realization, in the resolution adopted by the Conference, is intended, I suppose, to include outward manifestation or, as you say, visible communion. I had hoped that this might be exemplified at the Conference by a united administration of the Lord's Supper." Here again the Bishop has touched upon a matter of vital importance. So long as believers cannot for any reason, however sincere and honest, recognize each other around the table of their common Saviour, the manifestation of this oneness to the world is hopeless. We say that all those who are one with Christ by faith are one body, and that the love of Christ constraineth us; but if we can not join in celebrating that love in the way in which He expressly commanded us to celebrate it, how can the prayer of the

Master be realized? Another thing that we can do as Churches is to appoint representatives to carry our salutations to the Associations, Conferences and Synods of other churches. Still another thing that should be mentioned is the giving of letters of dismissal and recommendation to members of one Church about to remove to a place within the bounds of the Congregation of another Church.

To some Churches none of these things—the exchange of pulpits, a united administration of the Lord's Supper, the appointment of representatives to convey salutations, and the giving of letters of commendation—are new; but this is not true of all. These are all forms of mutual recognition, and are so simple and obvious as scarcely to require mention. Moreover, they are of the utmost importance if we are to show to the world that we are really all one in Christ; and yet we are bound to face the truth and to acknowledge to ourselves that they are by no means universally practiced. Not yet are we all agreed to an exchange of pulpits; not yet do we all sit down together at the Master's table; not yet do all our ecclesiastical bodies consent to a free and cordial exchange of greetings and salutations; not yet do all our churches give letters of commendation to other Churches, nor are we all yet prepared to recognize the clergymen of other churches as having been truly ordained and as on a par with our own. If with the coming in of the new century all these things could become established customs in all our churches, who can doubt that they would impress the Japanese people most deeply? A Japanese minister of fine Christian spirit and well disposed toward missionaries said not long ago: "The thing that impresses the Japanese is not the truth of the oneness of the Church as taught in the New Testament, but the divisions in the Church which appeal to them as facts." This ought not to be so; if these divisions must exist, cannot

the Churches so fully recognize each other as to convince every one of their real and fundamental oneness? If such a change could be effected it would not only impress intelligent and thoughtful Japanese, but it would also be an evidence of unity for which the world has waited long; nay more, for which we may well believe the Master Himself has been waiting all these centuries.

2. As churches we can manifest our oneness by coöperation in evangelistic work. The movement now going on throughout Japan under the auspices of the Fukuin Dōmei Kwai may be taken as an example; though the present undertaking is on too large a scale to admit of frequent repetition. What I have to suggest is that the churches in a great city like Osaka might all unite once every year in an evangelistic campaign, so to speak, to be carried on within the city and its immediate vicinity. Such a movement might include public meetings for preaching the gospel to the masses, house to house visitation, scripture and tract distribution and all other forms of evangelistic effort. If similar movements could be carried on in all the large cities annually, there can be no question as to what the result would be. Men would take knowledge of us that we had been with Jesus and that in Him we are one at heart and in purpose and endeavour.

3. The Churches might form a federation. There might be a body bearing some such title as the Council of the Churches of Christ in Japan, and composed of representatives appointed by the Churches. Such a body should, of course, have no legislative authority over the Churches. In order to save expense, the number of representatives appointed by each Church should not be large. Such a Council should meet once a year, varying from time to time the place of meeting; and would naturally undertake such united evangelistic movements as the one just described as well as any other special forms of work that might commend

themselves to the Churches. It should always be a recognized fact that the members of the Council are the official representatives of the Churches, and that the Churches are thus joined together in one federate body, because they are all really one in the essentials of their faith and life. This federation might eventually take the place of the Evangelical Alliance of Japan, and at the same time be far more efficient for good than the latter has ever been. If such a federation of all the Churches could be cordially entered into and successfully maintained, it would go far towards the full realization of the oneness for which Christ prayed. It might also be the fore-runner of a still closer Union; and, if Providence should point the way onward, at last lead to organic union for which so many hope and pray, and which should be held up by us all as an ideal toward which we aim and for which we use our best endeavours.

The suggestions made in this paper are by no means exhaustive of the subject; they are mere pointers in the direction toward which we all wish to move. Others will present themselves to the minds of those here to-day. I cannot conclude the paper, however, without a word as to the importance of the subject. Here again I quote from the deliverance of the Edinburgh Conference. It says:—"We recognize in the infidelity, the neglect of God, the self-sufficiency, the pride, the love of money, the impurity, the intemperance, the worldliness, and other evils by which we are confronted, an additional call to manifest the unity of believers as a common basis of action against the common foe." Bishop Fyson also in a recent letter to the writer says: "The question of unity seems to me almost if not quite the most important of all for the Church at the present day; and I would go great lengths to attain it. The only hope of ultimate agreement amongst the different Christian bodies is, as it seems to me, to get back to the most primitive time, not to the third

century, or the second, but to the *New Testament*. That is the only common basis on which all are likely to agree. I hold that an Episcopalian, whilst he may consider Episcopacy necessary for the *well-being* of Church, is not bound to consider it necessary for the *being* of it." In proof of this position, the Bishop cites one of the Canons of the Church of England, made as long ago as 1603.

The subject of Christian Unity is in the air all the world over; and more than that it is longed for and prayed for as never before, and many are ready to say, with Bishop Fyson: "I would go great lengths to attain it." If I mistake not, there is a wide and ever widening conviction that the divisions in the Church are not in themselves a good, that they belong to the past rather than to the future, and that the time is coming when we "shall see eye to eye, how the Lord returneth to Zion." God has in store for His Church on earth something better than the world has yet seen. He is pointing us onward and upward to a fuller realization of that oneness for which His only begotten Son our Lord prayed at the close of His earthly pilgrimage. If this be so, God forbid that either the Churches or the missions in Japan should refuse to follow, or lag behind; rather let us be ready and eager to follow whithersoever, and to whatever lengths He may lead us.

The Japanese and foreign workers in Tokyo and vicinity met in the Y. M. C. A. Hall, Kanda, Tokyo, on April 22, and organized an association for mutual benefit, social, mental and spiritual. There was a large attendance, and a strong desire was manifested to make such an association an important factor in bringing about coöperation, harmony and unity in our work.

COOPERATION IN CHRISTIAN MISSIONS.

Tokyo, April 13th, 1901.

The Promoting Committee, appointed by the Conference of Missionaries in October last, has finished its report and presents the same herewith to the several missions.

The Committee organized at once on the adjournment of the Conference, and those of its members who reside in Tokyo and Yokohama met from time to time to consider the subject, the others sharing in the work through the medium of correspondence. On March 21st and 22nd a final meeting was held, at which all were present, except Bishop Fyson, who, however, had written in cordial approval of the plan proposed. The Committee's report is therefore unanimous.

It is hoped that as early attention will be given to the report as may be practicable. Already the Methodist Episcopal Mission (North) has considered it and given notice of its adoption.

The Committee will be glad to answer, either orally or by letter, any questions that may be asked, and to this end the names and addresses of the several members are given below.

As indicated at the close of the report, the replies of the missions should be sent to the secretary of the Committee.

Rev. D. C. Greene, D. D., American Board, Chairman. No. 22 Nakanocho, Ichigaya, Tokyo.

Rt. Rev. P. K. Fyson, Bishop, Church Missionary Society. Hakodate.

Rev. G. M. Meacham, D. D., Methodist Church of Canada. No. 13 Toriizaka, Azabu, Tokyo.

„ G. F. Draper, Methodist Episcopal Church, U. S. A. (North). No. 222 B Bluff, Yokohama.

„ S. H. Wainwright, M. D., Methodist Episcopal Church, U. S. A. (South). Kwansei Gakuin, Kobe.

Rev. J. L. Dearing, D. D., American Baptist Missionary Union.

No. 72 Bluff, Yokohama.

„ J. L. Patton, Episcopal Church, U. S. A. Kyoto.

Prof. M. N. Wyckoff, D. Sc., Reformed Church in America. Meiji Gakuin, Tokyo.

Rev. H. B. Price, Presbyterian, U. S. A. (South).

No. 60 Naka Yamato dori, Kobe.

„ T. M. MacNair, Presbyterian, U. S. A. (North). No. 2 Nishimachi, Nihonenoki, Tokyo, Secretary.

CONSTITUTION OF THE STANDING COMMITTEE OF COOPERATING CHRISTIAN MISSIONS IN JAPAN.

ARTICLE I. NAME.

This Committee shall be called The Standing Committee of Coöperating Christian Missions in Japan.

ARTICLE II. FUNCTIONS.

1) This Committee shall serve as a general medium of reference, communication and effort for the coöperating missions in matters of common interest and in coöperative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or coöperation on the part of two or more missions for any or all of the above forms of missionary work;

(c) And in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the coöperating missions.

2) The work of this Committee may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of coöperative evangelistic effort;

(c) In securing joint action to meet emergencies affecting the common interests of the coöperating missions.

3) In serving as a means of communication between the coöperating missions the Committee shall be authorized to publish at least once a year a record of social and religious conditions and progress.

ARTICLE III. COMPOSITION.

1) This Committee shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to coöperate with it on the following basis, to wit:

(a) Each mission having fifteen (15) members, inclusive of the wives of missionaries, shall be entitled to one representative with full powers, such representative to be called a full member;

(b) Each mission having forty-five (45) members shall be entitled to two representatives with full powers;

(c) Each mission having seventy-five (75) members, or more, shall be entitled to three representatives with full powers;

(d) Any mission having a membership of not less than five (5) shall be entitled to representation by one corresponding member, who shall possess all the rights of full members, except that of voting.

2) Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission,

and shall be entitled to representation accordingly.

3) The full members and the corresponding members shall be the media of communication between the Committee and the missions, or groups of missions, which they respectively represent.

4) The members of this Committee shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

ARTICLE IV. WITHDRAWAL.

A mission may at any time withdraw from coöperation with the Committee by notifying the secretary in writing of its decision to do so.

ARTICLE V. OFFICERS.

The officers of this Committee shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

ARTICLE VI. MEETINGS.

1) Regular meetings of the Committee shall be held annually at such times and places as the Committee shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members, representing at least three missions, or groups of missions, shall so desire.

2) A quorum for the transaction of business shall include representatives from at least two-thirds of the coöperating missions, or groups of missions, having full members.

ARTICLE VII. EXPENSES.

1) The ordinary expenses of this Committee, including the cost of attendance of full members on its meetings, shall, up to the sum of *yen* 500 per annum, be met by the several

missions represented by full members in proportion to such representation.

2) Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

ARTICLE VIII. AMENDMENTS.

Amendments to this constitution may be proposed at any time, either by the Committee or by any one of the coöperating missions, and said amendments shall take effect when the missions represented by not less than three-fourths of the full members of the Committee shall have given notice to the secretary of their consent.

ARTICLE IX. ORGANIZATION.

1) This constitution shall go into effect when such a number of the missions as include in their membership (the wives of missionaries inclusive) not less than two-thirds of the Protestant missionaries in Japan shall have signified their acceptance of the same in writing to the secretary* of the so-called Promoting Committee.

2) When the conditions of the foregoing section are fulfilled, the chairman of the Promoting Committee shall issue a call for the first meeting of The Standing Committee of Coöperating Missions in Japan, not less than two months in advance of the date fixed for the meeting.

3) It shall be the duty of the chairman of the Promoting Committee, or, if he be unable to act, the secretary, to attend the first meeting mentioned in the foregoing section, and to preside until a permanent organization is effected.

*(Rev. T. M. MacNair. 2 Nishimachi Nihon-enoki, Tokyo).

The 100 Hymns Committee, arranged for by the Missionary Conference in October last, and now composed of the Revs. George Allchin of the Congregational Churches, Bishop Foss of the Episcopal Churches, T. M. Mac Nair of the Presbyterian Churches, W. B. Par-

shley of the Baptist Churches, and David S. Spencer of the Methodist Churches, is making progress in the selection and preparation of the 100 hymns to be used in the hymn-books of all the denominations. The members of this Committee are, of course, assisted by the most competent Japanese hymn writers in the country. There exists a hope that this may be the beginning of a common hymn-book for all Protestant denominations in Japan.—*Findings*.

Our readers can scarcely fail to observe that considerable space is devoted this month to the topic of Christian unity and matters which naturally grow out of that subject. Dr. Alexander's very suggestive paper is well supplemented by the report of the Promoting Committee appointed at the General Conference in Oct., 1900, and by the plan for Methodist Union. Nor is it a mere coincidence that these all appear together; it is the logical and natural outcome of the earnest efforts of those who believe that some thing can be put into practice along this line. And it is interesting to notice in this connection the strong faith of our Methodist brethren. It is said that it will take several years to carry the plan through all the various channels of authority; but the sooner it is begun, the sooner it will be accomplished; and, therefore, they have made a beginning. Moreover, the report of the Promoting Committee has been adopted, not only by the Meth. Epis. Mission, but also by the Meth. Prot., the Can. Meth. and the Baptist Missions. If this report can soon be put into practice, it will be the best fruit of the General Conference. We firmly believe that all these things are indications towards coöperation and greater harmony in mission work in Japan.

JAPANESE SOCIETY.

FROM time to time a great deal has been written on the subject of the degeneracy and corruption of Japanese society. But there are some who maintain that much that is penned on this topic is a gross exaggeration. It is the fashion, say these critics, for the men of every age to represent their ancestors as morally superior to themselves. In every country there are to be found these decriers of their contemporaries. It is very difficult for a foreigner to form an opinion on such a subject as the general state of Japanese society. He can only listen to what prominent Japanese have to say on the subject. Under the title of *Shakai no fuhai wo kyūji suru iken* (Opinions on Remedies for the Corruption of Society), the *Taiyō* publishes the views of some well-known men on this question, which we reproduce below in an abbreviated form.

I. Mr. Kiyoura Keigo, formerly Minister of Justice.—The moral code of the old *samurai*, known as *bushidō*, has been abandoned, and men have come to think that any conduct which is not illegal is allowable. Putting aside for the moment the state of the lower orders, let us glance at the condition of the middle classes. They spend their time in trying to appear different from what they are. The extravagance into which the nation has been betrayed of late years enables them to do this with a certain amount of success. The remedy for this evil lies in bringing education and religion to bear on the lives and thoughts of these people, specially the latter. But what is wanting in the moral influences brought to bear on the middle classes is the inculcation of a public spirit of a virtuous kind. What is known among us as *kōtoku* (public virtue) is still a feeble germ. Then the part played by the newspapers as the leaders and representatives of public opinion is anything but a noble one. Many of them do not aspire to be the

organs of an unbiassed public opinion. They descend to personalities and to pettiness and are frequently guilty of the grossest exaggeration.

II. Viscount Okabe Choshoku, a member of the House of Peers.—One of the most effective remedies for the evils of society is the raising of woman to her proper rank. Many meetings have been held at which woman's rights have been insisted on, but the trouble is that not even the persons who figure most in this movement carry out in private life the precepts which they preach. It is practice that we want to see changed. To speak in favour of treating woman differently is easy enough, but to act differently towards the women with whom we come into daily contact is quite another matter.

III. Baron Ishikurō, Military Surgeon General.—The great evil of the time is extravagant living. There are not a few persons in receipt of only 100 *yen* a month whose scale of living is about as follows:—They pay 20 *yen* a month for a house, they give 7 *yen* a month to a *jinrikisha* man, whom they provide with food in addition, and they keep 2 maid-servants at 2 *yen* a month each and food. This represents 31 *yen*. If the man is married, the wife and perhaps two children with servants can hardly be fed for less than 35 *yen* a month. This leaves 34 *yen* for taxes, school fees, clothes, and all other expenses. Men of this kind are frequently to be seen at restaurants paying a couple of *yen* for a meal. Of course they can't possibly live on their incomes, and hence are glad to accept bribes or to follow other unworthy methods of raising the wind. The remedy for the many abuses of the time is recourse to a mode of life that suits people's financial resources. To aim to live above one's income must end in trouble.

IV. Mr. Kubota Yuzuru, a member of the House of Peers.—Until the extravagant habits of the modern gentleman have been abandoned, nothing like

a happy married life can be lived, as through the husband's thoughtless expenditure the family is always in straits. It is indeed a surprise that men in receipt of not more than 100 *yen* a month should be found subscribing 5 *yen* towards a dinner at the Imperial Hotel. The most urgent of all reforms is a change in the mode of life followed by politicians. It is the reckless manner in which these men spend money that is the cause of the corruption that exists in so many lines of life.

V. Dr. Tomizu Hiroto.—One of the reasons for the present moral degeneration is that the basis of our traditional moral system was never a very good one. The foundation of our system may be said to be the loyalty of inferiors to their superiors, of servants to their masters. This is only a portion of what is known in the west as public duty. Consequently it is found that Japanese ideas of what is required of them as citizens are far behind those of the average American or European.

I purpose now saying a few words on moral culture. Christianity prevails in every part of the Western world, and in most countries its teaching is relied on for moral culture. But Christianity is of little value as a teacher of ethics, as nobody who is well-informed seriously believes in it. France differs from other countries in that it relies little on the priests for the moral training of its youth. It pays a good deal of attention to text-books and instils good ideas into the minds of scholars by this means. Other Western countries will soon be obliged to adopt the same method, as belief in supernaturalism dies out more and more. It is quite certain that in the 21st century Christianity, as now taught, will cease to be the basis of the moral instruction imparted in schools throughout the Western world. The moral tone of schools is very closely connected with the character of the text-books in use. This point deserves the greatest attention in this country. There is no religion in Japan suitable

to the real wants of the nation. Confucianism is defective, in that it neglects to teach man his duties as a citizen. Buddhism is pessimistic, and failed in India on that account, as it must fail here. Shintoism does not possess the characteristics of a religion. Christianity is logically defective and not to be relied on. *Japan Mail.*

ENGLISH TEXT-BOOKS.

PROF. C. M. Cady, of Kyoto, is developing his system of teaching English by the publication of text-books based on "the psychological method of teaching languages." He has already added Part II to Part I of "Foundation Exercises in English Conversation and Composition", and has just issued Part I of the "Series-Form of Aesop's Fables." He has an English press of his own, and, having taken out a regular license for job and book printing, he is now his own publisher. He publishes under the name "Orphan Industrial Press" and works in coöperation with the Okayama Orphan Asylum. He is to conduct an English Summer School (for teachers presumably) in Kyoto. Teachers of English will do well to investigate his method of instruction; although we can not yet enter into full sympathy with all his ideas, we have found the general method quite interesting.

Miss Ume Tsuda, the well-known educationist, has just published an excellent text-book for the use of Japanese students of English. It is entitled "English Stories," being made up of selections and adaptations from a few eminent English story-tellers. It is intended, we are told in the preface, for the benefit of those students who have finished the ordinary Readers, but who are not yet prepared to take up "literature as such." "The material need [for the students in that intermediate stage of progress]," Miss Tsuda writes

in the preface, "seemed to me to be reading matter giving pictures of foreign life, which would be interesting and colloquial, and which would furnish in the story a subject for conversation; as I believe that reading, translation, and conversation should go always hand in hand." These requirements, we believe, she has successfully provided in the present publication, which we have little doubt many teachers of English in the Middle Schools will find extremely useful for their classes.

Japan Times.

Mr. Edward Gauntlett, acting in conjunction with Professor Baron Kanda, has just brought out a set of copy-books which appear to us to be very well-designed. The first and second of the series contain letters and monosyllabic words only; the remaining four have useful phrases and abbreviations, so that a knowledge of other things besides caligraphy is conveyed. The novel feature of the books is that, on the back leaf of the first two volumes, full instructions are conveyed in Japanese as to the manner of forming every letter. The books are published by the Sanseido, Tokyo.—*Japan Mail.*

[We are pleased to add our recommendation of both these publications.—Editor.]

We have just heard (May 11) that, at the recent meeting of principals of Koto Gakko, it was voted that the entrance examinations to those institutions should this year be thrown open to all, regardless of the question whether the applicant is a graduate of a recognized Chu Gakko, or not, provided that, in a preliminary test, he proves well enough prepared to try the real examination. If the approval of the Department of Education is needed before this measure can be put into force, we trust that it will speedily be granted. This practically removes one of the great disabilities under which Christian and other private schools have been laboring.

The undersigned, having been requested by the daughters of the late Rev. S. R. Brown, D. D., missionary of the Reformed Church in America, in China 1838-1847 and in Japan 1859-1879, desires the assistance of any of the friends, acquaintances or pupils of Dr. Brown in the preparation of his biography. Besides references to any printed matter giving information, I am particularly desirous of having personal testimony, anecdotes and incidents, showing the man and his work, critical and sympathetic appreciations, pictorial or photographic illustrations of any kind, and, indeed, whatever will serve to throw light upon the character, abilities or peculiarities of Dr. Brown while living, and which will show the results of his work and his influence even at the present day. No anecdote or incident is too trivial, when set in the proper place and in its true relations. Original letters, or exact copies of them, will be greatly valued, and whatever is lent to the writer will be carefully returned. The work of the American missionaries, in the educational conquest of the Far East, in the training of the young men who afterwards became influential in the shaping of their country's history, and in co-working with God and man for the coming of the kingdom of Christ, ought to be better known. Dr. Brown was a mighty teacher, and the results of his work in the school and class-room still abide for the good of China and Japan, while his power as a teacher of the Word of God is confessed by many that are still living. It is from these, his pupils and fellow-workers, as well as from any and all who knew him, that the undersigned desires to hear. Please address,

Wm. Elliot Griffis,
Ithaca,
N. Y.

THE IMPERIAL GRANDSON.

ON April 29 a son was born to Their Highnesses, the Prince and Princess Imperial; and this event, of course, was the cause of great rejoicing throughout the Empire. Schools were given a holiday; and many other festivities celebrated the happy event. Sunday, May 5, was set as the date for the naming of the baby, because, being the fifth day of the fifth month, it was the date of the annual Boys' Festival. The name and title given by the Emperor are Hirohito, Michi-no-Miya. The former, which is the personal name, means "magnanimity [and] benevolence"; the latter, which is the title, is equivalent to "Prince Michi", and the word *michi* "has the double significance of guiding and controlling." The Christians in Japan have special reason for thanksgiving, because this heir to the Imperial throne is the legitimate issue of a monogamic union.

NOTES.

Seirei no Shirushi ("Indications of the Holy Spirit") is the title of a tract translated by Rev. D. M. Lang, of Kushiro and published by the Meth. Pub. House, Tokyo. It contains 145 pages and sells at 15 *sen*, plus 4 *sen* for postage. It discusses quite fully fifteen different symbols, or emblems, of the Holy Spirit and explains the meaning of each manifestation.

"Trades-Unions in Japan" is the title of an article in the April *Century* by Miss Mary G. Humphreys, who visited Japan two or three years ago.

Final Report of Committee on a Board of University Regents and an Educational Society:—

In order to carry out the action of the Educational Convention held in Tokyo on the evening of Friday, Oct. 26th, 1900, Professors Clement and Wyckoff, acting for the Committee, wrote to all prominent Christian

Schools in Japan and to many individual missionaries, calling attention to the reports of the Committee given at the Convention and to the recommendations of the Convention. They also asked for speedy replies.

A meeting of the whole committee was held on April 27th, 1901, when it was found that very few replies had been received. The Committee, therefore, inferred that there was no pressing demand for either a Board of University Regents, or an Educational Society.

This being the case, there was no further work for the Committee, and it disbanded, after instructing the secretary to make the above statement through the JAPAN EVANGELIST.

M. N. Wyckoff, Sec.

The corner-stone of Duncan Baptist Academy (Tokyo Gakuin) was laid on Friday afternoon, March 8. The ceremony was a short and simple one, strictly private. On that occasion, Rev. Mr. Chiba called attention to the fact that, while Occidentals emphasized the importance of laying a good foundation, Orientals laid stress on the necessity of properly setting-up the roof, [which, in Japanese, goes by the name *yane*, or "house-root"]. The work of roof-raising (*mune-age*) occupied three days, from March 19 to 21; and the final celebration of that performance occurred on March 21, which happened to be a National Holiday, the Spring Festival. The "roof-raising" had been originally planned for March 14-16, but was unavoidably delayed. As it was expected to cover three days, which should be consecutive and not broken into by the 17th, Sunday, the next possible dates were March 18-20. But, as March 20 (Monday) was "tiger-day" and for some reason considered unauspicious (like Friday in the West) for commencing an important undertaking, the time was fixed for March 19-21, the days, respectively, of the "hare", "dragon" and "serpent". The original dates of March 14-16 would have been aus-

picious, because they were "dog", "wild boar" and "rat" days. Why "dog days" and "hare days" are lucky, and "tiger days" are unlucky, while "dragon" and "serpent days" are all right, we have not yet been able to ascertain, and shall be glad to receive information on the subject. At any rate, the "roof-raising" passed off on those chosen auspicious days without mistake or accident.

TO THE MAIL STEAMER.

Oh, thou white winged bird of the sea,
Spread wider thy wings and hasten to
me.

For thou bearest a message to me
very dear,

A letter that's sealed with a kiss and
a tear;

A message of love from my father and
mother,

Whose love for their darling is
absorbed by no other.

So spread thy broad wings and catch
every breeze,

And speed swiftly shoreward o'er
smooth sailing seas.

May the God of the heavens, of sea
and of storm.

Protect thee and keep thee from ought
that can harm!

Sendai. Lucy Margaret Powell.

PERSONALS.

MISS Anna McCully, who has been engaged for many years in both private and public teaching of English, and more or less directly engaged also in missionary work here, has returned permanently to America, where her address is Calais, Maine.

Bishop and Mrs. McKim, with their oldest daughter, Annie, have left for America, via India and Europe. They were also accompanied by Ruth Smith, daughter of Mrs. A. Florence Smith, teacher of the Tsukiji School (Tokyo), for foreign children. The two young ladies are to enter school in the home land.

The following changes have recently occurred in the C. M. S. ranks:—Rev. G. Chapman and family, of Osaka, Rev. A. B. Hutchinson and family, of Fukuoka, and Miss Head, of Yonago, have gone to England on furlough, and Rev. H. Woodward, of Tokushima, has left on sick leave; Mr. and Mrs. Wilkes have been transferred from Matsuye to Yonago; and Miss King-Wilkinson has returned from Tokyo to Matsuye.

Miss Helen Davis, daughter of Rev. and Mrs. J. D. Davis, D.D., of Kyoto, and the Misses Elsie and Bertha Bennett, daughters of Rev. and Mrs. A. A. Bennett, D.D., of Yokohama, have gone to the home land for educational purposes.

Rev. and Mrs. Chas. H. Buck, D.D., of the New York East Conference, M. E. Church, are visiting Japan on a tour around the world. Dr. Buck, by-the-way, was formerly the pastor, in Connecticut, of Miss Gazelle Bulofson, now Mrs. R. Austin Thomson, Kobe.

The "Empress of India", from Yokohama May 3, carried the following on furlough: Bishop Evington, (C.M.S.), Nagasaki; Miss Wigle, (Can. Meth.), Nagano; Rev. and Mrs. N. Maynard, (So. Bapt. Conv.), Kokura; and Mrs. M. K. Ballagh, (Dutch Ref.), Yokohama.

In the latter part of December, Rev. and Mrs. Alfred R. Wellrose (with three children) and Miss Estri Kurvinen arrived in Nagasaki. They are sent out by the Evangelical Lutheran Church of Finland; and are temporarily located at No. 21 Naminohira, Nagasaki. Rev. C. L. Brown and wife, of the Lutheran Mission, have removed to No. 435 Shinyashiki, Kumamoto.

Rev. E. C. Irwine, Rector of Christ Church, Yokohama, has been compelled to take a health furlough.

Miss E. L. Cummings, of Chofu, has resigned from the Baptist Mission; and Rev. and Mrs. T. E. Schumaker have temporary charge of the Girls' School in that place.

Mr. and Mrs. E. S. Stevens and Miss Jessie Asbury, [Disciples], have return-

ed from furlough to Akita.

J. S. Motoda, Ph. D., President of St. Paul's College, Tokyo, and Chairman of the Central Committee of the Student's Y. M. C. A. Union, has gone to America to represent Japan at the International Convention and attend the Summer School at Northfield.

Mr. George Gleason, Sec'y. Central Branch Y. M. C. A., Philadelphia, has been appointed Secretary for Kobe, Osaka and Kyoto, and will come out next fall. (See page 147).

We read that at the recent competitive examination held under civil service rules for the position of official Japanese interpreter at San Francisco Richard L. Halsey of Berkeley received a rating of 88.98 per cent, and has been recommended by Commissioner North for the position. Though his official appointment has not been received, it will unquestionably follow the indorsement of North. The position carries a salary of \$ 900 per annum and was made vacant by the resignation of Inspector A. H. Geffney some months ago, who acted as Japanese interpreter in addition to his other duties. Geffney was one of the competitors in the recent examination, but stood second, with a percentage of 79.32. The third applicant for civil service honors was Gentaro Furakawa, but he was out of the running with percentage of 73.94. *Japan Mail*.

[Many friends in Japan will recognize in Mr. Halsey a former Baptist missionary in Sendai, Chofu and Osaka.]

DEATH.

Rev. W. J. White, Sec'y Japan Book and Tract Society, at his residence, 6 Tsukiji, Tokyo, May 2. Funeral May 4, from the St. Andrews Church, Shiba. We are promised a sketch of Mr. White's career for our next issue.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39 Nichome, Fujimi Chô, Kojimachi, Tokyo.

PUBLISHER:—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

IN Japan, one year postpaid . . . yen 2.00
single copies " . . . yen .20
ABROAD, one year " . . . 4s. or \$1.00
single copies " . . . 6d. or \$.15
Back volumes, bound in silk, yen 2.50 or \$1.25

Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

TABLE OF CONTENTS.

FRONTISPIECE.—REV. N. TAMURA, M. A.	
THE SALVATION ARMY IN JAPAN (ILLUSTRATED).	135
TITLES OF TRACTS (ILLUSTRATED).—BY	
REV. GEO. ALLCHIN.	138
METHODIST UNION IN JAPAN	140
CHRISTIAN WORK AMONG JAPANESE AND CHINESE IN YOKOHAMA	142
THE SUKIYABASHI PRESBYTERIAN CHURCH, TOKYO.	143
REV. NAOMI TAMURA, M. A.	144
CHRISTIAN ENDEAVOR CONVENTION	145
Y. M. C. A. NOTE	146
W. C. T. U. DEPARTMENT	148
CHRISTIAN UNITY.—BY REV. T. T. ALEXANDER, D.D.	150
COÖPERATION IN CHRISTIAN MISSIONS	158
JAPANESE SOCIETY	161
ENGLISH TEXT-BOOKS	162
THE IMPERIAL GRANDSON	164
NOTES	164
TO THE MAIL STEAMER (POEM).—BY	
MISS LUCY M. POWELL	165
PERSONALS	165



THE IRIS AT HONKIRI.

The Japan Evangelist.

VOL. VIII.

JUNE, 1901.

No. 6.

FLORAL JAPAN.

I. THE IRIS.

THE Japanese are a nature-loving people and frequently give practical expression to their feelings by taking a holiday simply for "flower-viewing" (*hanami*). At the proper season the entire nation takes a day off, and turns out on a big picnic to see the plum blossoms, or the cherry blossoms, or the maple leaves, or the chrysanthemums. No utilitarian views of the value of time or miserly conceptions of the expense of such outings prevail for a moment; for the Japanese are worshippers of beauty rather than of the almighty dollar. A few pennies on such occasions bring many pleasures; and business demands are sacrificed at the shrine of beauty. And, as one or more flowers are blooming every month, there is almost a continuous round of such picnics during the year. It is our purpose, therefore, each month to present our readers with a picture of the flower popular about that time and with some folk-lore, poems or other description thereof.

We begin, therefore, this month with the iris, of which there are several Japanese varieties, known as *ayame*, *hanashobu*, *kakitsubata*, *shaga*, etc. In Tokyo, the most famous show of this flower is at Horikiri, "where in ponds and trenches grow acres of such fleur-de-lis as no Bourbon ever knew." In strong contrast to the riotous carnival of the cherry-viewing, "this festival is

a quiet and decorous garden party, where summer-houses, hills, lakes, armies of royal flowers, and groups of visitors seem to be consciously arranging themselves for decorative effects."

The *iris laevigata*, known in Japanese as *kakitsubata*, ranks high among flowers used for ceremonies and congratulatory occasions, except that, on account of its purple color, it is prohibited from weddings. In arranging *hanashobu* according to the complex theory of flower-arrangement explained by Mr. Conder*, "the three center-most leaves should be long and a special leaf called the *Kammuri-ba* or *Cap-leaf* must be placed as a back-ground to the principal flowers."

The iris is a favorite flower in art. Not only do "we find its delicate-colored flowers on stuffs, lacquer, inlaid ivories, and in mother-of-pearl"; but "the metal-worker, too, twists its graceful leaves into delightful patterns for his pierced sword-guards."

From Japanese literature the following poems† have been selected as illustrations:—

Hito ga yado waga yado
Wakuru kakitsubata
Utsurowanu toki
Min hito mo kana.

The iris, grown between my house and
the neighbor's,
Is just burnishing in its deepest
color and glory;

* Trans. of A. S. of J., Vol. XVII, Part 2.

† Translated by Mr. Motoi Kuribara.

I wish that some one would come to see
it,

Before it withers away and returns
to the dust.

Kino Tsurayuki.

Suminoe no

Asazawa onuno

Kakitsubata

Kinu ni surikake

Kin hi shirazu mo.

In a little field of Asazawa in Suminoe,
There blooms the iris of rich color.

I wish I could paint its form and dye
the color,

In the cloth that I put on.

But, oh, when !

Karagoromo

Kitsutsu narenishi

Tsumashi areba

Harubaru kinuru

Tabi oshi zo omou.

On my journey far away from home,
My heart flies to the beloved left
at home,

Who has been as indispensable to me
As the soft cloth that I put on
constantly.

Narihira.

The last poem is, as the reader will observe, an acrostic which spells out *kakitsubata*. It is for that reason only that it was selected. This style of poem is quite prevalent in Japanese literature.

The April *Lippincott's Magazine* contains a story entitled "A Cherrybud in a Foreign Hand" by Mr. Kinnosuke Adachi, author of "Iroka, Tales of Japan."

The *Literary Digest* has a series of excellent portraits entitled "Japanese Leaders in the present Crisis." The leaders are, Marquis Ito, Viscount Katsura, Marquis Oyama, Viscount Aoki, Admiral Yamamoto and Count Itagaki.—*Japan Mail*.

STATUS OF CHRISTIAN SCHOOLS.

IN our last issue, on page 163, we made only a brief reference to an important item of news that transpired just as that number was going to press. We now present to our readers a translation of the Regulations for the Admission of students to the *Koto Gakko*. We wish, however, to warn all who are not familiar with the details of the Japanese educational system, that the words *Koto Gakko*, though meaning "High School," is the name of the institution next above what in America is known as a High School, and just below the University. The word "College" might better be used, perhaps, although a *Koto Gakko* has a course of only three, instead of four years. Really, in Japan, the *Koto Gakko* is not much more than a preparatory school to the University.

From this it will easily be seen that the graduates of the Christian Boys' Schools of Chu Gakko grade have equal chances with others to enter a *Koto Gakko* and pass thence into a University. After a preliminary test has proven that their preparation was sufficient to warrant their taking the regular examination, they may go into that competitive examination, and stand or fall on their own merits. We need ask for no better privileges; indeed, it is the very thing for which our Committee petitioned the Minister of Education, when he asked what we wanted. The Educational Convention of January, 1900, its uncompromising stand for principle, and the subsequent agitation for only a fair chance with others, have all now received complete justification.

REGULATIONS FOR THE ADMISSION OF STUDENTS TO THE GOVERNMENT HIGH SCHOOLS.

(Translated for the "Japan Mail.")

The new regulations regarding the admission of students to the Government High Schools (*Koto Gakko*), as published in the *Official Gazette* of May 7-9, are as follows:—

1. Those who are still students in a *Chu Gakko*, or a school recognized by the Department of Education as of a grade equal to or above that of a *Chu Gakko* established by the Government (or by a *Fu* or *Ken*, in accordance with Regulation No. 34, Art. 2, Section 3, in the thirty-second year of Meiji), may not apply for admission. This, however, does not apply to post-graduate students.

2. Those who apply for the preliminary examination shall send in a written application by the thirty-first of this month (May). Those who are not required to pass the preliminary examination shall send their application to the *Koto Gakko* which they desire to enter before the fifth of June. The application shall state which Department the student desires to enter, and give his history as a student. It shall also be accompanied with his photograph; and, in the case of a graduate of a *Chu Gakko* or a school recognized by the Department of Education as of a grade equal to or above that of a *Chu Gakko* (as described above), with a certificate from the Principal of such school.

The form of application is as follows:—

To the President of — *Koto Gakko*:—

I desire to enter the Preparatory Department of your school; and beg leave herewith to state which Department I wish to enter, and to forward my history, photograph, a certificate from the — School (This is confined to those who are graduates of a *Chu Gakko*, or a school recognized by the Department of Education as of a grade equal to or

above that of a *Chu Gakko*, as described above), and also the fee for the competitive entrance examination.

3. Place of examination.

The application for the entrance examination may be sent to any *Koto Gakko*; but it shall state which particular school the applicant desires to enter. He need not, however, go to that school in order to be examined.

4. Kinds of examination.

Preliminary examination. This examination is required of those applicants who are not graduates of a *Chu Gakko* or a school recognized by the Department of Education as of a grade equal to or above that of a *Chu Gakko* (as described above).

Competitive examination. This examination shall be required when the number of applicants who are graduates of the *Chu Gakko* or of schools recognized by the Department of Education as of a grade equal to or above that of a *Chu Gakko* (as described above), and who have passed the preliminary examination, exceeds the number determined upon for entrance to the several *Koto Gakko*.

5. Subjects for examination and extent required.

The preliminary examination shall include all the subjects prescribed for the *Chu Gakko*. The other examination shall include Japanese and Chinese, a foreign language, history, mathematics, physics and chemistry; and in all these to the extent required in the *Chu Gakko*, as laid down by the Department of Education in Regulations Nos. 14 and 7, issued respectively the nineteenth and the twenty-seventh years of Meiji. The foreign language for all the *Koto Gakko* shall be English. In the case of those, however, who wish to enter the French Law or Literature Department in the Tokyo *Koto Gakko*, it may be French; and in the case of those who wish to enter the German Law or Literature Department, or the Department of Medicine, it may be German.

6. Examination fees.

The examination fee shall be sent in with the application. Those, however, who apply for the preliminary examination need not pay the fee for the competitive examination until after passing the preliminary examination. The fees are as follows:—For the preliminary examination, *yen* 5; for the competitive examination, *yen* 3 for the Tokyo *Koto Gakko*, and *yen* 2 for the other *Koto Gakko*.

7. Time of the examinations.

The preliminary examination will be held from June third; the competitive examination from July third.

Other particulars may be obtained by writing to a *Koto Gakko* prior to the day for examination.

The numbers of students that will be admitted this year to the entering classes of the several *Koto Gakko*, according to Departments, are as follows:—Tokyo, *a.* 160, *b.* 105, *c.* 70; Sendai, *a.* 80, *b.* 61, *c.* 35; Kyoto, *a.* 70, *b.* 70, *c.* 35; Kanazawa, *a.* 85, *b.* 85, *c.* 35; Kumamoto, *a.* 110, *b.* 70, *c.* 35; Okayama, *a.* 70, *b.* 70, *c.* 35; Yamaguchi, *a.* 75, *b.* 70, *c.* 35.

The much talked-of University for Women (*Nippon Joshi Dai Gakko*) was formally opened on April 20. It is located in the suburbs of Tokyo in the Koishikawa District, where it has about 4½ acres of land. The present buildings consist of a recitation-hall, a physical laboratory, two large dormitories, and residences for the President and the Dean. The Chairman of the Board of Trustees is Count Okuma; and the President of the University is Mr. Jinzo Naruse, formerly Principal of the Baikwa Jo Gakko, (Cong.), in Osaka. Among the foreigners on the faculty, we notice the names of Mrs. Leonard and Miss Greene for English and Mrs. Bradbury for Domestic Economy. The school opened with 175 boarders and 325 day pupils. This institution seems likely to be very prosperous and deserves success in its work of elevating Japanese womanhood.

CHRISTIAN UNITY.*

AT the General Conference of Missionaries in Japan which was held during last October the following resolution was adopted:—

"This Conference of Missionaries, assembled in the City of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body: and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth, to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed."

The cordial adoption of such a resolution by such a body is not without its influence; but unless it be followed by further definite concerted action is not likely to be great or lasting. Accordingly, at the December meeting of the Missionary Association of Central Japan, a letter, explanatory of the resolution and calling upon all to pray steadily for the accomplishment of its purpose, was presented for consideration. This letter was referred to a representative committee; and, at a full meeting of the Association held on February 12th, was with some slight verbal changes unanimously adopted for general circulation in both English and Japanese. It is as follows:—

CHRISTIAN UNITY.

To all in Japan who love our Lord Jesus Christ in sincerity, greeting. The following resolution was passed by the General Conference of Missionaries lately assembled in Tokyo. (Then follows the resolution already quoted.)

After passing the above resolution and thereby pledging themselves to pray and to labor for the full realization of such a corporate oneness as that for which the Lord Jesus himself

* [We are sorry that this came to hand just too late for our last issue, in which this topic was specially treated; but we gladly make room for it now,—Editor.]

prayed on the night of his betrayal, the members of the Conference manifested rare and deep emotion by rising and singing the doxology. We deem it of importance that the sense of this resolution should be made known to all Christians in Japan, and that their earnest prayer and assistance be requested for the realization of the end in view. There are two points in the resolution which ought especially to be noticed.

I.—“This Conference proclaims its belief that all those who are one with Christ by faith are one body.”

This is the foundation of our efforts for the peace and unity of the Church. The faithful are in Christ one body, one faith, partake of one Spirit, serve one Lord, call upon one Father. They are, therefore, in duty bound to avoid the spirit of division and all that stands in the way of true and Christian fellowship, and to seek for the full realization of that corporate oneness for which the Lord himself prayed.

II.—The call upon all Christians to “pray and to labor for the oneness for which Christ himself prayed.”

The state of the Churches to-day shows that we have not attained to that oneness for which the Lord Jesus prayed on the night of his betrayal. All, therefore, who are called by his name and have the welfare of his Church at heart are exhorted to make his prayer their prayer, his desire their desire, and to labor for the full realization thereof.

Should all Christians with one mind and heart unite in prayer touching this one thing, we doubt not that our Heavenly Father will hearken to our desire, and will enlighten and enable us unto the attainment of this end. We, therefore, respectfully make the following suggestions:—

1. That all ministers and evangelists in their public worship on the Lord's Day, or at other stated times, make the realization of our Lord's desire for the

oneness of all who believe in his name an object of special prayer.

2. That all Christians also pray for the *same* in their family and private devotions.

3. That those desiring a form of prayer use the one appended.

PRAYER.*

Almighty God, our Heavenly Father, who hast purchased an universal Church by the precious blood of Thy Son, we thank Thee that Thou hast called us into the same, and made us members of Christ, children of God, and inheritors of the Kingdom of Heaven. Look now, we beseech Thee, upon Thy Church, and take from it division and strife and whatsoever hinders godly union and concord. Fill us with Thy love, and guide us by Thy Holy Spirit that we may attain to that oneness for which Thy Son, our Lord Jesus Christ, prayed on the night of His betrayal, who with Thee and the Holy Spirit liveth and reigneth, our God, world without end. Amen.

That they all may be one; even as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou didst send me. St. John 17:21.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. St. Matt. 7:7.

* The Bishops of the *Nippon Seikokai*, at a meeting held in Kobe on February 13-14, recommended to the *Nippon Seikokai* that the following Prayer for the Unity of God's People be used in public worship at least every Sunday:—O God, the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions, Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. St. Matt. 17: 20.

On behalf of the Missionary Association of Central Japan:

Geo. E. Albrecht. H. B. Price.

T. T. Alexander. H. McC. E. Price.

J. D. Davis. R. A. Thomson.

A. D. Hail. W. E. Towson.

D. W. Learned. S. H. Wainwright.

J. Lindsay Patton. T. C. Winn.

It will be observed that the end contemplated in the letter, as in the resolution of the Conference, is a *corporate oneness*. No doubt different minds will differ regarding the precise form of corporate oneness best fitted to fulfil the desire of the Master. To some it will be one that finds expression in a single ecclesiastical organization embracing all nations; to others it will be such a communion as exists between the Church of England and other Churches of like order in other lands, or between the Churches that form the Presbyterian and Reformed Alliance; others still, having in mind the Church Universal as a body composed of different members, will think rather of a oneness in which each member shall regard every other member as also a member of the Body and honour it accordingly. But to all alike who sympathize with the purpose of the letter the end desired is not simply a strengthening of the bonds that bind together individual believers; but a corporate oneness of the Churches as Churches that shall be manifest to all the world.

That such a unity is according to the mind of Christ needs no other proof than His own prayer in the upper room; and His own reason therein given is one that appeals with a constraining persuasiveness to all who are in sympathy with Him in His longing that the world may believe. This has always been true; but to-day the old truth is proclaiming itself with peculiar in-

sistence. The divisions of Christendom are seen with a new clearness to be a stone of stumbling; and many Christian lips are repeating the prayer of the Master as it has not been repeated for centuries. If there are any whom this concerns, it concerns those who have come to this land for the evangelization of the nation—"that it may know that thou didst send me." For it may be that the pathway to the consummation of that purpose is to be found in obedience to the words, "that they may all be one that the world may believe."

The difficulties in the way of corporate oneness, in whichever form it is contemplated, are manifold. There are old wounds still rankling. There are prejudices that have transformed themselves into principles. The all but resistless forces of heredity and environment are arrayed in opposition. Pride and fear and doubt and distrust are all clamant. There are differences of education, of sentiment, of conviction, that insist upon recognition and consideration. The yoke must needs be worn of a meek and lowly spirit. But with God all things are possible. This is the thought of the letter; it is a call to united prayer. Hand-in-hand with prayer will go effort; and by taking thought, by earnest endeavor, by patience, by charity, by courage, by a closer fellowship with Christ, stepping stones will be found; but the great hope is in prayer by many for this very thing. In thy light shall we see light. It is in this conviction that the letter is sent forth to all those in Japan who profess and call themselves Christians.

In the absence of such a body in Tokyo and the vicinity as the Missionary Association of Central Japan, we have taken the liberty, as individuals, to call attention to the letter and to bespeak for it serious thought.

WM. AWDRY.

WM. IMBRIE.

JAS. H. BALLAGH.

JOHN MCKIM.

JOHN L. DEARING.

JOHN SCOTT.

DANIEL CROSBY GREENE. JULIUS SOPER.

Tokyo, May 14th, 1901.

AN INTERESTING WEDDING.

IT took place at the Salvation Army Rescue Home, Tokyo, and the following are the circumstances that led up to it.

Some years ago, a Christian young man named K— used to visit and instruct a family living in the same town, one of whose members, the eldest son, was also a Christian. Amongst the other members of this family was a young girl, whom K— helped to teach. After a time, however, K— left that town and came to Tokyo and, as his Christian friend died soon after, he lost trace of the family for a few years.

In October last, during the height of the Social Agitation, K— was surprised to receive a letter from this young girl, addressed to him from one of the licensed quarters of Tokyo. From this letter it appeared that, with the death of her brother, all Christian influence was removed from the home, and, at a time of financial difficulty, the parents had sold their daughter to a bad life. For three years she had, against her will, been compelled to practise this awful business, but had now heard there was a way of escape. She had, therefore, found out the address of the Christian who had taught her in the old days and pleaded with him to rescue her from her slavery.

K— at once came to the Salvation Army Headquarters for help and was advised to go and see the girl. On his arrival at the brothel, he was surprised to find there the girl's father, who had evidently been sent for by the keeper and bribed with a further gift of money. The father at once started to abuse K— for interfering with his daughter's affairs and so frightened the girl that she was forced to agree to continue her business. K— could, therefore, do nothing more and came away.

It was about a month after this that K— again turned up at the Salvation Army Headquarters with another letter he had received from the girl, saying

that her life was unbearable and again pleading for help. He was told to go once more to see the girl, and, if she really wanted to leave her bad life, and there was any further difficulty, we would go ourselves to get her. This time the girl managed to get to the Police Office, (the brothel keepers throwing salt over her to cleanse away the bad (?) effect of her cessation of business), secured her liberty, and entered our Rescue Home on November 18th last.

Soon after coming into the Home, T— became converted and, after suitable trial, was allowed to become a Salvation Army Soldier. K— was also a Salvationist and finally thought that, as she had broken from her friends, and he, although a widower, was still young, he could not do better than marry the girl he had helped to rescue.

The marriage took place at the Rescue Home on March 31st before a small company of specially invited guests. The ceremony was conducted by Colonel and Mrs. Bullard, assisted by Major and Mrs. Duce and several other Officers. The six other inmates of the Home were also there, of course, and several girls who had passed through the Home and are living in Tokyo came along. Everything was done with Salvation Army simplicity (including the Marriage Feast), and both the contracting parties entered heartily into the devotional spirit of it. The bride, instead of being decked out as is customary here on such occasions, looked very becoming in a simple dark cotton Salvation Army *kimono* and with only a small bow of white ribbon in her hair.

This girl's testimony is very encouraging. A little while after the marriage, she visited the Home, and was telling the Officer of their difficulties in setting up housekeeping on a limited income. One day she very much felt the need of two cooking utensils and, as money was rather scarce, prayed that the Lord would somehow send them along. Soon afterwards her husband came home

and sent her on some business to a friend's house. The friend complimented Mrs. K— on her marriage and then produced, as a wedding gift, just the two cooking utensils that she had prayed for. Another time a Christian friend called to see her husband and had to wait a little. In quite a natural way he pulled out a packet of cigarettes and invited his hostess to join him in a smoke. She replied, "A little while ago I used to be very fond of smoking, but the Lord has delivered me from all my former bad habits." The testimony of the rescued girl had its effect upon the friend, who went home determined that he, too, would seek deliverance from the evil habit.

The work at the Rescue Home is still going on very nicely. Up to the present we have received 35 girls, of whom eight are still in the Home. There is a very nice spirit, too, amongst these girls—they feel they are trusted and are happy in their liberty. They go freely about the house and on errands outside, and there is nothing to prevent a girl leaving at any moment. Yet, apart from the first month the Home was opened, we have not had a single runaway, but the behavior of the girls is excellent. Out of the eight now in the Home, four profess conversion and give good evidence of a change of heart.

C. Duce.

On May 14, the Imperial Agricultural College of Sapporo celebrated its twenty-fifth anniversary. This institution has always been well-known for the large number of graduates of strong character, many of them earnest Christians, whom it has sent forth. We hope to publish soon an illustrated sketch of this institution.

WANTED: JAPANESE EVANGELISTS.

[In the January number of the *EVANGELIST* (pp. 17—20), we published portions of the General Report of the Work of the Year, read by Miss Deyo before the Council of Missions Coöperating with the Church of Christ in Japan. But that report, as read, contained some statements for which the Council was unwilling to assume responsibility; and, after conference with Miss Deyo and with her consent, such portions were omitted from the Report, when printed. As, however, several have expressed a desire to see the omitted sections, and we have been assured by a leading member of the Council that he can see no objection to their publication, we print them simply for information. For the sake of the connection, we reproduce the conclusion as a whole. The parts printed by authority of the Council are enclosed in brackets; for the other portions the Council has no responsibility.—*Editor.*]

[In closing our review of the work of the Coöperating Missions, the year may be classed as a moderately successful one. In general, the work has held its own; in some places, fair progress has been made. And after making due allowance for the very evident "professional cheerfulness" characterizing some of the reports, we still find that, on the whole, the condition of the work is to be pronounced "encouraging."

Though some years ago the passport system was alleged to be the great barrier to a more active and aggressive pursuance of direct evangelistic work in the country at large, the abolition of that hindrance and the establishing of mixed residence have made no change in the policy of the Missions. No new stations have been opened; a few have been given up or left unoccupied.

Many say that the work in their charge has suffered from lack of oversight which they were unable to give owing to over-pressure of work, or the

distance of the fields. Nearly every report of evangelistic work mentions opportunities that had to be left unimproved, or calls for work unanswered. Generally speaking, devices and baits are no longer needed in order to secure hearers for the gospel message. Lack of funds and workers seems to be the chief hindrance to the work now; the country is open, the people ready to hear, but how shall they hear without a preacher?

In almost every report the need for more Japanese workers is emphasized, and the question which calls for the most serious consideration of the Council this year, and which can no longer be put aside, is, How can good Japanese workers be obtained for, and retained in, the work? It is not that institutions for educating or training are lacking, or that they are deficient in their curricula. The trouble is that the work does not attract our educated youths.]

Of the 210 graduates of our three Boys' Academies, only 1/7 are reported as helping in the evangelistic work of the missions, and from the 12 Girls' Schools, something less than that proportion,—28 out of 240 are reported as so engaged. Even of the graduates of the Theol. Sem., only 74 out of 143, or about half, are reported as being engaged in the direct work of the ministry of our church, whether working for the missions or the self-supporting churches; and those who have withdrawn from the work have, in general, been the best educated; so that, of the 131 pastors and evangelists now connected with the missions, only 1/4 are graduates of any of our missions' academies.

[There are fewer students in the theological seminaries than for many years past, only 11 in the two institutions; and the Bible training schools report a falling off in pupils. It is not the fault of the institutions, nor of the advantages and attractions within their walls. It is because the work that lies beyond graduation does not attract. How can we impress upon our Christian youth

the need and importance of the direct evangelistic work? How can we make them realize that this work of preaching the gospel to the heathen, of taking it to the masses of the people in their own neighborhoods and homes, so far from being a mean or insignificant work, is one that offers the greatest scope to a sanctified ambition and, beyond any work in the world, gives opportunities for the use of every power, talent and accomplishment a man may possess? How can we inspire them with a desire first to fit themselves for, and then to devote their lives to, this most difficult but most exalted work?]

Our past policy has not done this. The low salaries paid to evangelists, the keeping of the brighter and better equipped men for schools or literary work, the concentrating of the missionaries in a few cities,—over 2/7 of the whole missionary force being in Tokyo and Yokohama, while another 2/7 are in six other cities, leaving but 3/7 for all the rest of the empire,—have all tended to push the direct preaching of the Gospel to the masses into the background, and given the impression that it is an insignificant work, worthy of the attention of only third or fourth class men,—a stepping stone to something higher perhaps, but not a work to which a bright man would choose to devote his life.

An imitative people are taught by example. Our young Christians are ready to work in schools, our evangelists are ready, always ready, to teach English. They are ready to do literary work. They are eager to get work of almost any kind in Tokyo,—1/5 of all the ordained native pastors in Japan are in Tokyo. The one work that is to them least attractive, the work from which they shrink, is this most needed work, this most important work, but this hard work, of going to the localities where the untouched masses are, and of directly and simply preaching the Gospel to them.

Without throwing any discredit upon

the policy and the methods of the past, admitting that they may have suited the conditions of the past, it would seem safe to say that the time has come now for starting out in new lines. "New occasions teach new duties; time makes ancient good uncouth." It is folly to cling to the old, merely because it may once have been good.

During the past decade, the evangelistic work, tho gaining somewhat in prominence, has still been rated as secondary. Last year the Boards supporting the Co-operating Missions appropriated *yen* 41,300 for evangelistic work and *yen* 44,600 to education. This is nearer an equality than in some years past, but the illogical condition still prevails that we spend so much money in training our youths that, when they are trained, they can command far higher salaries than the depleted mission treasuries can pay, and, their needs having grown beyond that which a small salary can supply, they naturally are driven to seek other employment.

We need educated workers, a trained ministry, therefore, we must have institutions to produce them,—is the oft reiterated, and seemingly axiomatic statement; but "production has not produced" under the past conditions, and it is safe to say that no matter to what grade the curricula of the schools may be advanced, no matter how many professors are put in the theological seminaries, no matter how many universities are founded, the securing of bright, trained, superior men for the ministry of evangelization will not be attained as long as the direct evangelistic work is rated as secondary by the missionary, "cut" by the Boards, and slighted and pushed aside, whenever its interests clash with other lines of work.

If the Japanese, Christian and heathen, who are watching our work to see how it is done, shall see that the direct preaching and teaching of the Gospel to every person is considered *THE* work of the missions; that other lines of work, tho important, are considered

secondary and only important as being auxiliary to that end; that the men employed on this work are chosen, not because they have no special gift or ability and so can be gotten cheap, but because they are the most able, the most highly gifted the church could produce; and that the authorities, who plan the work, consider the preaching of the Gospel to the heathen, not only the noblest, but the most exacting of all callings, and the one to which shall be given the highest honors and the most sympathetic upholding; that whoever in the army suffers, the leaders in the front of the battle shall not be left without supplies and equipments; then, and not till then, can we hope to have good men and plenty of them ready to reinforce the ranks in the church and in the field.

We missionaries must set the example. This is no time for carpet-knights; the call is for us to go out to the hard places, and the despised places, the lonely and disagreeable places, and to be willing to become dull and behind the time, if necessary, and stoop-shouldered and lame-backed with going in Japanese doorways and sitting on the mats, in order to bring to the people the great truths we have been commissioned to tell them; ready to concentrate all the best energies of our minds, all our psychological insight and most laborious study upon the one task of helping their unaccustomed minds to grasp the spiritual realities, the things that are invisible but eternal,—taught, long ago, by the Master so simply, so sympathetically, that the common people heard Him gladly.

May the Master help us so to follow His example that by our example the depleted ranks of the native workers may be filled to the full complement needed for the triumph of the Kingdom!

KUSUNOKI MASASHIGE.

By Prof. UMEJI SASAKI.

JAPANESE history is a record of kings and their subjects or retainers: it is not the history of the people, but the chronicle of sovereigns and great heroes. Kings were thought to be superhuman beings with divine characters bestowed on them; the masses worshiped them as living gods, and thought, nay, believed that if they were to see the kings with their eyes open, they would become blind. The divinity of kings has had a great, magical influence upon the people of the land of the Rising Sun. To be loyal to one's sovereign was thought to be the greatest ambition of his life. For him he sacrificed everything; nay, anything, life itself, was nothing compared with loyalty.

"When a state is under an impending crisis, there will appear patriots; when a household is going to ruin, there will appear filial sons; who restore the country or the household to its former condition." Thus runs the proverb.

Those who read the history of Japan will find that in olden times, there was no Shōgun, but kings themselves governed the country; but afterward the Fujiwara family actually ruled the country, kings being only puppets. This family was superseded by the Taira family, and they by the Minamoto family, which was superseded by the far less illustrious, nay, almost insignificant, family of the Hōjō. The last *Shikken* (Regent) of the Hōjōs was Takatoki: he was a good-for-nothing fellow, much given to drunkenness and debauchery. His two favorites, Akita Tokiaki and Nagasaki Takasuke, did what they pleased, telling their young master that all was well. They levied heavy taxes from the people, only to indulge in extravagance and luxury. The Emperor of this time was Go Daigo, one of the greatest sovereigns in Japanese history. It had been his grand-father's and father's unquenchable desire to destroy the Hōjō family, and restore the former power into their

own hands. They, however, failed to do that, but their "will" on their dying beds was to overthrow the Hōjōs. Go Daigo was the man fit to perform the mission. His first attempt to destroy the Hōjō was utterly unsuccessful; the Emperor and his ever faithful follower, Fujiwara Fujifusa, fled to Kasagi Yama for their lives; Kasagi was immediately captured by one of the generals of the Hōjō; the unfortunate Emperor and his follower Fujifusa were compelled to flee from their enemy. They were on the way to Akasaka; it was the first time for the Emperor to walk on foot; three days were spent in this weary way. An inviting rock was found by these weary travelers and they obtained temporary rest against the stone: the dew of the pine trees moistened the robe of the Emperor; the royal refugee expressed his inmost feeling thus:—

Sashite yuku

Kasagi no Yama wo

Ideshi yori

Ame ga shita ni wa

Kakurega mo nashi.

On hearing his master's poem, Fujifusa showed his full sympathy in the following verse:—

Ikani sen

Tanomu kage tote

Tachi yoreba

Nao sode nurasu

Matsu no shita tsuyu.

Although it is difficult to translate Japanese puns into English, we venture to give the following poor renderings:—

The Emperor's poem:

We go but know not where!

There is no place under the heaven
[or rain].That gives us shelter now that we
have left Kasagi Yama.

Fujifusa's reply:

What shall I do? When we stop
where promises a good place to
shelter us, yet we find it only a
place that makes our sleeves wet
with the dew-drops [tears] from
the pine tree leaves!

Already the enemy had reached them and carried them away to the capital; they put the emperor into prison and next sent him to the Island of Oki.

It was when the Emperor Go Daigo was at Kasagi, that he had a strange dream one night: he dreamed that there was a large camphor tree* to the south of the Palace; under the tree there was a vacant throne; two young children came weeping to him and said, "There is no other place in all the world, but this vacant throne." He waked and thought over the dream; the explanation of the dream came to be this: "A tree facing the south is 楠 *Kusunoki*. There must be a person bearing such a name, who will surely save us and restore peace to the country again," thought the Emperor. He sent for a Buddhist priest near by and asked if there were no family bearing 楠 as its family appellation; the priest told the Emperor that there was a man called Kusunoki Masashige in the west of Mt. Kōgō. A royal messenger was immediately despatched to the place where Masashige lived. Making no delay, the loyalist proceeded to the palace and presented himself before the impatient Emperor, who rolled up the curtain (*sudare*) in front of his throne and was gracious enough to ask Masashige if he could destroy the Hōjō and restore him to the throne. Masashige made the following reply; "The Hōjō forces are numerous and brave; we can not defeat them by force, but by stratagems. We are not without hope of winning a victory over them. However, victory or defeat is an ordinary occurrence with us military men; therefore, if Your Majesty hears that Masashige is still alive, pray be at ease." The Emperor was very much pleased with this answer.

Now, Akasaka Castle was a small fortress, and Masashige had only five hundred soldiers to defend it, while his enemy numbered over three hundred

thousand; but Masashige was a general full of strategy and plans and inflicted great losses upon the Kwanto forces. His next movement was on the top of Mt. Kōgō. He had built a strong fortress there before he gave up the Akasaka fort. All the forces of the Hōjō came flocking together to the mountain fort; this time they numbered eight hundred thousand. Masashige was not a man to be easily beaten; the enemy found a strong match in him.

By this time, there appeared several loyalists, probably encouraged by Masashige's brave example. Nitta Yoshisada was one of them; he gathered his forces in Kōtsuke and marched toward Kamakura; the result was the downfall of the Hōjō regime. Now Ashikaga Takauji made his first appearance upon the stage, and assaulted the Hōjō forces guarding the capital, with such force that they fled pell-mell from the capital. Thus the strong Kamakura government came to a miserable dissolution in only three years, and the peaceful reign of one hundred and fifty years was put to an eternal end.

The Restoration of Kēmu was the next issue. Those who had served the Emperor, facing dangers of every description, came to the capital expecting big rewards from the Imperial government. They well expected big rewards; for they had lost their dear brothers and relatives on the battle fields; they had received severe wounds in their own bodies; they had beaten the enemy's regiments and captured generals of the foe. In short, they had sacrificed their properties and lives for the Emperor, only because they expected to receive big gifts from the Imperial government. It seems to us that Japanese historians agree, at least, on this point, that those who rose against the Hōjō government were stimulated by these two characters,—*勤王*, "Serve the King." But it appears to us that, compared with their ambition, their loyalty was nothing. Of course, these two characters came constantly out of

* *Kusunoki* in Japanese.

their mouths, but something more concrete, more real, had possessed their inmost hearts:—each expected to have a large portion of land as reward. Their expectation, however, was utterly destroyed, when they saw that every bit of land was given to dancing girls or poetesses, and immoral priests, or to women of the harem. Who could endure such partiality? Now they began to think that the Kamakura government which they had demolished was by far better than the present. Our hero, Kusunoki, only received the rank, "Kebiishi Kawachi no Kami," much inferior to those of his comrades, Nitta Yoshisada and Ashikaga Takauji. Anybody will naturally think that Kusunoki would have received the highest honor from the Emperor, but it was just the contrary to what had been expected.

We have stated on a preceding page that those who had served the Emperor in overthrowing the Kwanto government were very much dissatisfied with the new government and wished for the former one. Ashikaga Takauji took advantage of the occasion; declaring that his rival, Nitta Yoshisada, was ambitious, he gathered his forces against him; but, in reality, he wanted to overthrow the Imperial government, and establish a feudal one instead. The ambitious general entered the capital triumphantly, the Emperor having fled to Eizan. But soon after Masashige and Yoshisada took back the city and Takauji had to flee for his life. He went to Kyūshū and there he gathered large forces, consisting of both army and navy. It was in the month of May, the 1st year of Engen, (1336), that a desperate battle was fought at Hyogo, Settsu. Takauji and his brother, Tadayoshi, with their overwhelming forces, both on land and sea, arrived at Hyogo. Seeing that he could not repulse the enemy with his small army, Yoshisada sent a messenger to the capital for assistance. The court ordered Masashige to go to his help immediately; and Masashige presented

a plan to the court, but (to his great disappointment) it was not adopted. If the court had adopted the plan, Takauji would not have been successful. We may safely say that Masashige found his death in this royal refusal. He was advancing to the front with his small force; when they got to "Sakurai no Eki", (near the Yamazaki station), he called his son Masatsura to his tent, and told him to go home immediately. Now Masatsura, a boy of twelve, insisted on going to the front with his father, but Masashige would not allow his little son to go with him; he said; "If I die, as probably I shall, it will not be the government of the Emperor but Takauji's. You want to go and die with me, but who will serve the Emperor after our death? Now, my son, be gone and make no further ado. What is said is said. No more, my son. Make haste! fare you well!" Thus admonished, the future loyalist proceeded towards home. O what a heart rending scene it was, my dear reader! An overwhelming enemy, more than two hundred thousand strong, was waiting for his arrival at Minatogawa; a desperate fight ensued: Masashige and his brother, Masasue, died in the battle. Thus Minatogawa, a small fishing village, came to be known throughout the Empire as the place where the greatest hero of Japan found his untimely grave.

About two hundred and fifty years after his death, a tomb-stone bearing an epitaph, "Alas! Loyal Kusunoki's tomb," was erected at Minatogawa, the site of his death, by Tokugawa Mitsu-kuni, the great prince of Mito. It is not a grand monument, only a rude block of stone. But what magical significance it has had upon the Japanese spirit! It is quite wonderful that this epitaph of only eight Chinese characters was the great motive power of the Restoration of the Meiji Era.

It is quite the fashion at present to erect statues and monuments for the illustrious dead. Saigo Takamori has a

large bronze statue for him at Uyeno, and Omura at Kudan. Our hero, Kusunoki, has one erected to his honor just in front of the Imperial palace.*

"History fades into fable; fact becomes clouded with doubt and controversy; the inscription moulders from the tablet; the statue falls from the pedestal," says Washington Irving. It is the writer's strong belief, however, that our hero Masashige will never find such an unhappy fate; for his memory is too deeply embosomed in the heart of every true, genuine Japanese.

* The bronze statue of Kusunoki Masashige, set up inside the Sakurada Gate, is made of copper from the Besshi mine of the Sumitomo Family, who not only give the metal, but defray all the expenses. The statue represents Masashige on horseback in the armour of his day. He is supposed to be riding before the Emperor Godaigo when the latter was returning to Kyoto after the over-throw of the Hôjô. The artist is the celebrated sculptor, Okazaki Sessei, and the dimensions of the statue are, height 13 feet, length of horse from head to tail, 18 feet, height of pedestal 14 feet.

Japan Mail.

In this sketch of the great Japanese patriot, all the marvelous tales of his birth and childhood are scrupulously tabooed, but possess no little interest. We, therefore, add the following quotations from "The Mikado's Empire": "His mother, desiring a child, prayed to the god Bishamon for one hundred days, and Masashige was born after a pregnancy of fourteen months. The man-child was very strong, and at seven could throw boys of fifteen at wrestling. He received his education in the Chinese classics from the priests in the temple, and exercised himself in all manly and warlike arts. In his twelfth year, he cut off the head of an enemy, and at fifteen studied the Chinese military art, and made it the solemn purpose of his life to overthrow the Kamakura usurpation, and restore the Mikado to power." He is the ideal Japanese loyalist.

Editor.

A religious concert was given last Sunday afternoon in the Y.M.C.A. Hall, Kanda. The meeting was opened by the singing of a hymn by the students of the Rikkyo Jogakko. Mr. Niwa, Secretary of the Association, pointed out that meetings of this sort, though common in America, had never before been given in Japan, and that it was a sort of musical prayer meeting. The religious part of the function was begun with prayer by the Rev. Naomi Tamura, this prayer being afterwards followed by a most touching sermon delivered by the Rev. Mr. Aburatani, pastor of the Shijo Kyokai, Kyoto. The concert consisted among other items of a quartette by Mr. and Mrs. Cowen and two others, of a solo by Miss Oyama, and of duettes by several pairs of students.—*Japan Times.*

All Christian workers in all fields have always recognized the necessity of special hymns for children. This need is not sufficiently provided for by inserting a few suitable hymns in the regular church hymnal. It is very important in Japan as elsewhere that Sunday-schools should have special hymn-books, with hymns and tunes both particularly adapted to use by children. We have no doubt, therefore, that Sunday-school workers will welcome "Sacred Songs for Sunday Schools," prepared by [Mrs.] Mary Brokaw Jones, of Fukui, and [Miss] Grace Curtis Glenn, of Kanazawa, with the assistance of Mr. Yuya and Miss Yukiya, and issued by the Meth. Pub. House, Ginza, Tokyo. The book contains 59 hymns with tunes: it sells for 30 *sen* in boards and 40 *sen* in cloth.



STATUE OF KUSUNOKI.

M. F. T. M. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

AN UNPRECEDENTED WEDDING FESTIVAL.

There is at present nothing more interesting in the temperance field than an incident which occurred at the wedding festival held at the San-En-Tei restaurant, in the Shiba garden, on the 20th inst. The marriage ceremony between a daughter of Mr. N. Santo, an earnest Christian, and Mr. R. Kodama, was conducted by Revs. H. Kozaki and K. Ibuka, in a very solemn and appropriate manner, after which a grand banquet was served to the guests, who comprised more than a hundred ladies and gentlemen. Among them were their Excellencies the Minister and the Vice Minister of Communications, the Vice Minister of the Imperial Household, the Director General of Posts, Judges, and a number of leading men of business, religion, and education, besides representatives from other classes. When they were all seated, the Divine blessing was invoked, and soon after, Hon. Taro Ando, President of the Tokyo Temperance Society and also of the National League, rose and spoke as follows:—"It may appear to be somewhat out of order to address you at the beginning of this felicitous entertainment, but you will please excuse me

this seeming impropriety as it is in accordance with the request of our Hon. host, Mr. Santo, who is anxious to say a few words through me on a subject of some importance. Being a member of the Temperance Society, Mr. Santo has decided to arrange the banquet with not even a drop of alcoholic liquor on the table. It is, of course, a singular arrangement, apparently, not to have any wine on such an occasion. By some it may be taken as a breach of etiquette, or as opposed to a congratulatory sentiment. But Mr. Santo's opinion is that on so important an occasion as this there is all the more necessity for strict adherence to temperance principles, for, as you are well aware, alcohol is universally considered a fatal poison. It not only destroys the health and happiness of him who drinks, but brings unspeakably disastrous effects upon all human beings on the face of the earth. Therefore, to keep the body and soul clean, and make the home happy and prosperous, one must be entirely free from this poisonous drink; and this is the reason that Mr. Santo has made such an arrangement without fearing any prejudicial feelings on the part of his honored guests. I am quite confident that you are all pleased to agree with Mr. Santo in this respect; especially for the sake of the future prosperity of this happy couple."

This short but enthusiastic address was listened to by all present with respect and quietude. It is really an unprecedented incident that a temperance lecture was so conveniently delivered to a Minister of State and other distinguished personages, giving them ample opportunity to appreciate the force of temperance in practice. We have every reason to expect that this fearless act of Messrs. Santo and Ando will produce a strong influence, sooner or later, on the better classes in this country, in regard to this holy cause. We should devoutly thank Almighty God for raising up men like these, who, in opposition to the customs of a nation, can stand up before men of rank and influence and do the right.

Kuni-no-Hikari.

MISSIONARIES AND TOTAL ABSTINENCE.

The *New Voice*, National Prohibition Organ, U. S. A., in the issue of Feb 7 contained an article on the liquor question in Japan by its able investigator, Mr. W. E. Johnson. On the whole the article contained a great deal of information in regard to alcoholism in Japan, but there were a few expressions and statements that seemed to me to be unwarranted. Especially, the statement that "a large number of them [missionaries in Japan] neither preach nor practice total abstinence" was, to my mind, far from representing the facts in the case. But, as I could not give figures, I concluded to ask representatives of the different missions to furnish statements covering, (1) the per cent of total abstainers in each mission; (2) the manner of dealing with applicants for church membership *re* total abstinence; and, (3) the place given total abstinence in preaching and teaching. Having secured sufficient material to deal with the matter, I addressed a note to the *Voice* on April 22, but, as

only a few missionaries take the *Voice*, I have concluded to comply with the suggestion that a resumé of the results of the investigation be given the EVANGELIST.

In regard to the matter of total abstinence, I find that all of the missionaries of 22 missions are total abstainers. Not one of the German and Swiss mission is. A large majority of the Eng. Episcopal mission, and a still larger majority of the Amer. branch of the same mission, are abstainers. Of the independent missionaries, so far as I could learn, few, if any, can be included among the "tipplers" Mr. Johnson speaks of. The Christian and Missionary Alliance has one missionary family on the field, but I did not secure any statement in regard to the question, although I feel safe in including the missionaries in the total abstinence list. No statistics were requested from societies having no native membership. By the above it will be seen that those who do not abstain are confined to the German and Swiss, and the two branches of the Episcopal Mission. Both of the two last named missions, however, contain earnest advocates of total abstinence, while on the other hand there are many who are especially opposed to pledged abstinence.

In regard to the question of requiring applicants to abstain from all intoxicating liquors as a beverage, ten missions have such a rule, namely the four Methodist societies, the Evangelical Association, Salvation Army, Scandinavian Alliance, Seventh Day Adventists, Society of Friends, and Universalists. Ten other missions, while having no written law, as a rule require converts to abstain from intoxicants, namely: American Baptist, Congregational, American Christian Convention, Church of Christ, Cumberland Presbyterian, Presbyterian North, Presbyterian South, Reformed Church, Southern Baptists and United Brethren. The English Episcopal, Ameri-

can Episcopal, Lutheran, German and Swiss, and Reformed Church in the U. S. have no such requirement.

All the missions emphasize total abstinence in teaching and preaching, except the two Episcopal, the German and Swiss, and Reformed Church in the U. S. The last named favors total abstinence, however, as the safest way. The independent missionaries, with but few exceptions, place special emphasis on the necessity of letting alcoholic beverages alone.


The Episcopal missions are not at all uniform in dealing with the question of total abstinence in preaching and teaching. The attitude of the missionary himself toward the use of alcoholics usually determines the attitude taken toward converts in the matter. Of course, this is true to a great degree in all missions. Some missionaries of the Episcopal missions are quite emphatic in advising and urging total abstinence, but, as a rule, the matter of the "temperate" use of intoxicants is left to the judgment of the believer. Where there is a tendency to immoderation, however, abstinence is urged and generally enforced, especially so in the American Episcopal Mission.

I find that there are quite a number of missionaries who hold to the idea that alcoholic liquors are often beneficial as medicines. Not a few use "Kola Wine" and other flavored wines under the impression that they are receiving material benefit from such use. It would be well that such persons pay closer attention to the matter, and secure the opinions of up-to-date medical men. To do this there is no better way than to subscribe for the paper that published the article to which reference has been made. The statement about there being a large number of tiptling missionaries, etc., was made on what Mr. Johnson thought to be sufficient evidence, but

like many other persons he was influenced by a few unfortunate occurrences during his stay in Japan into making unwarranted generalizations. As a rule, however, he, and the paper he represents, the *New Voice*, are to be relied upon to the fullest extent. It was this paper that secured statistics in regard to the effects of beer and wine drinking in Germany and France recently, which completely upset the reports in circulation about the harmlessness of such beverages. The statement by a noted German scientist, that there is no such thing as a medical wine is certainly worth consideration by missionaries. I find that Kola wine is nothing more than port wine treated with a small amount of extract to give flavor, and contains from 27 to 30 % of pure alcohol.

It would be well also for those missions which insist on total abstinence to pay more attention to the kind of wine used for sacrament, as it is certainly not very consistent to forbid a thing and then serve the very same thing as a part of the most solemn rite of the church. Were it beyond dispute that fermented wine was used at the last Passover, and we were sure that the exact same kind of wine must be used now, consistency would require that we also use the kind of bread used then. Although there is no uncertainty about the bread, there is not more than one mission in Japan that pays any attention to the matter, and I am not sure about that one. If we can be inconsistent about the bread, surely we can afford to be safe as to the wine. Unfermented grape juice can be obtained easily and is much cheaper than the wine of commerce, which for the most part, is but very remotely related to the grape.

It is scarcely necessary for me to say that all of the above is written in good faith and with no other purpose than to present facts. U. G. Murphy.



Mission Notes.

CAN. METH. MISSION.

THE JAPAN MISSION CONFERENCE OF THE METHODIST CHURCH.

THE Thirteenth Session of the above conference was opened in the Methodist Church, Azabu, Tokyo, on Wednesday, May 7th, at 9 o'clock a.m. After the usual devotional exercises, the Conference Roll was called, when 29 Ministers and Laymen responded. The Rev. Y. Hiraiwa was elected President. The Minutes of the Ministerial Session of Conference, which is always held the day preceding the General Session, were read. The most striking fact in these minutes was the small number of young men in preparation for the regular work of the Ministry. Two names only were reported, and one of these was recommended to be received into full connection and ordained, leaving a total of one remaining on probation. The morning was taken up with the appointment of Committees and the reading of the Report of the Stationing Committee.

During the Afternoon Session the Report of the Twentieth Century Thanks-giving Fund was read. The amount reported was *yen* 267.10, one half of which had been remitted to Canada to be used for Foreign Mission work, and the remaining half had been placed in the hands of the Treasurer of the Home Missionary Society for its work.

The matter that attracted special attention on the second day was that of Organic Union with the other bodies of the Methodist family working in Japan. A committee composed of rep-

resentatives of the various Missions interested met during the year and prepared a Statement of Principles which might, so it was felt, aid in the preparation of a Basis of Union in the future. This Committee was composed entirely of Missionaries, since it was thought best to test the feeling of the Missions before submitting the matter to the Japanese brethren. When the subject was brought before Conference, it was soon apparent that some, especially of the younger members, felt like the elder brother of the Prodigal when he was invited to the feast. They were not disposed to go in because they had not been called to the Committee Meeting, but when it was made plain that the paper presented was not a Basis of Union, but a Statement of Principles, the Conference proceeded to appoint a committee to act conjointly with similar committees appointed by the other bodies to consider the feasibility of Methodist Union. One thing was made very clear during the time this subject was before Conference; namely, that a Committee of Missionaries, however sound their judgment and wide their experience, could not prepare an acceptable Basis of Union for a Japanese Church. The evening was occupied with the Graduation Exercises of the Theological Department of the Toyo Eiwa Gakko. Two students received certificates for having completed the course of study. Rev. K. Ibuka, President of the Meiji Gakuin, delivered the address. Mr. Ibuka was at his best and made a grand impression. The man behind the message gave it special power.

The Morning Session of the Third

Day was the one during which Fraternal Delegates were received. Dr. Worden and Dr. Soper represented the M. E. Church. These brethren were cordially received. A note was received from the Hon. Taro Ando, saying he had been appointed by the Japan Temperance League as its Representative to the Conference, and expressing his regret that he was not able to be present. At the close of the Session the Statistical Committee reported. The total membership was reported as 2,355, an increase over the preceding year of 5. Total contributions *yen* 5,629. 785, which was an increase of *yen* 935. 68. S. S. Children 1,564, increase 68. Number of baptisms 154, an increase of 10. In the evening there was a Reception service held, at which the candidate who had completed his probation was received into full connection for ordination.

At the sitting of Saturday morning two persons were appointed to act with representatives of other denominations in the preparation of a Hymn Book. On Sunday morning at 9 o'clock a love feast was held. This was followed by a sermon from the Rev. John Scott, D. D., Ex-President of Conference. At the close of the service the ordination service took place, at which one young man was set apart for the office and work of the ministry. The Conference Sermon was preached by the Rev. Y. Hiraiwa, President of Conference. He spoke from II Corinthians 4:7. After the Sermon the Sacrament of the Lord's Supper was administered to a large number of communicants.

Monday was the closing day of Conference. This was occupied with the hearing of Reports of Committees and appointment of Chairmen of Districts and the final reading of the Station Sheet, after which the Conference adjourned with suitable religious exercises. In the afternoon a meeting for the promotion of Christian fellowship was held in the spacious garden of Viscount Watanabe, Ex-Minister of Finance,

which he kindly loaned for the occasion. A religious service was held, and the usual refreshments served, after which those present were permitted to take a look at the beautiful garden. A.C.B.

METH. EPIS. CHURCH.

(From *Tidings*.)

AOYAMA GAKUIN.

REV. JULIUS SOPER, D.D.

IT will be gratifying to the friends of the Anglo-Japanese College at Aoyama, to know that as a School it has secured special privileges from the Government—more valuable than those it enjoyed before the issue of that unfortunate (turned out to be fortunate) "Instruction" by the Department for Education in the Summer of 1899. The first of these privileges was granted the latter part of 1900 to the Collegiate Department, making the Certificate of Graduation from this Department equivalent to a Government Teacher's License; so that a graduate may become a teacher in any Government "Chugakko" (Middle School) without further examination. This is a *new* privilege, number *one*.

Since our Schools opened in April, the Government has granted our Academic Department freedom from the Conscription Law, the same as granted to all Government Schools. Our students of this department are now exempt from the working of this law until they are 28 years of age (if at school). This is a *new* privilege, number *two*.

In addition to the above, the *old* privilege to our Academy has lately been restored, viz., allowing the graduates of the Academy to enter the Higher Government Schools on the same footing as graduates from Government Middle Schools (Academies), thus recognizing our Certificates of Graduation as equivalent to those from Public Schools of similar grade.

So we are better off than two years ago. It pays, after all, even in Japan, to stand by principle. How must those schools feel that yielded, and gave up *open* religious teaching and services in compliance with that "Instruction," issued by the Department for Education? We did not haul down our flag. Our flag—emblazoned on it "*Christian Education*"—still floats to the breeze; and yet we have all these privileges granted to us,—the *old* one restored and two *new* ones added! This is a triumph!

Our Theological School has opened under very favorable circumstances—the best opening since the Japanese—Chinese war. *Six* new students have matriculated. This augurs well for the future. It is the hope and desire of all parties concerned that in September next we shall start once more a Union Methodist Theological School at Aoyama. Negotiations are now on foot looking to such a consummation—"a consummation devoutly to be desired." Such a school would not only gain additional respect and confidence, but secure a prestige second to none of a similar character in Japan. Nothing is more needed in our work in Japan than a first-class and well-equipped Theological School, in which there shall be two Courses of Study—one in English and one in the vernacular. "Union" will help to bring about at an early day results so necessary and so desirable.

WHAT THE LORD DID IN OYAMA.

BY TOMI FURUTA.

Responding to the call of the Lord through Miss Griffiths, I went to Oyama and did what the Lord wanted me to do. I saw the following blessed fruits which the Lord miraculously brought forth during three days and nights.

I knew nothing of the house and the lady to whom I was sent, except

that she was a doctor's wife, and was anxious to hear the message. I only had the love of telling salvation to every body.

The house I found to be the principal hospital of the place. After resting for a little while in the room given me, the wife of the house came in. We talked a while, and soon our conversation entered the religious matter. Then an assistant doctor came in. He had also been one who is wanting to hear more of the Bible. They both seemed so earnest and glad to learn of Christ, for they had had no one to teach them, I read many good promises and asked them whether they ever prayed. Mrs. Sato said, "I tried twice or thrice, but I thought I am worthless to pray God, so I stopped since that time." I answered, "Because we *are worthless*, we must pray to become a worthy child of our Heavenly Father." I showed them many verses about prayer, and they were much impressed and promised to pray hereafter.

We spent the whole afternoon talking, and in the evening they asked me to speak to all people in the house. Nine people came,—the two who came in the afternoon, two medical students, the treasurer of the hospital, three servants and one nurse. I sang, prayed, explained the way of salvation and closed the meeting without asking anything to them. Mrs. Sato stayed, and we talked still more of Christ and His Word. She never seemed to be tired, and we prayed and separated. I prayed specially for those who *heard* for the first time of Christ.

Next whole day I always had some one around me and had chance to talk of the Bible and Christ. The nurse who came always to wait on my meals was saved and I was so happy.

That evening all came again. First of all, I asked them whether they understood and what they thought of last evening's talk. I was glad to hear them say that they were so moved

that they came again to hear more of it. They had never heard of Christianity and had great mistaken idea of Christ, but last night their mistakes and doubts were taken away. Again I showed them the Bible verses, and their dark hearts were lightened and they could find their sins; meekly, humbly they repented and believed God's promise of forgiveness. We all bowed and read—no, prayed—with the words of the hymn, "Wash me whiter than snow." Then I prayed, and the young doctor prayed for the first time of his life.

The next day was Sunday. In the morning all came to pray and ask God's help to do their work well. Sunday evening was the best meeting of all. I asked them whether they will continue their decision till the end by trusting the help from Heaven. They all answered, "Of course we will." I again gave them Bible verses. This time they all prayed, and asked forgiveness of their old sins "for Jesus' sake." They prayed simple, but earnest. It was wonderful to hear them pray with child-like faith. Some of us talked and prayed until nearly two in the morning. I was so happy. God had given me eight souls during the three days and nights. The next morning I returned to Tokyo.

Everywhere we see the souls thirsty and hungry for the living water and bread. So we all must be ready to respond His call at any time. The Bible is the power to use to bring people to Christ. I trust it.

CHURCH MISS. SOCIETY.

(From *C. M. S. Quarterly*.)

Just a few lines to show our friends how we are getting on with the uninteresting, but most important, question of self support in this Diocese. The snow ball is getting bigger and bigger, and just as soon as we can get the ball up to the top of the hill, then it will roll down the other side with a

grand rush and will ever be increasing as it goes on.

Of course, for many years, we have been trying to keep this subject to the front, but not until last summer did we all determine to put our shoulders to the ball and get it up to the summit somehow or other. We are not at the top yet by a long way, but much nearer than we were last July. Then there were only two congregations in this diocese paying anything at all towards their pastor's salary; the total amount thus collected came to about 220 *yen* a year. That was the size of the snow ball, Self Support, and it was stationary.

Then extra efforts were made and God has blessed them, so that to-day (at the end of February) there are eighteen congregations in this diocese paying towards their pastor's salaries a sum amounting to 793 *yen* a year.

This makes us thankful, but that is not all. All these eighteen congregations pay also the expenses connected with their church worship. One of these congregations made a bound at one leap from seventeen to thirty *yen*, which is the amount their pastor receives for salary. It also has decided not to use the Sunday offertories for church expenses or pastor's salary, but to keep them for charitable purposes. This church then is to all intents self-supporting and is the first of its kind in this diocese. I should add that the above 793 *yen* represents money which is subscribed by the Japanese alone, no foreigner helping with his contribution.

There are still nine or ten congregations who have not thoroughly waked up, but some of these will, and with God's help we shall hope to get, before another year has gone, the total amount to reach one thousand *yen*.

In accordance with the spirit of the Resolution on Unity passed at the Conference for Protestant Missions held in Tokyo last Autumn, it has been suggested that an Annual Con-

ference of all the workers (Japanese and foreign) be held in this Island, the first and foremost aim of such a conference being the deepening of the spiritual life of the workers and the acquiring that strength which comes through union, so as to be better able to meet the unbelieving world around and win it for Christ.

The suggestion has been very heartily received by the leading representatives, Japanese and foreign, of the six different Protestant denominations in Hokkaido, and a General Committee, consisting of the following members has been formed—Messrs. Wadman, Yamaka, Rowland, Tanaka, Pierson, Sasaki, Parshley, Watanabe, Tajima, Ito, Andrews.

It has been decided that the first of the United Devotional Meetings be held from August 28th to September 3rd. Such United Devotional meetings are without doubt in accordance with the Master's will, "I in them and Thou in Me that they may be made perfect in one." We earnestly ask for the prayers of the readers of the "Quarterly" that these devotional meetings may be a great blessing to all of us workers in Hokkaido, and that we may all realize our oneness in Him as fellow workers together with Him.

Walter Andrews.

NAGOYA.

We began the New Year and Century at a watch-night service in the Kataha Mission room, which, I believe, was a very solemn but blessed time for the few who were there; and then, at three o'clock, I met four of the Catechists at the Honmachi Mission House, which had been well warmed and lighted with the hope of inducing some of those passing by to enter and hear the Gospel. In this we were disappointed, but our early effort was, I believe, of some value notwithstanding. Many Japanese do not sleep at all during the

last night of the year and there are always some people to be seen in the streets; but on this occasion the part of the city in which the Mission House is situated was quite lively after three o'clock, and even before that hour there were a good many pedestrians abroad. The reason for this was that the Toshogun or Nagoya Shrine is not far off, and it is a habit of many of the citizens to pay a visit to this place as early in the year as possible. This year an old superstition was revived which probably brought out an unusual number of visitors. The superstition referred to is called, "God Fire," and consists in receiving from one of the priests in attendance a piece of flaxen cord about six inches long and a quarter of an inch thick, which, after the proper devotional exercises are finished—as usual very brief—and a contribution made to the funds of the shrine, is lighted at the holy fire kept blazing brightly, and carried home as it slowly burns away, the fire being extinguished on arrival at the house and the remaining piece of cord carefully preserved as a protection against fire during the year. An American Missionary, who told me about the revival of this superstition, shrewdly remarked, "They probably don't fail to keep the insurance policies in force just the same." There were a few people at the shrine when we arrived, standing about the fires which were blazing in several parts of the grounds, and shortly afterwards they began to come in larger numbers. We stationed ourselves at the two principal entrances and gave to each of those leaving a tract and an invitation to call at the Mission House on the way home, until nearly a thousand had been distributed, and then continued with tracts only till 2,000 of the latter had been given and the number of people coming had somewhat diminished. The greatest number of people came between five and six o'clock and the great majority seemed to be well-to-do; not at all the

class we see at our evangelistic meetings. There were men, women and children and, as a rule, they received the tracts politely. Some expressed very warm thanks, a few refused them, and one man, after looking at what he had received, tore it up in a rage and threw it at me. I recognised several men and one, who was so muffled up that I could not have recognized him, took off his hat and told me he was a Methodist Christian, but offered no explanation as to why he was going to the shrine, and I had no time to ask him about it. I got home for breakfast shortly after seven o'clock, thankful that it had been put into our minds to begin the Century in this way, convinced that there are many good opportunities of this kind for scattering precious seed, and determined to make better use of them than we have yet done. At the close of last year I was thankful to have one of the Catechists suggest that we go out into the villages for some way-side preaching early in the New Year. The weather was cold, but as the farmers were not busy at that time, it was thought they could be got together in sheltered places. We decided to go during the last week in January, but on account of a very bad cold and great pressure of other work I was not able to get away. The six Catechists, however, went as arranged and in four days visited many villages and preached to over 2,000 people in little bands to whom they also distributed tracts. This work was in the neighbourhood of Tsushima. A month later another country tour was taken, lasting four days, when a larger number of people was reached, and, besides the tracts distributed, some Gospels, large tracts and one complete New Testament were sold. I was able to go with five of the men that time and took turns with them at preaching. It was a great satisfaction to be able to go where no foreigner had ever been seen and tell of the only true God and the only way of salvation and happi-

ness through His Son Jesus Christ. We visited one very famous shrine where human sacrifices were offered in ancient times and where a monument has recently been erected to the memory of the soldiers who fell in the China-Japan war. The inscription on this monument declares that it was by the help of the 8,000,000 gods whom they worship that the Japanese gained such victories. Just outside the gate of this shrine we gathered a little congregation of 25 or 30, who listened very attentively to what I told them of the one God and the one perfect sacrifice for the sins of the whole world.

In ancient times—some say up to 300 years ago—human sacrifices were offered in several places in Japan. The victims, generally young women, were selected by lot from among the villagers. They were not slain at once but shut up in boxes and left to die or be devoured by wild beasts, in some lonely place, but it is more than likely that many of them were rescued by people watching their opportunity and carried away to distant places where they were sold for immoral purposes. The annual festival is still kept up at this shrine, and a straw maiden takes the place of the more substantial offering of bygone years.

J. Cooper Robinson.

AMER. BAPT. MISS. UNION. THE A.B.M.U. CONFERENCE.

The Annual Conference of the Mission of the American Baptist Missionary Union in Japan was held in Tokyo at the home of Mr. Hamblen, 30 Tsukiji, beginning May 1st, and was closed at noon, May 4th.

The Conference sermon was a very thoughtful discourse by Rev. Henry Topping, of Tokyo, on Isaiah 53: "The Sufferings of Christ."

The reports from the various committees, as well as the statistics of the year, prove it to have been one of marked growth in all departments.

of the work. There was a universal lament regarding the lack of funds and workers; no one was able to cultivate his field anything like to the proportion of its needs and extent. But each had prepared the ground and sowed the seed as best he could; and all were eager to grasp opportunities, and full of a joyous enthusiasm all along the line of work, from Nemuro in the far North to the Liu-Chiu Islands in the South, an extent of nearly two thousand miles.

The report of the Committee on Bible-Women showed much excellent work done by the small band of women who give themselves to this special service. It is very difficult to supply the demand for trained women of sufficiently mature age to visit the homes to instruct in the Scriptures. The older women in our churches who are widows are usually too valuable as helpers in the families of their married children to be allowed to devote themselves entirely to church work. And the young women from our girls' schools are in great demand as teachers, personal helpers, and also as "help-meets" to our young evangelists, so there never seem to be enough to go round.

The report on Sunday school work brought out the fact that, in the 80 Sunday schools of our Mission, 4,435 children have been under instruction during the past year. Surely some of the seed sown will bring forth fruit in future years.

In our girls' schools many of the pupils have chosen to become followers of the Lord Jesus Christ. Very few, indeed, there are who have not followed him in baptism, but some are hindered by their parents.

Duncan Academy has had a prosperous year again, and the fine new recitation hall is being rapidly pushed to completion; while a good friend who wishes to be unknown has generously made it possible for the Principal to have a pleasant home on the

school grounds, and this is now in course of erection. So large a heart has this unknown donor that a fine house and lot are being added to the present site of the Theological Seminary grounds for the residence of President Dearing.

The Yokohama Baptist Theological Seminary, which has taken a leading place among the Theological schools in the country, has had 16 students this past year and graduated an exceptionally fine class of six men the day before Conference opened. The graduates are all supplied with places for work, and many hopes are built upon them which we trust will see fruition.

Dr. Bennett reported for the Property Committee the successful issue of their efforts to secure permission to form a corporation for the holding of mission property and of their recognition by the Government as a Juridical Person [*Shadan*]. As we are the first mission to obtain the special permission for the existence of such a "Shadan", and as it was only accomplished by patient and strenuous efforts on the part of those who had the matter in hand, the Conference put its appreciation on record and unanimously passed the following resolution:—"Resolved, that we as a Conference place on record our hearty appreciation of the valuable services of the Committee in securing from the Government the privilege of holding property in this country."

In accordance with the expressed desire of the Executive Committee of the Missionary Union, it was expected that this Conference would agree upon some form of securing the judgment of the Conference as a whole upon important questions relating to the work upon the field before referring them to the Committee at home. Articles were discussed and adopted by the Conference relating to this advisory plan. A Committee of Reference consisting of nine members was elected to act in an advisory capacity, to whom

all such questions were to be referred, and this Committee is also to approve of all appropriations for the work before they are finally acted upon by the Conference.

The report of the Promoting Committee appointed by the General Conference last October was adopted; and Dr. Dearing and Prof. Topping were elected as our representatives on the inter-mission Standing Committee.

A paper on "How we as Missionaries can best Interest the Home Churches in Missions," containing some very practical and pertinent suggestions, was read by Rev. T. E. Schumaker, of Chofu. And that ever recurring, time worn, though timely, subject, "Self-support among the Churches," was presented by Rev. E. H. Jones, of Sendai. The chairman of the Committee on Self-Support, on presenting his report, had made the suggestion that a Japanese worker might be appointed who should be able to present this subject to the native churches in such a manner as to secure a more cheerful and hearty coöperation along this line of advance. Following the discussion of Mr. Jones' paper, a committee was appointed to confer with the brethren of the Japanese Nenkwai, also in session in the city of Tokyo, as to the desirability of appointing one of their number to take up this most important matter. This committee reported later in the session that the Japanese brethren heartily concurred in the suggestion to appoint one of their number as an evangelist to visit the churches and to press this subject upon their attention. They further offered to apply the sum of 100 *yen* toward the 300 *yen* estimated to be needed for traveling expenses, etc. The Conference adopted this plan and gave its Committee, Mr.

Jones and Mr. Topping, power to arrange the details of the work.

A Historical Sketch of the West Japan Mission was presented by Rev. R. Austin Thomson.

On Thursday morning the Conference, having learned with sorrow of the hopeless character of the illness of Rev. W. J. White, of the Tract Society, sent a message of sympathy to Mrs. White and the family. Later in the day word having been received of his death, the Conference passed the following resolution:—"Resolved, that we learn with deep sorrow of the death of our brother, Rev. W. J. White, who for so many years, as representative of the English Baptist Mission, was closely associated with the A. B. M. U., and from whose hands we received the work of that mission when its connection with Japan was discontinued. Further resolved:—That we extend to his wife and family our heartfelt sympathy and prayers in this time of their bereavement, and commend them to the God of all grace."

As showing somewhat the progress of the work during the past year, we quote a few figures from the report of the Statistician:—

Total number of Japanese workers in the Mission, including pastors, evangelists, teachers and Bible-women, is 153. Of these, there are 7 ordained pastors and 37 unordained preachers. The church membership for the year is 2,011, including 204 baptisms. The amount contributed by the members for church purposes was *Yen* 3,540.38.

There are sixteen male Missionaries on the field and three absent, 17 single ladies and 2 absent; altogether, including married ladies, 57 members.

R. Austin Thomson, Sec'y.



Y. M. C. A. NOTES.

By GALEN M. FISHER.

MR. MOTT COMING TO JAPAN.

Those who recall the results of Mr. Mott's brief visit to Japan four and a half years ago will rejoice to hear that he will be here again for four weeks from September 23rd, in the course of a tour embracing Japan, China and India. His objective will be the evangelization of the students and other young men and through them of all the inhabitants. To this end the work will include four or five evangelistic campaigns in as many cities, and also an unusually strong and select conference of student and city Association members and leaders, teachers and educational missionaries. In view of the expansion of the City Associations, and the formation of a national city union next month, it is probable that considerable attention will be paid to that department, although Mr. Mott comes primarily in his capacity as Student Federation Secretary.

Mr. Mott attributes his invariable success chiefly to two things, prayer and preparation. By prayer all may have a share in what will be popularly known as Mr. Mott's work. Let prayer be made both for him and for those who have charge of preparations in each city and country.

 THE SUMMER SCHOOL AT
KYOTO.

The Summer School at Kyoto, July 18-27, will be the second held in that historic city since the inaugural Summer Bible School of 1889. The commodious buildings of the Doshisha will be put at the disposal of the School. Even in midsummer, the walks and views of suburban Kyoto bring refreshment to body and spirit. But most bracing always is the companionship of so many

eager, earnest men from such diverse places. The six teachers of English in government Chu Gakkos, who recently arrived from America, are planning to attend in their dual capacity as Western college men and Japanese teachers.

The subjects of the lectures so far announced are inviting in themselves and will be ably presented, as the names of the lecturers guarantee;

A Survey of Pivotal Periods in the History of Christianity, Rev. K. Matsu-mura; Christ in the Old Testament, Dr. T. T. Alexander, (2 lect.); Great Characters in the History of the Church (3 lect.), Prof. Yamagata; Miracles, (3 lect.), Rev. S. L. Gulick; The Composition of the Bible, Language, Authors, Editors, (2 lect), Dr. Yuasa; Christ's Place in History, Dr. G. E. Albrecht.

Bible study will be given the most prominent place. Dr. U. Sasamori, of Chinzei Gakkwan, Nagasaki, will be the leader in a series of six studies grouped around the Incarnation, Crucifixion, Resurrection and Ascension of Christ. Among other participants are Dr. Sasao, Presidents Honda and Ibuka, and Reverends Uemura, Aburatani, and Hiraiwa.

The expense of attendance will be thirty *sen* a day, plus a small registration fee. Almost all who see these lines will be approached by members of some Association for subscriptions to cover printing and lecturers' expenses, but any who may be overlooked are invited to remit direct to the Treasurer, Y. M. C. A. Hall, Kanda, Tokyo.

But even more than for money we ask that personal influence may be exerted to persuade students and teachers to attend. This School may mean a Spring awakening for some hearts long snowed under by doubt or sin. Pray that it may be the prelude to a forward movement among students.

A MEMORIAL TO THE REV. J. B. BRANDRAM.

We are glad to learn that an appeal is being made for subscriptions to refund to the family of the late Rev. J. B. Brandram a part, at least, of the amount invested by him in a home for the Flowery Hill Student Christian Association of Kumamoto Higher School. From the very founding of the Association in 1897, in which he bore an active part, he was especially impressed by the need of a permanent home. So in 1899 he devoted about £ 380, to the purchase of a desirable house and lot. His hope was to reimburse himself by gathering funds while in England this year on furlough, for every penny would be needed in the education of his children. All who heard his words at the closing session of the Missionary Conference in Tokyo will recall the intensity and apparent strain with which he spoke. Another month of incessant work in his beloved parish, covering half of Kyushu, brought on the brain trouble from which he died on the very eve of his furlough. Before his death, friends had sent him £ 80, leaving about £ 300 yet unrefunded. Bishop Evington has volunteered to do what he can toward gathering subscriptions in England this summer. The students in Kumamoto are also endeavoring to help; they further propose to regard their home as a memorial to Mr. Brandram and to call, at least, the chief room after him. But the committee felt that all who knew him or of his labors in Kyushu "as a pioneer, an apostolic and devout missionary," as one of another communion has termed him, would welcome an opportunity to show their esteem in this tangible way. The appeal is signed by the Reverends J. D. Davis, Sheldon Painter, D. B. Schneder, F. S. Curtis, S. H. Wainright, Prof. E. W. Clement, Messrs. R. S. Miller and G.

M. Fisher. Subscriptions sent to Galen M. Fisher, Kanda, Tokyo, will be acknowledged, and all funds will be forwarded to Mrs. Brandram, who, with the children, is now in England.

Y. P. S. C. E. NOTES.

(From *The Endeavor*).

An interesting case, which just now is calling out songs of praise and tears of gratitude, concerns one C. E. society and the whole Okayama Orphanage.

Two bright, pretty sisters of fifteen and thirteen have been inmates of the Asylum for years. Their parents are profligates and threw away the girls. An uncle, who is an ardent Buddhist and a man of some force of character, caused the girls to be sent to the Okayama Orphanage.

Now that the girls are old enough to be of service, the father is anxious to get hold of them again. He has been writing and pleading for a year that the girls be returned to him. By the advice of those near at hand, including the uncle, Mr. Ishii and his associates refused to accede to his request.

Some three weeks ago, the father wrote that the mother was dying and begged that the girls be allowed to return, if only for a few days, that their mother might see them once more. As it seemed heartless to refuse such a request, the girls were sent off, though with many misgivings.

It soon turned out that the parents had deliberately deceived every one and that their only design was to sell the girls into a life of shame. In the past they would have accomplished this purpose quite readily, but, thanks to the present law, the girls' consent was necessary, and this they refused to give even under the threat of being murdered. For four days they passed a wretched existence with their parents, enduring many indignities and being practically kept in confinement. Then

a way of escape was opened in a most marvelous manner.

The girls were taken by the keeper of a brothel, to whom the father was under heavy financial obligations. But this man despised his own business, though not sufficiently so to lead him to give it up altogether.

He had no intention of forcing girls who had come under Christian influences, and who—he knew—had many Christian people interested in them, to enter upon a life of shame. He cared kindly for them through a whole week, giving them a room by themselves that they might not be contaminated by the evil influence of the house, and then sent them back to Okayama.

Meanwhile the *Airin* C. E. society of Okayama, of which the elder sister was an associate member, had specially remembered the case in prayer and appointed one of their number to write to the absent member, the letter to be sent through the pastor of the church in the town where the girls had gone. Moreover, the whole Orphan Asylum and some of its outside friends, who had heard of the grave danger in which the sisters were placed, poured out their hearts in prayer that a way of escape might be opened. Also the Christians in the place where the wretched family lived were praying and planning and waiting.

No wonder there is rejoicing on every hand over this signal deliverance. The faith of many in an overruling Providence is greatly strengthened. Strange men and methods may be used in sending the answer, but God hears the prayers of his children and delights to rescue the unfortunate.

We may mention in this connection that the *Airin* (Love-Your-Neighbor) C. E. society is composed of girls ranging from fourteen to twenty years of age. Some are members of the Orphan Asylum, some are day pupils in the *San-Yo* Girls' School, and the rest are girls of the neighborhood. There are now on the rolls nine active and nine

associate members. A Eurasian girl is the president. The weekly meetings are held on Sunday evening in Miss Gulick's study. This little society of poor girls has just contributed one *yen* toward the fund for aiding Mr. Miyake to attend the C. E. convention at Cincinnati in July. J. H. P.

Rev. Y. Inanuma, of Nagoya, has been elected secretary of the Y.P.S.C.E. of Japan, and, having accepted the position, has removed to Kobe.

The Endeavor, organ of the Y. P. S. C. E. of Japan, has come out, with its April (or Convention) number, in a new dress designed by Prof. Edward Gauntlett, of the Koto Gakko, Okayama. *The Endeavor*, as well as other C. E. literature, will hereafter be on sale at the Meth. Pub House, Tokyo.

PENTECOST IN JAPAN.

THE special evangelistic services which have lately been carried on under the auspices of what is known here as the *Taikyo Dendo*, and has also been called "The Twentieth Century Forward Movement," have met with so much success that this heading seems perfectly proper. The first signs of unusual blessings appeared in connection with the work in the Kyobashi District of Tokyo. Here the Japanese and foreign workers of the Baptist, Episcopal (English), Evangelical Association, Methodist and Presbyterian Missions planned a fifteen days' campaign (May 12-26). During that time, a prayer-meeting was held every afternoon at 3 o'clock in the Ginza M. E. Church; and from that prayer-meeting the bands of workers went out to their different kinds of labor.

We ought, perhaps, to add that excellent preparation, both practical and prayerful, had been made. Large colored posters, very attractive in appearance, had been posted up here and there in the most public places, includ-

ing, for instance, all the bath-houses, in which crowds gather daily. Small hand-bills had been distributed all over the district: so that, when the meetings began, the people were not taken by surprise.

The campaign included, not only evening preachings, but also street-preaching by several companies, including a Students' Band; house-to-house visitation; and after-meetings for inquirers. The street-preaching bands were, moreover, provided with banners.

Only a few days had passed when it became quite evident that the Holy Spirit was blessing this movement. The attendance at the afternoon prayer-meetings rapidly increased until the church was filled by those interested, not merely of that district, but from all parts of the city and even from Yokohama. The inquirers came to be numbered by the thousands and those who made a decision (*kesshin*) to give themselves up to Christ by the hundreds. We purposely refrain from giving exact figures, because we consider that they have no definite value, but are rather dangerous. On Sunday, May 26, which happened to be the anniversary of Pentecost, the attendance at the prayer-meeting numbered more than 700, and not only packed the church full, but many sat and stood out in the yard. The meetings were continued, on a somewhat smaller scale, for one more week, and have since been transferred to other districts of the city. In Kyobashi Ku alone, over 1,000 persons have repented of their sins.

But these Pentecostal blessings have not been confined to the capital. From Yokohama, Sendai, Osaka and other places has come most encouraging news of a similar kind. It seems, therefore, that the movement is spreading, and that the first year of the Twentieth Century will be memorable in the history of Christian missions in Japan for this great revival.

There have been some remarkable and encouraging features in this movement. In the first place, the Japanese have taken the initiative and the leadership. The missionaries, of course, have gladly coöperated to the fullest extent, and have been heartily welcomed as co-laborers. But the management has been in the hands of the Japanese, who have carried on the campaign with the usual adaptation of foreign methods to Japanese conditions. Such ability in leadership might be expected of the pastors, who have been trained for such a purpose, or of business and public men, like Hon. Taro Ando, Hon. Sho Nemoto, M. P., and others, who have had more or less experience. Not only such men, however, but also the rank and file of the churches did nobly, especially in personal work, which is generally a heavy "cross" to Japanese. Their latent powers were drawn out and have become the tokens of great possibilities. They have also given unstintedly of their time and means to the great work: they have often forgotten, or purposely neglected, their meals, and have gladly contributed their mites.

In the second place, the preaching was evangelical. It seemed to be generally understood and acknowledged that this, at least, was not the proper time for preaching about Christian civilization or indulging in fine orations along the line of apologetics. The preaching was direct, personal, and aimed at the heart. It presented sin, God, Christ and salvation. It was an appeal to the heart more than to the head; it worked upon the feelings more than upon the intellect. At the same time, there was little, if any, claptrap or working on sudden impulses. The appeal was made with zeal and earnestness, but marked by Japanese dignity; and it was received in the same calm manner. Not but what there were frequent outbursts of feeling; they seemed, however, quite

natural and not at all forced. As is well known, the Japanese are not a demonstrative people, and are, therefore naturally protected from going to such sentimental extremes as those into which Occidentals are prone to fall frequently. And, just because the people are unsentimental, it was encouraging to find that down in the Japanese heart, too,

"Feelings lie buried that grace can restore."

In this connection, we would state that there have been many wonderful conversions and remarkable incidents in this "revival." We have no room for any this month: but we would call attention to the fact that several of these incidents have been collected, and published in a little tract by the Meth. Pub. House. This tract is entitled *Kami no Mi-Waza* ("The Works of God"): it is written in simple style, and printed with side *kana*.* It is as interesting as a story.

A third encouraging feature of this revival is the fact, that, while there have been many "sudden" conversions, there are also very many cases of those who, having heard the word for one, two, five, ten or twenty years, have at last been brought to the point of decision. Undoubtedly, in the case of the former, there will be a heavy falling off, or "leak," as the Japanese call it. In spite of the precautions that were taken, in getting the names and addresses of those who came to a decision, a loss is inevitable. Christ himself has borne witness, in the Parable of the Sower, that some seed is wasted. But no matter how much seed may be apparently lost, this revival will have had its permanent effect, not only in the conversion of hundreds who will remain constant, but also in the awakening and revivifying of the churches. And, just as the revival this year has reaped so much fruit from the seed apparently lost years ago, so some of

the seed which may seem to have been wasted in this year's sowing will bear fruit in some later period, and bring joy and happiness to the workers who succeeded us.

And this suggests one very important thought for our own consideration in the midst of the rejoicing over this Pentecost. We must not forget that these blessings have been largely the result of the praying and the preaching and the teaching of the years gone by. For four decades missionaries and Japanese have been proclaiming the Gospel in this Empire. Testaments, Bibles, entire or in portions, have been scattered profusely throughout the land. In mission schools for boys and girls, the rising generation has been taught and trained in our symmetrical Christian education. In Sunday-schools, too, the children have learned the great facts and truths of Christianity. Without all this preparation, there could have been no Pentecost this year. "One soweth, and another reapeth"; but "he that soweth and he that reapeth may rejoice together."

THE 20TH CENTURY EVANGELISTIC MOVEMENT.

Readers of the EVANGELIST are by this time familiar with the origin and purposes of this general union movement. We have cause for profound gratitude to Almighty God for the striking manifestations of His blessing upon this work as shown in the recent developments in Tokyo and Yokohama. The churches have been aroused to new life. Backsliders have been reclaimed. The indifferent have been awakened, and new converts are now numbered by thousands instead of hundreds. We are now in the very midst of the great campaign for which we have been planning and praying for many months. From now till the end of the present year the work will develop rapidly in every part of the land. Those charged with the duty of leading

* See advertisement on another page.

this general movement have need of increasing sympathy and help. The Central Committee is in special need of funds just at this time to pay for printing the "Taikyo Dendo," a semi-monthly periodical conducted in the interest of the general union movement, and for various other necessary expenses. Thus far nearly all the contributions raised by the local committees have been expended locally. The 30% which by agreement was to come to the Central Committee has not been sent in. Most of the missionaries have given their contributions to the local committees. As a result the Central Committee finds itself seriously embarrassed for funds just at the time when expenses are rapidly increasing. In the interests of this great union movement for all Japan, in which the Missionary Body has agreed to coöperate with the Japan Evangelical Alliance, we appeal to all the friends of the movement for contributions directly to the Central Committee. All communications should be addressed either to the writer or to Rev. Geo. Fukuda, Y. M. C. A. Hall, Kanda, Tokyo. B. C. Haworth.

We reported, in a previous issue of *Taikyo Dendō*, a gift of sixty *yen* from a veteran missionary and his wife. We are happy to report another gift which came most opportunely, a gift of 100 *yen*, one *yen* for each year of the new century. This, too, comes from one whose hairs are gray from long service in this field. Thus far the missionary contributions have come mainly from the older missionaries. We trust that their example will be followed by the younger missionaries. And we desire to urge all who mean to give to this great work to do so at once. The committee's expenses thus far have far exceeded its income, and unless contributions are forth-coming, this movement, which is starting out with such abundant evidences of the Divine approval, must be brought to a stand-still before the work mapped out for the year is half done.

Taikyō Dendō.

NOTES.

The enterprising Tokiwa Sha has issued a very novel and interesting series of 36 cards, to be put together like a dissected map and then form a large colored picture of a Japanese warrior on a battle-field. As each card also has a verse referring to Christian warfare, the whole forms what has appropriately been called the "Soldier Series of Sunday school cards." It would, of course, be especially useful in a Boys' Brigade or similar organization. We should think that this Christian Samurai series would be very popular. A leaflet has also been published with the title "The Invisible God," which tells how God became invisible and how man may become pure enough to see Him.

We wish to acknowledge with thanks the receipt of a copy each of the Eighteenth Annual Report of the Japan Woman's Conference of the M. E. Church, and of the Report of the Eighth Conference of the Foreign Mission Boards of the U. S. and Canada. The former is very interesting reading as an "exhibit" of great activity in many kinds of work; it is likely to furnish us with suitable extracts for these columns. The latter is quite instructive, especially along the line of comity and practical coöperation, which is now an all-important subject of mission polity in Japan. The large possibilities of such coöperation are being very clearly manifested in connection with the special evangelistic, or revival, services now going on in various parts of this Empire under the auspices of the Taikyo Dendo movement.

On Sunday, June 2, (Trinity Sunday), the new Christ Church in Yokohama was consecrated by the Rt. Rev. William Awdry, D. D., Bishop. The acting incumbent is Rev. Mr. Sharpe.

There has been danger of the closing of Steele College and Sturges Seminary [Nagasaki]. As one means towards averting so serious a step, Rev. Albertus Pieters, now at home on furlough, has offered to defer returning to Japan until 1902, thus relieving the Board of his traveling expenses for this year, and also to accept a reduction of one-fourth of his salary and allowances while at home. He writes: "Such a delay in our return would be a great disappointment to us and is entirely unnecessary from the standpoint of health. We earnestly hope, therefore, that it will not be done if there is any way to avoid it."

The Executive Committee of the Board felt constrained to accept this proposition. *Mission Field.*

Eminent philologists and sociologists of all countries, principally (says the *Gaulois*) of England, France, and Germany, are proposing international conferences for the purpose of choosing a universal language to facilitate international relations during the 20th century. The majority of the savants in question are, it is said, in favor of the Japanese language as the best medium, on account of the brevity of its phrases and the number of ideas which can be expressed in a few easy words. Another argument is that it is the most polite of all languages, and that would it be impossible to swear or be discourteous in Japanese.—*Japan Mail.*

I have still a good many copies of the 'Life of Mrs. Tait' (wife of Archbishop Tait) written by my wife, and shall be pleased to send any to those who will pay the cost of postage only (2 *sen*). It is a tract showing the importance of family life, and suitable for women, especially mothers. Apply to Rev. D. M. Lang, Kushi-ro, Hokkaido, and state number desired. I wish to circulate all I have and so make this request. D. M. Lang.

Mr. E. Snodgrass, publisher and editor of the *Voice*, has issued a prospectus of the *Evening Voice*, a Christian daily which he proposes to publish from Jan. 1, 1902.

A new and cheaper edition of "The Life and Letters of Edward Bickersteth, late Bishop of Tokyo," by the Rev. Samuel Bickersteth, will be published immediately by Messrs Sampson Low, Marston, and Co. *Japan Mail.*

The first complete biography of Livingstone has just been published. The authors are two students of Sapporo Agricultural College. In addition to the commendation of Mr. K. Uchimura and others, it is enough to say that the first edition of 1,000 was exhausted within a month. Three illustrations and a clear map add to its attractions. It may be obtained at the reduced rate of 36 *sen*, postpaid, from G. M. Fisher, at the Y. M. C. A. Hall, Tokyo.

The *Tokyo Maishu Shinshi* publishes what it calls *Meishin no Tokei* (Statistics on Superstition), which are of some interest. During the latter half of last year the number of fasting worshippers at the Narita Fudo-myo-o temple was 309; 275 men and 34 women. The time which it is alleged they fasted is given as follows:—3 days and 2 nights, 36; 1 week, 166; 2 weeks, 90; 3 weeks, 27; 4 weeks, one person. The things asked for in the prayers offered are of some interest. Twenty-nine men and 4 women asked to be enabled to rise in the world; 3 men prayed for the recovery of sick parents; and 35 men and 12 women for the recovery of sick children; and 121 men and 8 women for their own recovery from illness. Among other subjects given are the reclamation of profligate husbands, salvation from shipwreck, the union of lovers in wedlock and the strengthening of memory. —*Japan Mail.*

Rev. M. C. Harris, D.D., who has been spending a few months in Japan in connection with Taikyo Dendo, has returned to his own work among the Japanese in Hawaii and California.

President Jordan, of Stanford University, California, has just issued from the press a small monograph dealing with his recent trip to Japan. In connection with Professor J. O. Snyder and E. C. Starks, he describes two new genera and three new species of fish from Japan.—*J. M.*

The joss house in Tofungai in the city of Taichu, Formosa, is famous for the reputed miraculous dispensations, often manifested by the resplendent deity enshrined therein. One night some time ago, the great Kwanti appeared to one of the natives of the place and in an awesome voice said: "Stop, thou smoking opium, lest thou be destroyed." The oracle travelled from mouth to mouth with the rapidity of wild-fire, and the whole town of Taichu was in no time agog with fear and trepidation. "The Mighty Lord must be obeyed," said one and all, and up to the 12th of last month the number who pledged off the evil habit is said to have reached 410. Superstition has, at times, its own uses.

Japan Times.

DEATH.

We learn with regret of the death of Rev. Geo. L. Mackay, D.D., at Taipeh, Formosa, on June 2. For about 30 years he had labored most zealously and efficiently in Formosa as a missionary of the Canadian Presbyterian Church. He established, it is said, over 200 churches in North Formosa, and has been an important agent in the task of elevating the physical, mental, moral, and spiritual condition of the islanders. His influence extended even among the savages. His book, "In Far Formosa," is very interesting.

PERSONALS.

Rev. C. H. D. Fisher and family, (Bapt.), formerly of Tokyo, are settled for the furlough term at 6025 Ellis Ave., Chicago. About two blocks away, on Ingleside Ave., are Rev. H. H. Guy and family, (Disciples), also from Tokyo: Mr. Guy is pursuing post-graduate study in the University of Chicago.

Mrs. Isabella Bird Bishop, author of "Unbeaten Tracks in Japan," has offered herself to the Bishop of Calcutta for mission work in India.

Mrs. J. H. Pettee has returned from America and rejoined her husband in Okayama.

Mr. J. T. Swift and family have moved from 6 Ura Sarugaku Cho, Kanda, to No. 9 B Tsukiji; and Mr. and Mrs. Galen M. Fisher have moved into the house vacated by the former.

Bishop J. J. Esher, who had been a Bishop of the Evangelical Association for 28 years, died in Chicago on the 16th of April last, at the age of 78 years. Though his health had, of late, not been of the best, he contemplated visiting Japan in June this year, which would have made his third visit to the East. He came to Japan for the first time in 1885, and then again in 1893. During his second visit he organized the Japan Mission of the Evangelical Association into an Annual Conference.

Rev. A. Miyake, of Osaka, has gone to America as representative of the Japan Y. P. S. C. E. at the Annual Convention in Cincinnati in July.

The home address of Rev. and Mrs. N. Maynard, (So. Bapt. Conv.), is Salem, Roanoke Co., Va.

Left Yokohama May 28, per S. S. "Hongkong Maru," on furlough: Rev. Geo. Allchin, and family, (Cong.), and Dr. H. Laning and family, (Amer. Epis.), of Osaka; and Miss Oxlad, (C. M. S.), of Sapporo. The home address of Mr. Allchin and family is 144 Hancock St., Auburndale, Mass.

Miss Anna V. Bing, (M. E. Church), of Sapporo, has gone back to America, and does not expect to come again to Japan.

Mr. Charles Davison, son of Rev. J. C. Davison, has been chosen as one of five speakers out of a class of sixty at the Drew Theological Seminary Commencement this year. His sister, Mrs. Frances Davison Hodge, has gone on from San Francisco to witness her brother's graduation.

Tidings.

Miss Ella Holbrook arrived in Japan by the steamer of May 30th, and is to take up her work in the Girls' School at Aoyama, Tokyo.

Bishop Schereschewsky and family, (Amer. Epis.), have moved to 51 Tsukiji into the new house constructed on the old site of the Japan Book and Tract Society.

The P. M. S. S. "China," which left Yokohama on June 6, carried away Miss E. L. Cummings, formerly Principal of the Baptist Girls' School in Chofu; three of the children of Rev. and Mrs. A. Oltmans, (Dutch Ref.), of Saga; and Rev. J. T. Myers and family, (M. E. Church, South), of Kyoto, on furlough.

Prof. Yamakawa, Dean of the College of Natural Philosophy in the Imperial University, Tokyo, has been appointed President of that institution in place of Dr. Kikuchi, now Minister of Education. President Yamakawa is a brother of Marchioness Oyama and had the benefits of a course of study in Yale College, from which he graduated.

We extend a most hearty welcome back to Japan to H. E. Col. A. E. Buck, U. S. Minister, and Mrs. Buck, who have just returned from a short leave of absence in the home land.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39 Nichome, Fujimi Chô, Kojimachi, Tokyo.

PUBLISHER:—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

In Japan, one year postpaid yen 2.00
single copies „ yen .20

ABROAD, one year „ . . 4s. or \$1.00
single copies „ . . 6d. or \$.15

Back volumes, bound in silk, yen 2.50 or \$1.25

Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅓ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

TABLE OF CONTENTS.

FRONTISPIECE.—THE IRIS AT HORIKIRI..	
FLORAL JAPAN.—I. THE IRIS... ..	167
STATUS OF CHRISTIAN SCHOOLS	168
CHRISTIAN UNITY... ..	170
AN INTERESTING WEDDING.—BY MAJOR C. DUCE	173
WANTED: JAPANESE EVANGELISTS	174
KUSUNOKI MASASHIGE (ILLUSTRATED).—BY PROF. UMEJI SASAKI	177
W. C. T. U. DEPARTMENT... ..	181
MISSION NOTES	184
Y. M. C. A. NOTES.—BY G. M. FISHER..	192
Y. P. S. C. E. NOTES.—BY REV. J. H. PETTEE... ..	193
PENTECOST IN JAPAN	194
NOTES	197
PERSONALS	199



A MORNING-GLORY SELLER.

The Japan Evangelist.

VOL. VIII.

JULY, 1901.

No. 7.

FLORAL JAPAN.

II. THE MORNING-GLORY.

WHAT is known in the Occident as the morning-glory goes in Japan by the name of *asagao*, or "morning-face." But the Japanese variety is far beyond comparison with any other variety, as we learned when our Japanese vines were the wonder and admiration of our Chicago neighbors. And the Tokyo master of the *asagao*, Suzuki by name, said to Miss Scidmore*: "Yes; I know the Korean and the American *asagao* are little wild things, like weeds, not beautiful or worth growing." And Miss Scidmore herself testifies as follows: "For size, beauty, range of color, and illimitable variety there attained, this sunrise flower precedes all others, until its cultivation has become a craze which is likely to spread to other countries; and—who knows?—perhaps there introduce the current Japanese custom of five-o'clock-in-the-morning teas and garden parties."

The *asagao* is said to have been brought from China into Japan by scholars and priests who went over there to study Buddhism. And a Chinese priest who came to Japan wrote a poem to the following purport: "The *asagao* blooms and fades so quickly, only to prepare for the morrow's glory." It is quite likely this connection with religion as well as the fact

that it fades so quickly, that makes the *asagao* unsuitable for use on felicitous occasions.

Miss Scidmore states that "the late Empress-Dowager, a conservator of many old customs and aristocratic traditions, and a gentle soul with a deep love of flowers, poetry and art, kept up the culture of the *asagao*, and had always a fine display of flowers at her city and summer palaces during the lotus-time of the year." But in Tokyo the finest morning-glory gardens are at a place called Iriya, beyond Uyen Park; there wonderful varieties, too numerous to mention, are exhibited.

One well-known poem about the morning-glory runs as follows:—

Asagao wa
Asana-asana ni
Saki-kaete
Sakari medetaki
Hana ni zo ari keri.

Every morn, when the dawn bright-
ens into joy,
The morning-glory renews its beau-
tiful flowers,
And continues blooming long in this
way,
To give us hope and peace that with-
er not.*

The Japanese also have what they call *hirugao*, or "noon-face," and *yugao*, or "evening-face." The latter, which Occidentals would presumably name "evening-glory," seems to be

* See the *Century Magazine* for December, 1897.

* Translated by Mr. Motoi Kurihara.

especially famous for the beauty of its white blossoms. In the Genji Monogatari, a lady-love of the hero sings as follows:—

“The crystal dew at evening’s hour
Sleeps on the Yugao’s beauteous
flower;

Will this please him, whose glances
bright,

Gave to the flowers a dearer light?”

The most famous verse about the morning-glory is, of course, that of the maiden, O Chio San, who, having found a vine with its blossoms twining around her well-bucket, would not disturb it, but went elsewhere to beg some water. The poem, which is in the form of the *hokku*, runs as follows:

Asagao ni

Tsurube torarete

Morai-mizu.

This means, literally translated, “By *asagao* bucket being taken, begged water.” But Sir Edwin Arnold’s poetical version is also worth quoting:

The Morning-Glory

Her leaves and bells has bound

My bucket-handle round.

I could not break the bands

Of those soft hands,

The bucket and the well to her I left;

“Lend me some water, for I come bereft.”

With the recommendation to read Miss Scidmore’s illustrated article, quoted above, for an insight into the occult features of morning-glory culture in Japan, we close with her final sentence:—“The *asagao* is the flower of Japanese flowers, the miracle of their floriculture, and one may best ascribe it to pure necromancy, and cease to question and pursue.”

The Summer School for English teachers is to be held in the Imperial University, Kyoto, July 25—Aug. 15. This is the school in which Prof. C. M. Cady, of Kyoto, is to give instruction by special appointment of the Department of Education.

COMMODORE PERRY’S LANDING IN JAPAN.

JULY 14, 1901, is the forty-eighth anniversary of the landing of Commodore Perry and his escort at the village of Kurihama, near Uraga. The American squadron, consisting of two steamers, the *Susquehanna* (flagship) and the *Mississippi*, and two sloops of war, the *Plymouth* and the *Saratoga*, had dropped anchor off Uraga on the 8th of July. They were not entirely unexpected, because the Japanese had learned of the proposed expedition through the Dutch in Nagasaki. Moreover, the founder of Yedo had long before uttered a warning in the following strain:

“To my gate ships will come from
the far East,

Ten thousand miles.”

There was also a Japanese ballad which had “resounded through the length and breadth of the land,” as follows:—

Song of the Black Ship.*

Thro’ a black night of cloud and rain,
The Black Ship plies her way—

An alien thing of evil mien—

Across the waters grey.

Down in her hold, there labor men

Of jet black visage dread;

While, fair of face, stand by her guns

Grim hundreds clad in red.

With cheeks half hid in shaggy
beards,

Their glance fixed on the wave,

They seek our sun-land at the word

Of captain owlish-grave.

While loud they come—the boom of
drums

And songs in strange uproar;

And now with flesh and herb in store,

Their prows turn toward the

Western shore.

And slowly floating onward go

These Black Ships, wave-tossed to
and fro.

* Translated by Inazo Nitobe, Ph. D.



RECEPTION OF PRESIDENT WILLMORE'S LETTER.

Therefore, it is not strange, perhaps, that, not only at Uraga, but also at Yedo, there was some fear of a foreign invasion.

The Commodore was at once informed, by a document in French, that anchorage could not be allowed there, and that no business could be transacted with foreigners except at Nagasaki. But he insisted that, if President Fillmore's letter could not be delivered and received by the proper authorities at that place, he would go still nearer to Yedo; and he gave the chief official of Uraga three days in which to obtain further instructions on the subject.

One of these intervening days was Sunday, which was scrupulously observed by the American squadron. No visitors were allowed, and divine worship was held, on the ships. The religious service included the hymn of which the following is the first stanza:—

"Before Jehovah's awful throne,
Ye nations bow with sacred joy:
Know that the Lord is God alone;
He can create, and he destroy."

This was undoubtedly the first Protestant hymn sung in Japan.

On the third day, the Japanese authorities made one more attempt to get the squadron off to Nagasaki, but in vain; and then they agreed to receive the President's letter on the 14th. On the intervening day, the credentials of Toda, Prince of Idzu, who had been commissioned to receive the letter for the Emperor,* were presented to Commodore Perry.

The detailed account of the ceremony of receiving President Fillmore's letter, as given in the official report of Perry's Expedition, is very interesting. For our purpose, a few paragraphs from the abridged account in Hildreth's "Japan as It Was and Is" will suffice.

"As soon as the steamers dropped their anchors, they were approached by two boats, containing their former

visitors, the first and second officers of the town, with the interpreters, very richly dressed in silk brocade, bordered with velvet, and having on their garments of ceremony. The steamers lay with their broadsides to the shore, ready for action in case of treachery. Fifteen launches and cutters were got ready from which 320 persons, officers, seamen, marines and musicians, were landed on an extemporaneous jetty which the Japanese had formed of bags of sand. Last of all, the commodore landed with due formality, when the whole body, preceded by the Japanese officers and interpreters, marched to the house of reception, carrying with them the President's letter, the box which held it wrapped in scarlet cloth, as was also that containing the letter of credence. In front of the houses prepared for the interview were two old brass four-pounders, apparently Spanish, and on each side a company of soldiers, those on one side armed with match-locks, those on the other with old Tower muskets, with flint locks and bayonets.

"The reception-building was a temporary structure, evidently put up for the occasion. The first apartment, about 40 feet square, was of canvas. * * * This (the second) apartment, of which the front was entirely open, was hung with fine cloth, stamped with the imperial symbols in white on a ground of violet. On the right was a row of arm-chairs for the commodore and his staff. On the opposite side sat the two commissioners appointed to receive the letters, and who were announced as the Princes of Idzu and Iwami. The former was a man about fifty, with a very pleasing and intelligent face. The latter was older by fifteen years or so, wrinkled with age, and of looks much less prepossessing. Both were splendidly dressed, in heavy robes of silk tissue, elaborately ornamented with threads of gold and silver. As the commodore entered, both rose and bowed gravely, but immediately resumed their seats

* Really the Shogun or Taikun ("Tycoon").

and remained silent and passive as statues.

"At the end of the room was a large scarlet-lacquered box, standing on gilded feet, beside which Yezaiman* and one of the interpreters knelt, at the same time signifying that all things were ready for the reception of the letters. They were brought in, and the boxes containing them being opened so as to display the writing and the golden seals, they were placed upon the scarlet box, and along with them translations in Dutch and Chinese, as well as an English transcript. The Prince of Iwami then handed to the interpreter, who gave it to the commodore, an official receipt in Japanese * *. The commodore remarked when this receipt was delivered to him, that he should return again, probably in April or May, for an answer. 'With all the ships?' asked the interpreter. 'Yes, and probably with more', was the reply. Nothing more was said on either side. As the commodore departed, the commissioners rose and remained standing, and so the interview ended, without a single word on their part."

As the Japanese receipt for the President's letter is an important document, we append the translation given by Hildreth:—

"The letter of the President of the United States of North America, and copy, are hereby received and delivered to the emperor. Many times it has been communicated that business relating to foreign countries cannot be transacted here in Uraga, but in Nagasaki. Now, it has been observed that the admiral, in his quality of ambassador of the president, would be insulted by it; the justice of this has been acknowledged, consequently, the above-mentioned letter is hereby received, in opposition to the Japanese law. Because the place is not designed to treat of anything from foreigners, so neither can conference nor entertainment take

place. The letter being received, you will leave here."

In honor of this important event in the history of Japan a monument is to be unveiled this year on July 14th at Kurihama. This enterprise has been carried out under the auspices of the Beiyu-Kyokwai, or, as it calls itself in English, the American Association in Japan. The President is Baron Kentaro Kaneko, LL. D., ex-Minister of Justice; and the Chief Secretary is U. Yamamura, D. D. S. The membership is composed of Japanese who have studied or sojourned in the U. S.; and the councillors of the society include many prominent men. The monument proper is a slab of natural Sendai stone, 18 feet high, on an octagonal pedestal, itself 18 feet high. The inscription on the front of the monument will be in Japanese, written by Marquis Ito. The English equivalent thereof will be carved on the reverse side, as follows: "This monument commemorates the first arrival of Commodore Perry, Ambassador of the United States of America, who landed at this place, July 14, 1853. Erected July 14, 1901." The celebration will be a grand occasion worthy of the great event which it is to commemorate. The Emperor has graciously contributed 1,000 *yen* toward the Perry Monument Fund.

It may be true, that, even if Perry had not come, Japan would have been eventually opened, because internal public opinion was shaping itself against the policy of seclusion: but we don't care much for what "might have been." It is, of course, true that Perry did not fully carry out the purpose of his expedition until the following year, when he negotiated a treaty of friendship: but the reception of the President's letter was the crucial point; it was the beginning of the end of old Japan. The rest followed in due course of time. When Japanese authorities broke their own laws, the downfall of the old system was inevitable. Mark those words

* Chief official of Uraga.

in the receipt—"in opposition to the law." That was a clear confession that the old policy of seclusion and its prohibition could no longer be strictly maintained. A precedent was thus established, of which other nations were not at all slow to avail themselves.

July 14 was the date of the bloody storming of the Bastille, which sounded the death-knell of the Bourbons; and it is, therefore, a great national holiday for France and Frenchmen. It was also the date of the bloodless storming of Kurihama, which sounded the death-knell of old Japan and the Tokugawas; and it should be, therefore, a red-letter date in the history of Japan. We feel certain that Americans will appreciate the enterprise of the Beiyu-Kyokwai in securing the erection of a monument in honor of Perry's part in the opening of Japan. Such a graceful act will go far toward perpetuating the good-will which exists, and ought always to exist, between Japan and the United States.

As the elder brother, Oliver Hazard Perry, after the battle of Lake Erie, reported, "We have met the enemy, and they are ours"; so the younger brother, Matthew Calbraith Perry, might have announced from Kurihama, "We have met the Japanese, and they are ours."

"The New Life in Japan" is the title of a pamphlet of more than 30 pages by Rev. D. C. Greene, D. D., of Tokyo. It is about the same as his paper read before the General Conference last fall. But, "in preparing the paper for publication, the opportunity has been taken to revise the statistics and to insert additional information which seemed necessary to give greater completeness to the narrative." It is a very valuable essay, which portrays vividly the conditions under which mission work was carried on from 1883 to 1900. It is for sale at 7 *sen* per copy, 10 copies for 50 *sen*, at the Meth. Pub. House, Tokyo.

THE MISSIONARY'S VACATION. *

THE three sweetest words of the English language are said to be mother, home, heaven.

Are they not all synonyms of the term rest? The mother's arms, the never-failing refuge for the play-worn child; home, the shelter for the world-weary son; heaven, the haven for earth's storm-tossed soul.

Rest—As I try to define it, it eludes my mental grasp, dodging hither and thither, and with every attitude making a new impression. Perhaps we may get a glimpse of its character by noting some of its intimate associates—pause, peace, stillness, recreation. Certain it is that rest is not a "mere cessation from activity", but a pleasing, tranquil relief from all painful and wearing activity.

God spake, and there was life and light. God saw that his work was good, and rested, hallowing his season of rest. And now, in this period, the Creator is resting in the ceaseless activity of his works.

Throughout the material universe the law is fully established that manifest activity is followed by seasons of seeming rest, but really seasons of activity less in degree and different in nature. Day, night; summer, winter; war, peace.

Nature's sweet restorer gives the various functions of the body a chance to repair the wear of the day, and to prepare for the strain of the morrow. How busily, in winter, nature's forces are preparing for the flower of spring, the fruit of summer, the golden sheaf of autumn! In times of peace, how the nation's activities develop! And is the spiritual world not subject to the same law?

"Come ye yourselves apart into a desert place, and rest awhile." And the Master, with his disciples, still

* A paper read before the Ladies' Conference in Yokohama, May 25.

traveled-stained from their first missionary journey, withdraw to a grassy slope on a hill-side over-looking the blue waters of Gennesaret, so that in quiet they may commune with one another and the Father. If the Master needed seasons of restful communion to gain strength to minister to the multitudes, how much more we!

To be instant in season and out of season, to be careful to entertain strangers, to reach toward the needy an ever-open hand, to lend to burdened ones a sympathetic ear, to possess one's soul in patience—all this will require a strength gained only through seasons of rest for body, mind, and soul.

Away then from the multitude to one of nature's desert places! Does not the mountain torrent, roaring madly down its rocky bed, breaking into clouds of spray on which the sun-light plays in rain-bow hues, suggest Him who is mightier than the noise of many waters? Standing by the side of the ocean "centuries old, dark heaving, boundless and sublime", do we not recall that "He has measured the waters in the hollow of his hand," and in his own time shall have "dominion from sea to sea"?

Just as from the mountain-top, the eye takes in at a glance the panorama below,—mountain-range upon mountain range, vales between, with nestling villages, silvery lakes, serpentine rivers—so, away from immediate contact with the details which fill the mind, one is enabled to get a wider, truer view of his work; and parts which seemed unattractive are found necessary to the picture as a whole.

Some reader of these lines, not acquainted with conditions in Japan, might be interested to know how it is possible for missionaries of limited means to get to mountain or sea-side resort.

For us in Japan, where every thing is rising except salaries, how to live, work, contribute one's part toward the support of the work, and still

make ends meet is a problem, to solve which requires no little anxious thought, no mean ability.

Japanese hotels necessitate a kind of life which, to most foreigners, after a time becomes very wearisome. No chairs, no tables, no beds—a square cushion of cotton, half an inch thick, a tray with one's food, three comfortable, which long before morning prove to be UNCOMFORTABLES—these take the place of the above named articles of furniture.

How vivid the memory of my first summer in Japan! What! Six weeks in a Japanese house, how could we ever stand it! But Superintendent Maclay so ordered, and off we started. Half past four, and morning's grey just driving away night's blackness. An apology of a stage-coach. Poor, ill-fed, ill-kept, ill-tempered horses, with great festering, raw spots on their backs, from the rubbing of wooden saddles. A brute of a driver, goading the half-dead beasts at a gallop up the hill by prying his stick into their shanks. The shrill sound of the driver's horn, driving the nude urchins scampering into the thatched-roofed huts lining the high way,—strange sights, sounds, smells.

Body-weariness, and heart-weariness after the long day's ride in the hot sun, and under such conditions. A delightful sensation of rest, as, after long parleying, using the few words at our command in as many different combinations as possible, we find ourselves curled up in a seat suspended from poles resting on the shoulders of two stalwart men, who trudge steadily up the steep pass and keep up a constant cheery conversation; behind us a streak of light indicating the sunset of the valley; on one side the heavily wooded mountains; below us a rushing torrent; on the other side mountains again dimly outlined against the sky a shade less dark. Increasing silence,—a halt, and we find ourselves deposited on the cold ground—a low

mumbled conversation by the men, as, squatted on the ground, they take a few whiffs from their tiny pipes; a rather uncomfortable feeling, as our men fade away in the darkness, relief when they return with their lighted pine torches and our train is again in motion. They know the road well enough, but evil spirits must be warded off—all these impressions are as vivid as if of yesterday.

In Hakone village, nothing remains to remind one of the splendid pageants of olden days, except the large houses, finished inside with the beautiful wood so abundant on the mountain tops of that region. In summer the families owning these houses take themselves and their belongings to the side of the house on which the kitchen is built, and rent the three tiers of rooms on the opposite side. In the highest room, looking out on the lake, his highness, the feudal Lord reposed; in the next room about five inches lower, his immediate retainers; and in the next, still five inches lower, the soldiers and servants.

In Nikko, the most famous mountain resort of Japan, the owners of the houses either go out, or remove themselves to such small quarters that they are practically out, and likewise rent their houses. Occasionally one can get the home of a priest. These houses are generally shut off from the street, with a small garden about them.

A house large enough for a party of eight for forty-two dollars and a half the season. Such houses are generally provided, for the use of guests, with rude tables and chairs; all the rest necessary for the summer's comfort one takes one's self. A *kind* of camping out, with the exception that one has a floor under foot, a roof overhead, and wooden *walls* at night. In the day time, the wooden doors may be pushed back, the doors covered with paper, separating the rooms, may

be removed, and then the breeze has a full chance to sweep through.

In answer to the question, "How should one rest?", I would reply, "In just the way that is most likely to help *you* to recuperate from over-exertion, and to lay up stores for the days to come." You will not go unless the Master calls, will you, then look to *him* for direction.

Physical Rest must be determined by the physique of the one seeking it. Anemic, frail bodies, or those who, during the year, have exhausted their muscular strength, those who need to *lay on* flesh—all such will find cot and hammock good friends, and will not be tempted to vigorous climbing, or frequent wrestling with powerful waves.

But to the full-blooded body who has been penned up in study or school-room during the year, who has flesh to LAY OFF, whose every muscle-fibre craves action, whose physical functions in general have become sluggish through insufficient use, to the hypopeptic,—to all such, physical *exertion* to the extent of fatigue will be REST, while the use of cot and hammock, to any degree, torture.

When two bodies of such opposite needs find themselves thrown together, and each, judging the other by himself, urges on that other a course wise for himself, how painful is the situation! To agree to disagree is the only happy solution. While Miss Y. in dainty muslin, or Mr. Z. in spotless duck, in lounging position, for which there is no time or place at other seasons of the years, may be giving exhausted nerve-cells a chance to recuperate, Miss A. in short skirt, or Mr. B. in knicker-bocker, puffing and blowing up the mountain side, may be gaining just the same result.

Rest may be gained by pursuing some study or reading in harmony with one's tastes, yet different from the regular mental occupation of the year. A good novel or so might be indulg-

ed in, just for dessert. Surely such novels as "Sky Pilot," or "Black Rock," which introduce one to brave spirits who suffer even unto death for the uplifting of the rough toilers of the Canadian West, cannot be very harmful. As we follow these workers, we seem to catch whiffs of the bracing air; our eyes feast upon the wild beauties of the Canon, and our souls are filled with the zeal that *consumed* them. Why not trudge along the shores of Lake Champlain a bit every day with pure, simple-hearted, honest old Eben Holden? Possibly just a little daily visit with shrewd David Harum might not hurt one, *if the proper study of mankind is man.*

It is a question whether the popular historical novel, introducing one into a life of unnatural excitement—to tomahawk and sword, Indian stealth and white man's infamy,—while it may awaken admiration for the skill which is able to portray so vividly times *behind* our ken, is not rather exhausting than restful? Could we pass from the perusal of these quickly into HIS PRESENCE?

A half hour or so after dinner with Uncle Remus and his friends, a stroll through the World's Fair with Samantha Allen, a little journey with Mark Twain as he *PROGRESSES* in pilgrim's garb over Europe or Palestine, will bring into play a set of muscles far too little used during the year and so aid us mentally and spiritually by driving away that arch-foe, dyspepsia.

For Spiritual Rest, The Word.

Who of us is satisfied with the time she has spent in studying the Father's message to us through the prophets, the apostles, the Son? We mean to; we do, in a measure, drink at this fountain-head of truth. But do we drink deeply enough? Have we *delighted* in the Law of the Lord? Have we meditated in it *day and night*?

Never shall I forget a sentence in one of Hudson Taylor's beautifully

direct, simple prayers, "Oh Lord, do not let the work come between us and *Thee*." If the work HAS come between us and the Master, should not our chief object in withdrawing to the desert place apart awhile be for renewed and uninterrupted communion? Then, as we come down into the valley of every day life, our faces, reflecting the glory in which we have seen Him clothed, our hearts burning with the Father's testimony to the royal sonship of our Master, working with HIM, we shall be able to succor sin-sick souls, and have the joy of seeing them clothed and in their right minds.

Besides *The Word, Works* on the word. In these days of general spiritual awakening, the Lord is speaking to us through many of his children of holy lives, deep spirituality, and wonderful power,—Spurgeon, Moody, Murray, and a host of others. If we desire the power that God plans for us, we will, of course, go to HIS store-house of strength first. But, besides this, we may learn from his chosen ones. Dr. Dodd's "Genesis," a work which abounds with practical, at the same time deeply spiritual, lessons from the principal events of the narrative, when read aloud, proved restfully helpful to one household.

A modest little volume "Helps to Holiness," by Samuel Logan Brengle, put into my hands by a friend, has had a deeper fascination for me than any novel, for it deals with eternal realities, making plain and interesting the life of holiness our Father has commanded us to live. Fit companion this for the vacation devotional hour. The conferring together, of things pertaining to the Kingdom, whether in the organized Conference of Karuizawa, where during the week's session, one meets and hears from workers, not only of our Island Empire, but from China, Corea, and even distant India, —or simply, in the meetings of a few friends or members of the same house-

hold, is often a source of great strength. Many minds, focussing their minds' eyes on the same truth, will certainly see different points of it.

To review, in brief, what we learn from the text at the beginning of this paper. "COME." Christ calls. "YE." The disciples for whom, because of their recent labors abundant, he feels rest to be a necessity, and with whom he would hold communion sweet. "APART." Away from those for whom they had been laboring. "INTO A DESERT PLACE." One of nature's quiet spots, not a usual haunt of men.

"AWHILE." "How long?" is a question each must answer for himself UNDER THE GUIDANCE OF THE SPIRIT.

We certainly would seem to have Old Testament authority for taking every seventh day as a rest day. But for teacher and preacher alike, the appointed day of rest is usually the day which makes the greatest demand upon his physical strength. If not every seventh day, then why not one seventh of the time, taken at a season when work for others would be likely to yield the least fruitage?

For the Master, whose work for the ages had to be inaugurated in three short years, no long period of rest seemed possible. He alone who has intrusted to us the time, talent, strength can guide us as to their use.

If our resting for a time from our "busy cares" has been really a "fitting of ourselves to our sphere," if it has been a rest "that strengtheneth unto virtuous deed," has been "one with prayer", then we cannot fail to come back from the "desert place" with heaven-given strength to impart virtue to those who throng us, the bread of life to the hungry ones that gather about us.

Jennie S. Vail.

MURRAY'S HAND-BOOK FOR JAPAN.

THE Sixth Edition of this absolutely indispensable work has just been issued. As is stated in the preface, this edition is the result of a revision throughout "with minute care," not only of the beaten, but also of the unbeaten, tracks. Several of the prescribed routes, "which had been affected by the recent extension of the railway system, have been rearranged." Thus the book has been brought up to date. It is also provided with 28 maps and plans and numerous illustrations, all of which of course, greatly enhance the practical value of the volume. The introduction of about 100 pages contains a large amount of well condensed general information about Japan and the Japanese, and includes excellent sketches of Japanese history, religions, gods and goddesses, celebrated personages, as well as of the language. It is for sale, at 7.50 *yen* by Kelly and Walsh, Yokohama.

It is really impossible to speak in too high praise of this book. The names of the editors, Basil Hall Chamberlain and W. B. Mason, are a sufficient guarantee of its value. In its successive editions, its scope has gradually been extended, until it now covers the whole Empire of Japan, from Yezo in the extreme north to Formosa in the extreme south. The practical suggestions in the introduction, especially the "miscellaneous hints," will save a traveler much time, expense, trouble, inconvenience and unpleasantness. The side-lights on Japanese history, mythology and folklore, and explanations of Japanese manners and customs, are very interesting. We have no hesitation in affirming that this book is a *vade mecum* to both the traveler and the resident in Japan, and indispensable to every one, whether merchant, missionary or what not, who wishes a correct knowledge of Japan and the Japanese.

JAPAN'S MORAL PROGRESS.

BY REV. WILLIAM ELLIOT
GRIFFIS, DD.

A mighty crop of books on Japan has sprouted up, but few show the wonderful moral progress of the nation since 1850. The average writer is more concerned with things on the surface than at the roots. Before the young reformers of 1868 overturned the old government, the Mikado had for ten centuries squatted on mats and lounged on cushions behind screens and in the harem. They made him stand up and walk the earth like a man. In his name they ratified the treaties negotiated in the '50s with that big figurehead, the Tycoon. They made education the basis of progress. Once it meant prison or death for a Japanese to sell a map or give information to a foreigner. Now, on the contrary, the Japanese government in an annual volume publishes to the world everything about the population, national and local administration, social and vital statistics, revealing at once Japan's glory and her shame. In this *Résumé Statistique* we learn not only of her splendid army and navy, postoffice and school system, but even her skeleton is dragged out of its closet. We can read of her sham family life now passing away, of her curious domestic system, in which a collection of individuals in partnership passes for a family, where adoption does not mean benevolence but business, where marriage does not signify wedlock, but only living together, where there are three divorces to every marriage. The Japanese now hides nothing. Truth has come out of the well.

This simple fact of publicity speaks volumes. Indeed, a more astonishing revolution than that noted by the world at large has taken place in Japan. Her moral progress is far more wonderful than anything she has been able to accomplish by borrowing so largely from the West, "adopting nothing but adap-

ting everything." The growth of ethical sentiment is marvelous and the increase of her genuine religious sentiment and power is none the less so. Whether we realize it or not one of the best elements working toward the recognition by Japan of the moral standards prevailing in the West was her religious indifference. The imported Chinese philosophy of the gentry, prior to 1850, had reduced deity to something unknowable, a mere fasciculum of laws and principles. Shinto, the indigenous faith, had become mythology, fairy tales and bric-à-brac. The last doctrinal evolutions of Buddhism had given the better class of believers a travesty on Shaka's original teachings and the lower classes a composite of local superstition.

One of the first blessings that came to Japan through foreign missionary propagandism was the awakening of Buddhism to new life. Moreover, the morals of the Buddhist clergy improved as their system was politically disestablished. Serious-minded men carried forward a revival and a revision of Buddhism, which wrought for the ethical improvement of the people. It is to the everlasting credit of the propagators of the alien faith that they so succeeded in stirring up the old forms of religion as to make native profession more of a reality, for Buddhism, whatever its systems, dogmas and philosophy may be, is superb in its moral code and philanthropy.

Be the religion of the Japanese what it may, practice, not theory, is the nation's vital need. There can be no doubt that the new faith of the West compelled the Japanese to reality also in legislation and social life. Spurred on by ambition to obtain equality, with foreign nations, Japan prepared nobly for the time when she should be one in the sisterhood of nations, not looked down upon, but admired.

It would take a long chapter to tell of all that has been done in the moral

uplifting of her people. Here are a few: The giving of citizenship to her former pariahs, the Eta; manifold reforms in every grade of society; the opening of the army and navy, the schools, courts and lines of promotion to all her people; the entire change in the system of family names and aliases, by which justice was constantly thwarted; the abolition of persecution and of the ban upon and insults to the Christian religion; the doing away with judicial torture; the improvement of her prison system; the elevation of the status of women; the discussion in her newspapers of the loftiest moral questions and the unceasing editorial demands for amelioration of abuses, social and moral, as well as political. All this reveals a new world of thought and life as compared with the old days, but a generation back.

It has been brought home pretty clearly to many statesmen's minds that Japan's mediæval moral system and social methods, good enough for feudalism and an island full of hermits, would not stand the strain and stress of the best civilization of the planet. This last is their goal. Determined to win, they see that their moral foundations must be enlarged and strengthened. Despite their white gloved police and their elaborate codes, both new and old, there is need, as a Japanese editor says, of moral oil with which to run the new machinery. Government cannot touch what is inside of a man. It can control only that which is outside. Thinkers feel the need of something that will go deep down and touch the man himself. It is perfectly astonishing how editors and scholars are in A. D. 1901 writing on moral subjects and in a spirit antipodally different from that of fifty years ago. The names of Fukuzawa and Shimada, leaders in journalism, are in the forefront of those who demand purity in the home.

Patent to all who will read it is the new civil code. After twenty years of

preparation and many months of fierce debate, it has, since July 16, 1898, been the law of the land. Of course, the issue of a statute cannot in a day change a nation's habits, but with time this code means the reconstruction of the whole Japanese family system. This in turn means the purifying of the very center of the nation's moral power.

Heretofore Japanese sons and daughters could marry only by parental permission. The new code wisely puts a limit on parental authority by allowing a man of 30 and a woman of 25 to marry regardless of parents' consent. The new code provides for the making of a will. In time it will kill that abominable system of adoption—that bane of the Japanese social system, which fills so large a space in law, affecting as it does a thousand relations of life. Whereas in the civil code the word marriage is treated of in only twenty-eight articles of seven pages, the word adoption is discussed in forty articles of ten pages covering the laws on this point. This semi-barbarous Japanese system of adoption upsets all our western ideas of heredity, self-respect and even decency, violating the very notion of family. Even the Japanese sneer at it in their own family proverb: "So long as you have one peck of beans, don't become an adopted son."

Of course in so radical a reformation there are spasmodic reactions. For a time in 1899 it seemed as though the Department of Education had been captured by the reactionaries and was to be the home of the owls and bats. Apparently it had become a sort of Tsung-li-yamen, to oppose everything like moral progress, and especially to intrench mediævalism and stereotype bigotry. But to-day the stupid regulations of 1899 are practically a failure, and religious thought is freer, deeper and wider as a consequence. Once a professor in the Imperial University, could be retired from office because he

dared to apply the canons of criticism to Japanese history. Now it is becoming safe to challenge the native mythology. High officers, who are men in every other line of thinking, cease to be children when discussing ancient history.

The vital difficulty with the patriotic Japanese is that to insist upon monogamy might in his view imperil the continuance of the Imperial line. The reactionary and mediæval edicts of the Educational Department last year had this nightmare in view. Ultra-conservatives have opposed the religion of the West because it insists upon one wife to one man. Yet even the Japanese government will find that it cannot build a dam that will keep back the rising tide of a national conscience. The recent laws for the government of the Imperial family in its relation to the nation show a wonderful step in advance, both in morals and politics. At many points the recent wedding of the crown prince and his bride shows close approximation to the moral ideas of western nations.

All these and a hundred other signs show that Japan's ethical advance keeps pace with her improvement in material civilization.

There is a reason why the Japanese in 1900 are comrades with the Anglo-Saxon nations and why they led the van in the rescue of the legations in Peking. There are reasons also why their soldiers in China, instead of joining in the brutalities and the murders of sham Christians, have been hed to a discipline and a morality that have surprised the world. Slowly but surely the nation which the United States first won peacefully from her seclusion is fitting herself for the master work of the twentieth century. This is nothing less than to act as the mediator between East and West, as reconciler of the Oriental and Occidental civilizations. For this humanity waits. It can come about only by mutual moral betterment.

Chicago Record.

THE BIBLE AND EASTERN CUSTOMS.

BY REV. R. B. PEERY, PH. D.

The Bible is an Eastern book. It is pervaded by a spirit of Eastern thought and feeling. Especially have the parables and illustrations a distinctly Eastern flavor. The customs reflected in the Bible, too, are of the East; and hence many of them seem strange to us of the West. Our own customs, modes of thought, and sentiments are so different from those of the East that it is hard for us to realize some Bible figures. But many of these strange ideas and ways still prevail in the East, and an acquaintance with Eastern life and customs throws much light on certain portions of the Bible. Even Japan, although far removed from Palestine, has many customs which help to a clearer understanding of the sacred Word.

In the parable recorded in the fourteenth chapter of Luke, we read that "a certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden; come, for all things are now ready." When the appointed hour has arrived, to send a messenger with a second invitation to the previously invited guests seems strange and useless to people of the West; but this is a common custom in Japan. Often have I been invited to a feast here two or three days before the appointed time, when, at the hour fixed upon, a messenger has come to say that all is now ready, and I will please come on at once. Sticklers for etiquette will not go to a feast to which they do not receive the second invitation. So this scripture passage seems perfectly natural to a Japanese.

The custom of washing the feet when one entered a house, which prevailed at that time, is referred to several times in the Bible. That custom prevails in Japan to-day. I

have often seen travellers approach an inn at night, when the first thing they did was to remove their sandals, and wash the dust of the road from their feet. When Jesus was washing the disciples' feet, and Peter asked that his hands and head might be washed also, Jesus replied, "He that is bathed needeth not save to wash his feet, but is clean every whit." The people all use public baths here, and after entering the bath, they wear loose straw sandals back to the home; so it is frequently necessary to wash the feet again upon arriving at the house.

To us of the West, the hired mourners mentioned in the Bible seem very strange and out of place; but the idea does not appear so incongruous to people of the East. In former times it was the usual custom here to employ professional mourners to wear heavy mourning garments, and accompany the corpse from the house to the grave with noisy lamentation. One occasionally sees these hired mourners in funeral processions, even in modern Japan.

In the parable of the Marriage Feast, we read that the king came in to see the assembled guests, and when he found a man who had not on the wedding garment, he was very wroth, and ordered him to be cast out. This implies a custom prevalent in the East at that time whereby the host furnished suitable garments to the invited guests. We learn from various passages in the Old Testament that changes of raiment were a common and much valued present, often bestowed by kings and

princes on their friends; and when we remember that the guests assembled at this wedding were gathered in from the highways without previous notice, we are convinced that the king's servants gave them each a suitable garment, and that this particular man refused to wear his. Naturally, the rejection of such a gift would be regarded as a deliberate insult. This custom had its counterpart in old Japan. When the princes and feudal lords made a banquet and invited their knights, a festal garment was given to each one; and under no circumstances was a guest permitted to present himself "in strange apparel"; and hence it has come about that the Japanese needs no commentary to help him understand this part of the parable.

From Paul's occasional quotations from the Greek poets (Acts 17:28; 1 Cor. 15:33; Titus 1:12), some people have inferred that he was perfectly familiar with the Greek Classics. This may have been the case; but it is more probable that he simply acquired such portions of them as seemed likely to be of use to him in his preaching. At any rate, an occasional quotation from the Classics does not prove familiarity with them. In common with nearly all missionaries in the East, I have a small stock of familiar proverbs and pithy sayings of Confucius and Mencius which I use on Japanese audiences as often as I can—but it would be a great mistake to infer from this that I am familiar with the classical literature of China.—*The Lutheran Visitor*.

With reference to an item in the June number of the *Japan Evangelist* regarding the deferment of Mr. Pieters' return to Japan until 1902, it will interest many to know that the Western Churches of our Reformed Church, upon learning the real situation, promptly came to the rescue and in a

short time collected by special contributions far over and above the sum necessary for the travelling expenses of Mr. Pieters and family, thus making it possible for the Board to return them to this country during the present year.

A. Oltmans.

M. C. C. M. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

The following amounts have been received for the Florence Crittenton Rescue Home:—

Miss Powell (Sendai)	yen	5.00
Rev. and Mrs. Fry (")		5.00
Mr. Madden (")		5.00
Miss Daughaday (Sapporo)		2.00
Mrs. E. R. Miller (Morioka)		10.00
Mr. Winn (Osaka)		5.00
Mr. Ayers (Yamaguchi)		2.00
Mr. F. S. Curtis (")		1.00
Miss Bigelow (")		2.00
" Palmer (")		2.00
Mrs. Thompson (Tokyo)		5.00
Mrs. McCauley (")		5.00
Mrs. Worden (")		2.00
Mrs. A. Taylor (Yokohama)		3.00
	yen	54.00

June 29th.

A. A. Borden.

THE TAIKYO DENDO AND TEMPERANCE.

At the Presbyterian church, Tsukiji, the conversion of two habitual drunkards and their wives is reported. One of these was also a confirmed gambler, who squandered all of his own and his wife's earnings in debauchery. This was especially hard for the poor wife, who by her own toil as a digger of fish-bait earned yen 1.50 per day. When her husband was converted she said to him: "If the power of Christ can convert a man like you, the Christian faith must be a wonderful religion;

therefore I too will give my heart to the Savior."

The other man years ago was cook for Dr. Knox and later for other missionaries, but although having heard the gospel for twenty years had not accepted it. One night last week Mrs. Ushioda who had not seen him for ten years, met him at one of the gospel meetings and asked him whether he had become a Christian. He said, "No, I like *saké* and cannot give my heart to God." She urged him to become a Christian then, for it was the day of salvation. By the following evening he had been so wrought upon by the Spirit that he decided to give up his drink and be a child of God. In other churches also among the awakened are drunkards, gamblers, and harlots, as well as many respectable people and a few persons of rank and distinction. From Kyōbashi Ku the movement is extending to all parts of the metropolis. Praise the Lord.

Kuni-no-Hikari.

RESCUED BY THE SALVATION ARMY.

A woman rescued from an evil life by the Salvation Army and converted to Christ, married not long ago, and recently when her husband, in company with his friends, was preparing to spend a holiday in gathering shell-fish near the Shinagawa forts, she refused to accompany him. Her husband,

who had supposed she would take pleasure in such recreation, was surprised, and demanded a reason. She explained that because of the custom of drinking *saké* on such festive occasions many became intoxicated, and as a result, were led to go to haunts of vice. She said, "It makes me shudder to think of it." This woman has a cover for her parlor tea set with texts of scripture and temperance mottoes written on it, and as it is exposed where visitors can easily see it, she explains to them their meaning and is thus a preacher of righteousness.

Kuni-no-Hikari.

But the meetings meriting chief attention have been those recently held by Rev. Mr. Miyama, the widely known temperance lecturer of Japan. He has been making a tour of Shikoku on behalf of the W. C. T. U. of Japan, visiting Kochi and Uwajima, and Oita and Nakatsu in Kyushu before reaching Matsuyama. Arriving here May 17th, he remained six days. During this time he spoke sixteen times, not counting various talks to small groups of young men and women. His set speeches exceeded twenty hours. I had the pleasure of listening to fourteen of his addresses, and was increasingly impressed with his power; his illustrations were invariably new, and he made no use of notes during the entire time. He rarely spoke less than an hour, and in some cases he spoke for nearly two hours. His more important addresses were delivered in the Middle School to 500 young men and teachers, in the Police School to 60 policemen and all the upper police officials, in the prison to 70 officials, in the Normal School to 500 young men, young women and teachers, in the second higher common school to 250 children and teachers, in the city Girls' High School to 400 girls and teachers, in the Matsuyama Christian Girls' School to 70 girls, to a large woman's meeting also

in the Girls' School building, and twice in the theater. Visits were also made to two neighboring towns which were much stirred by the addresses.

In addition to these distinctly temperance addresses, Mr. Miyama held four Gospel Meetings, urging men to repent and begin Christian lives, enforcing his points by many pointed illustrations from life.

The temperance addresses were cordially welcomed on every hand. The evils of the drinking habits of Japan are pretty generally recognised by all persons in authority here, and, though not ready yet to join a temperance society themselves, they are glad to have those under them do so, and rejoice in our efforts to overthrow the drinking evil. The prefectural Chief of Police urged his men to give heed to Mr. Miyama's words in a cordial introductory address, the first experience of the kind Mr. Miyama has had. I have heard that shortly after, the head of the City Police told his men that hereafter, instead of using *saké* at their social and farewell gatherings, he wished them to use the money in presenting the departing friend with some gift. The Principal of the Chu Gakko, put himself out not a little to help Mr. Miyama speak to the soldiers. The efforts were not crowned with success, but they showed the good will behind them. The Principal of the Normal School was more than friendly. The evils of drink among the students he deeply laments and is himself interested in starting a temperance society among them. If this plan carries, it will be the first temperance society in a Normal School in Japan.

The day after Mr. Miyama left, a preliminary meeting was held for organising a Matsuyama Temperance Society, which was attended by over fifty persons. At present the outlook is promising. As soon as the returns come in, we plan for an active campaign of investigation.

But the most important result of Mr.

Miyama's visit has been the renewed life among many of the Christians, and the decision to live a righteous life following the teachings of Jesus, by about twenty young men and women. We are much rejoiced, although we also grieve over the fact that a number of old Christians failed to attend the meetings or receive any of the spiritual uplift. We are also mourning over the lapse of some of the more prominent Christians from their former earnest life. Thus are the lights and shadows of our work blended.

One of the striking facts in our recent revival, is the cordiality with which our temperance work has been met from outside, and the commendation of Christianity it has called forth, while at the same time the Christians have manifested considerable hesitancy in taking the temperance pledge. Many, indeed the majority, of those who have signed the pledge and become members are non-Christians, although of these a goodly number are nearly ready to join us. The weakness of our church is manifested by the fact that not one of our deacons has yet felt able to join the Temperance Society. In a recent conversation, however, with one of them, the statement was made that matters have come to such a pass that he must either leave the church or join the society. In view of his earnest work for many years and his own temperance habits, I cannot believe he will leave the church. This is, however, a time of searching of hearts, for which we are thankful. We shall come out of it a purified and strengthened church, ready to take part in the great evangelistic work of this opening year of the new century.

S. L. Gulick in *Mission News*.

THE LOYAL TEMPERANCE LEGION.

One year ago, under the auspices of the W. C. T. U., Mrs. Large, Miss Kurimoto, Mr. Komuro and others, organized, in Tokyo, a children's temperance band, called the Loyal Temperance Legion. At the beginning there were only forty children enrolled, but the membership has now reached one hundred and two. The Legion is made up of children in the Sunday schools of Christian Churches throughout the city, and a meeting is held on the second Sabbath of each month in one or another of the churches. During the year, meetings have been held in widely different sections of Tokyo, from Azabu and Shiba on one side to Asakusa and Hongo on the other, as well as at several intermediate points.

Besides instilling temperance principles into their own families, one feature of the work of these children is the distribution of temperance tracts. At the meetings, bundles of tracts are given to each child, which in most cases find their way into post boxes at the doors of men who need to read what the tracts say. On each tract is stamped the address of the headquarters of the National Temperance League, with an invitation to those desiring further information, to call.

This is a good work, and we should be glad to see all the children's S. S. of Tokyo joining in it. We are informed that there is much need of contributions of money to purchase literature for distribution. Are there Loyal Temperance Legions in other cities? If there are, will not kind friends let us hear from them? If there are none, would it not be well to organize them without delay?

Kuni-no-Hikari.



Mission Notes.

JAPAN CONFERENCE OF EVANGELICAL ASSOCIATION.

THE ninth annual session of the Japan Conference of the Evangelical Association convened in its Shitaya Church on June 6th, 1901. Until up to a few weeks previous to the time appointed for this session, it had been expected that Bishop J. J. Esher, of Chicago, Ills., who had already twice visited Japan and was, therefore, well and favorably known by many, would again be here this year to preside at this session. However, our hopes to have him in our midst once more were frustrated when we learned of his serious illness and finally of his departure to his eternal rest and reward, after having served his church faithfully as a minister of the Gospel for over fifty-five years, of which he was incumbent of the Episcopacy for nearly thirty-eight years.

In the absence of a Bishop, it is the prerogative of the Conference to elect its President which honor was unanimously conferred upon Rev. F. W. Voegelien. All ministers in active service responded to the roll-call. The entire session was marked with earnestness and new zeal in the efforts of advancing the interests of Christ in this Island Empire. Rev. F. W. Voegelien was again unanimously elected as Presiding Elder for the term of four years. The diffidence displayed on the part of the native pastors in the matter relating to Union of the Methodist bodies in Japan was significantly contradictory to the general statement afloat, that "the natives are ready for such a Union." However a committee was

finally appointed to coöperate with the other bodies in this movement.

Encouraging progress of the work was reported in nearly all lines. The statistics showed the respectable net increase in membership of 51, so that the total membership has now reached 944. There are twenty Sunday-schools with an enrollment of 671 scholars. For benevolent purposes there were raised during the past year nearly *yen* 1,100.00.

A deep interest was manifest in the well attended Sunday services. In connection with the morning service the Sacrament of the Lord's Supper was celebrated, at which a large number participated. In the evening a Memorial service, in loving remembrance of the departed Bishop Esher, was held in the Kanda Church. The laborers went to their respective appointments with hopefulness of a prosperous and successful year. Only two changes were made in the stationing of the ministers.

J. P. H.

AMER. BAPT. MISS. UNION.

(From *Gleanings*).

FUKUIN MARU.

Those who know tell us it is May. We ourselves affect Old Calendar here and fifty "cho" to the "ri," while Sunday is known to us by the fact that there is no school-flag flying at the village off which we happen to lie, and a notice is posted up outside the village office announcing the day. It seems but a few days ago that, casting our weather eye with a doubtful nod at the westerly "scud," we got under weigh for our first work in the new year just to have the satisfaction of feeling

we had started. And if it howled that night, the snow squalls driving heavily, and after a bad hour or two we found discretion the better part of valour and made a fair wind of a foul one by running for shelter,—we had at least started! Since then we have been playing such a delightful game of hide and seek, with winds high and low round rocks, large and small, in channels narrow and wide, that we hardly know now how and where.

We have been out visiting, in fact *re-visiting*. We have known people to visit and be welcome, but when it came to *re-visiting*—"Naka naka"—well, we will apostrophise! Having found sixty odd islands last year rather a fair parish, we have thought it well to *re-visit* before we forget all our friends. So we have been revisiting our friends, kempt and unkempt, but chiefly the latter, and our welcome has been in every case a more cordial one than last year, which is saying a good deal. "Wait till you go again," said some one impressively. We, pondering, concluded "He is right," and with ready imagination proceeded to conjure up a thirty-two mat house with two small boys and one old man as an audience, with the inevitable policeman to keep them from crowding. But it is not so. In some places 3 or 4 meetings have been held, and taking the last meeting in every place and comparing it with the first, we are rejoiced and truly grateful to God whose loving hand has so continually prepared the way before us to find, without exception, the last better than the first, in attendance and spirit alike.

What if in one place a Buddhist priest *did* stand outside telling the people not to go, and taking notes by a bad light when he might have had a good one inside! They came never-the-less or perhaps rather-the-more, for the house was as crowded as it was large and dirty. Or, if one man had had his house so over-run last year that he, on our return, got out into the back yard and

let his wife tell us he was away and we had to find another house, what odds? He turned up at the meeting and doing the honors for the widowed landlady, explained that he had only had the toothache and his wife had thought he was away! So when we find that as yet in no village where we had found entrance last year have we been refused this year, and in some places where beach meetings only were held we have now had houses placed at our disposal, we are full of humble gratitude to God for so grand an opportunity to make known His pardoning love. But our hearts are often sad as we see how far away these children have wandered from their Father and how deep is the spiritual and bodily misery into which they have sunk through neglect of the needs of their own souls. Are these islands different from the rest of Japan? I don't know but I hope it is so. The sight here is heart-sickening and saddening. It is no mere handful of people we have to deal with, as some may think. Two, four, six, ten, twenty, forty, even sixty thousand people to an island make in the aggregate a large population.

And so while we find the tides are just as swift in the channels, the hills just as steep, the roads as long and difficult, we have now the "great cloud of witnesses" of a year of God's merciful leadings to look back upon. We have, moreover, here and there a sign of dawning light, however faint, in the heart of one or another among the thousands we have met. If then, owing to the hard soil having long lain waste, it should please the Master that we should do the plowing only and the sowing in our time and, though waiting long, only see "a little cloud like a man's hand", we shall know it to be the harbinger of showers of blessing. Our heart is therefore full of humble joy as we plod on day by day in His name, mayhap that others may reap—what matters, for "sure will the harvest be."

Luke W. Bickel.

A CHRISTIAN HOME IN JAPAN.

The father, Mr. Ushiku, met us in the garden, a tiny place 6 feet *narrow* by 12 feet *small*. Not a vegetable garden, not even a flower garden, but a garden of *trees*. Figs, pears, peaches and plums, all growing in flat dishes, the size of a man's hand. There were broad spreading pine trees, less than two feet high, some oaks, maples, palms, wistaria, and cherry trees. All about a foot high and perched on the shelf that held the garden.

When we had admired these tiny trees, his pets, our friend politely ushered us into THE HOUSE, a low roofed room, 12 feet square. Through the open side we enter the clay floored kitchen where we leave our shoes. Then we step up onto the straw-mat floor, on which we sit with our feet under us. The only furniture is a tiny tea kettle boiling over a handful of charcoal, a writing table 8 inches high, a clock, and a book shelf. On this is a *Bible*. The beds are rolled up and laid on a shelf behind the movable wall, so *the family* use all the floor by day. Here by the tea kettle sits the mother. She and the older children are tying short strings together to weave cloth.

New, five warp is cut into 4 inch lengths and then tied together again so that the knots and ends will make a fashionable rough cloth for dresses. These children cannot go to school because their father is poor. He works hard, making the "combs" for silk looms. These are very fine, having from 150 to 225 teeth to an inch. In fourteen hours he can make 50 *sen* (25 cts.) at this work, but as it is very hard on the eyes, he must rest part of the time. Thus the mother and children must sit and tie short strings together all day "to make ends meet."

But they have the Bible and are happy. No happier faces are in all

the city, for they know about the love of God and are planning how to let their neighbors know it, too. They want to leave this tiny little home with its fairy garden and live in a house opening on the street which could then be used for meetings and attract the passers by to hear the story of Jesus. They want to let their light shine, even if they have not so pleasant and quiet a house and no garden at all! They know that on the street mud and dead toads and bad eggs will be thrown into their one room, for such low persecution must still be borne, but they are not ashamed of Jesus, and will gladly bear it all for His sake. To-day I am sending them some tracts to help "tell the story."

Henry Topping.

AMER. BOARD MISSION.

(From THE ANNUAL REPORT.)

THE FIELD AND WORK OF THE AMERICAN BOARD'S JAPAN MISSION AND THE KUMIAI CHURCHES.

JUNE, 1901.

THE work of the mission is divided among twelve stations, scattered through the country from Sapporo on the island of the Hokkaido on the northeast to Miyazaki on the island of Kyushu on the southwest, a distance of at least a thousand miles, and ranging in latitude and climate from that of Portsmouth to that of Savannah. Nine of the stations are on the main island, and one each on the three smaller islands.

The central and oldest stations are Kobe, Osaka and Kyoto, near together in the west-central part of the empire. The nearest in space to them, and next in order of time of opening, is Okayama, on the Inland Sea, ninety miles west of Kobe. North of this is Tottori on the Japan Sea. Near the northern coast of Shikoku (south of the Inland

Sea) is Matsuyama. Miyazaki is on the eastern coast of Kyushu looking towards America across the broad Pacific.

Going east of Kyoto there is a long interval (over 300 miles) before we come to Tokyo. Seventy miles to the northwest of Tokyo is Maebashi, the most inland of our stations, and to the north, and farther away, are Niigata on the west and Sendai near the east coast, while Sapporo is in the interior of the northern island now called the Hokkaido.

All these stations but Tottori and Miyazaki now have steam communication with the outside world. Sapporo and Miyazaki are the most remote, but Tottori is one of the most cut off from the world, being accessible only by a long jinrikisha ride over the mountains.

In eight of them our mission was the first in the work, (in one by inheritance from the mission which had begun the work), and in another it was almost at the beginning. In these nine fields our mission either has the only missionary work or has the largest work (counting with ours the work of the Kumiai churches).

The mission is connected, more or less, with the following **EDUCATIONAL WORK**:—

The Kobe Jo Gakuin (Kobe College for Girls.)

The Kobe Training School for Bible Women.

The Kindergarten and Kindergarten Training School at Kobe.

Kindergartens, two at Kyoto and one at Maebashi.

(The above are supported and directed by the mission.)

The Doshisha in Kyoto (with departments for young men and young women).

The Osaka Baikwa School for Girls.

The Maebashi Girls' School.

The Matsuyama Girls' School.

The Tottori Girls' School.

(To these five the mission contributes some teaching force, but their management is in the hands of the Japanese.)

The **PUBLICATION WORK** of the mission consists of the Fukuin Soshi, a Theological Eclectic for pastors and evangelists; the Kyokkwo (Morning Light), a monthly evangelistic paper; and two or three local evangelistic papers; besides the Mission News in English to report the work of the mission to its friends more promptly and particularly than can be done by an annual report. The mission also publishes a Commentary on the New Testament in fifteen volumes, a Commentary on the book of Job, the "Great Principles of Theology," a History of the Christian Church, and other books and tracts. The whole number of books published by the mission is a little over forty, and of tracts about the same, with a total number of pages somewhat over twenty thousand. The Missionary Society of the Kumiai churches also publishes a monthly paper, and the Tokyo Weekly is to some extent an organ of these churches.

MEDICAL WORK is carried on by Dr. Taylor in Osaka and Kobe.

But the chief work of the mission is general or evangelistic as is described somewhat in detail in the reports of the twelve stations.

A TEMPLE IN A TURMOIL.

(From *Mission News*.)

ABOUT a day's journey from Osaka, nestles a quiet village of a few hundred inhabitants. Few strangers pass along its streets, and rare is the sight of a foreigner. No one would dream that among the peaceful homes of those simple farmers the voice of discord has been heard for years. The community is made up not only of the people of the village, but also of scattered groups of houses sprinkled among the valleys of the surrounding hills.

Each hamlet in ancient times had its own temple and its own priest. But the fact, that the whole group came under one head official who lived in the village, raised the village temple to supreme importance.

Fully two-thirds of the community in question were attached to this temple, which is affiliated with the Shin sect of Buddhists. It is the custom for priests of this sect to marry and for the temple in many cases to remain in possession of the priest's family by heredity.

The priest of this village having died childless, it rested with the widow to find his successor. She adopted the younger sister of her deceased husband as her daughter, and then selected a priest to marry her. This young priest thus became her legal son. But the choice was not altogether to the old lady's liking, it would seem, for after ten years of life together, during which time two girls had been born, she insisted on his leaving the temple and his family also. This was in keeping with custom; for a husband who has been adopted is frequently divorced by the family of his wife. In this instance the wife and the two girls remained in the temple with the old widow; but many of the villagers disapproved of the separation, a large party taking the side of the dismissed priest to whom they had become attached.

But the old lady was obdurate and in a short time began to make arrangements for the adoption of another priestly son. This time he was to be a young man, a recent graduate of a Buddhist theological school, who would become in a few years the husband of the elder of the two girls, now only ten years old.

This move further incensed the opposing party. The newspapers of neighboring towns got hold of the story, which they embellished with scandals about the relations of the young priest with the mother of his future wife. Much of this may or may not be true,

but many of the villagers believed the stories and became so affected by them, that they determined to have nothing more to do with the temple nor with the religion it represented.

About forty families thus turned their backs on Buddhism and sent to a Christian preacher a few miles away to come and instruct them in a new religion. The visit which he and another preacher made together favorably impressed the people. It was the first time they had heard any teaching about the true God. To keep up the interest and to impart farther instruction, I was invited to preach two nights with my lanterns. The people were expectant and curious, because this was the first time a foreign speaker had visited their village.

We encountered at the outset the same trouble here as elsewhere,—the difficulty of finding a suitable audience room. Next to the temple the school-room is the largest building in the villages; but the rules of the Educational Department forbid any instruction on religious topics at any time in the school buildings.

The most earnest man in this new movement is the village barber. He threw open his shop with the adjoining rooms for our lantern meetings. Moreover, the whole front of the house was taken out so that the greater part of the audience stood in the street.

The mayor of the village and his wife still cling to the temple, and were not favorable to the coming of the Christian preachers. During one of my speeches he sent a relative of the barber to call him out and persuade him to stop the meeting. On the barber's refusing to comply, the matter was taken in hand by the three selectmen of the village, who also came and called him out. They censured him for turning the village upside down and obstructing the public road. But the barber remained firm. If any persecution arise on account of this movement, it will result, as all

such efforts do, in making staunch Christians of some of these villagers.

The next day I called on a retired official, the most prominent man in that part of the country. He is not mixed up with this quarrel, but on the contrary is one of the most earnest of the enquirers after the truth. He offered me and the preacher some wine from a fresh bottle he produced on the occasion. This gave us a text for a talk on the effect of the drinking habit on the nation, the community, the family and the individual.

We spoke especially of the effect of wine-drinking on the faith of professing Christians. After my return to Osaka, I learned that this man had become a total abstainer for the reason that, when he becomes a Christian, he does not want to have his faith weakened and his conduct marred by the drinking habit.

The Christian preacher proposes to make regular visits to this village, and he feels deeply the seriousness of the situation. He needs our prayers and our aid in many ways.

As Buddhism loses its hold on the villages, many of their people will turn, as in this case, in large numbers to Christianity for light and help. They are of simple habits and not like the educated and moneyed classes of the cities who cast aside all religions as unnecessary. They feel that they cannot drop out of their lives altogether the thought of a Divine Being whom they desire to serve.

George Allchin.

METH. EPIS. MISSION.

LITERARY WORK.

From *Annual Report of Japan Woman's Conference.*

AS there is no joy like that which follows sorrow, so there is no encouragement like that which succeeds discouragement. Four times during the year we have had to increase the monthly issue of the *Tokiwa*. The first time

was when we took the dear, dying child of Dr. Swartz, the *Michi no Shiori*, in our embrace, and made it live and breathe again as a department of the *Tokiwa*. The next time was when we offered the Christmas number free to each new subscriber for 1901. We made this increase, fully expecting to drop back again to our old number in January. But, no! Instead of receding, we had to advance again in February, and still again in March.

There are two facts to account for the happy bounds forward which our subscription list has taken during the year. One is that the magazine itself has improved. We know better what is needed, what will be most helpful, most appreciated: and Mr. Yamaka has been released from pastoral duties enough to give us much more of his valuable time in writing, translating, and editing. Again, the *Tokiwa* is better known. We have advertised in Japanese papers, in the booklets we have issued, in a special catalogue and advertisements sent to the entire missionary constituency and to many Japanese Christians. We had a well-patronized table at the General Conference of missionaries, and have received a hearty welcome at a good many Japanese gatherings.

One of these gatherings was a Sunday-school Convention, which we had been invited to address. It was a hot July day, and no more present than ought to attend the weekly teachers' meeting of an ordinarily prosperous Sunday-school. They looked with a measure of interest at the literature which we had brought, but the load was lightened only by one packet of cards, which had been previously ordered to be delivered at that time. Six months later, from another part of the country, came a pre-paid order for a lot of Sunday-school cards, a subscription to the *Tokiwa* for 1901, and all the bound volumes that have yet been issued. The writer said that he was present at that Convention, and has

determined to begin the New Year in a new way with all of our publications to help him. We have had one letter since, ordering more cards because the "Sunday-school had become so prosperous," and asking our opinion about an appropriate design for a class banner.

One of our renewals this year came from a woman, who wrote that she was the only Christian, not alone in her household, but in the whole town where she lives. Think of that, dear Christian friends who can scarcely get away from sight of church spire or sound of church bell! Think of that, even you who are invalids, but are dwelling always in the love and light of Christian homes! Think of what it must be to be a *Shut-in Christian*! May the *Tokiwa* ever be as an "Open Window" to such, filling their hearts with sunshine from afar!

As one of our Bible women was renewing her subscription at the Bible Women's Convention, we asked her if there was anything special she would like to see in the *Tokiwa*. At first, she only replied that she was so isolated in her work that everything was a help to her. But, when she was pressed, she said, "*Please write something about Sabbath-keeping.*" And then she told how unenlightened the Christians were among whom she was working, and how much it would help to enforce her teachings to read the same to them from a newly printed magazine. You may be sure that we tenderly keep in mind, in our writing, the needs of all such workers for women.

The mothers like to have articles to help them in the care of their children. One such series of articles, written by Mrs. Chappell, has been re-printed in pamphlet form and widely received by non-Christian, as well as Christian mothers. Our washer-woman, to whom we gave a copy, sent word in reply that she was going to do everything for her children, "*just as it said in that book.*"

Sunday-school teachers are glad to have a new hymn now and then to teach their children, and are much disappointed if nothing is ready for special occasions like Christmas and Easter. Back numbers containing hymns are so much in demand, that we shall soon find it necessary to collect and reprint the hymns in a book by themselves. One of the songs of the past year was prepared in response to a request for something for Christian mothers to sing to their babies. Miss Dickinson found a Cradle Hymn, which Luther composed for his own children. This was translated and printed in the *Tokiwa*, and also on a separate leaflet for special distribution. Nearly all the mothers who order "*The Care of Young Children,*" send an extra *sen* for the purchase of the "*Jesus Lullaby.*"

The Japanese men who have been in America, and many who have not, have acquired a strong liking for foreign cookery; and for that reason, and because it is healthier and more strengthening than Japanese food, Vol. IV of the *Tokiwa* will contain a series of simple recipes, suited to the primitive appointments of a Japanese kitchen. Mrs. Binford, of the Friends' Society, who has gained entrance into many conservative Japanese homes [in Mito] through a successful cooking-class, kindly contributes these recipes from her experience.

We were able to include in our first Christmas number, through the kindness of a friend, a fine copy in artotype of a most beautiful Madonna by Carlo Dolci. This gave great pleasure, our printers immediately framing a copy for their office and sending us extra nice ones to put to a similar purpose, which gave us the idea of always preparing extra prints of our best pictures and offering them for sale. They have proven very popular, one Japanese astonishing us with an order for ninety copies at once. He wanted them for Christmas gifts: others order them for

Sunday-school rewards. We believe that these masterpieces of art in the Japanese home will be the means of arousing holy, tender emotions, which could not be awakened, perhaps, in any other way.

The story of Sooboonagam Ammal is proving as effective in Japanese as in English, touching the heart of many a girl and inspiring to renewed consecration and devotion. Dr. Van Dyke's "The Lost Word" has, also, been issued in booklet form, in the hope of restoring the Word to those who, even in young Japan, have already lost it.

One of the most unique publications, perhaps, of the year, is a tract for distribution at Christmas gatherings, entitled "Christmas Gifts." The Japanese are inveterate gift-makers, and have, consequently, many pretty gift-making customs. One is to affix to the article to be presented, a bright-colored paper folded in the form of a flattened cornucopia. This paper is called a *noshi*, and indicates without a word that the article is a gift. Miss Dickinson had the happy thought to make use of this pretty gift-mark to teach of God's gifts to us; and so, inscribed with the text "He that spared not His own Son, etc.," it became the very attractive cover of our Christmas tract.

A Seven-day Calendar was another of Miss Dickinson's happy ideas. The names of the days in Japanese have not lost their original meaning, as have so many of ours in English; but they can be easily read as the sun-day, the moon-day, the fire-day, the water-day, the wood-day, the gold-day, the earth-day. So Miss Dickinson has been able to fit days, illustrations and texts to each other in a calendar most beautiful and suggestive to the Japanese, and at the same time emphasizing the seven-day period of time so dear to the Christian heart.

In our vacation wanderings among the temples of Nikko one summer, we came upon a closed shrine which the priest told us was opened only once a year. This made a great impression upon my mind, and I fell to wondering why it is that so many idols are shut up in shrines and cases. The most interesting idols I ever saw, were two tiny ones no larger than a man's thumb, each with a wooden case carved after the same pattern and fitted exactly over it. Does it not show that even here there is an appreciation of the sacredness, the mystery of God's presence? These thoughts led to a tract on "The Invisible God," which came from the press just in time to bring to Conference.

The publications which meet with the most ready sale and, consequently, need to be published in the largest quantities, are Sunday-school cards. We are now preparing our third series, which is made on the plan of a dissected map, all the cards of the series together forming a large, handsome, soldier-picture, which we are sure will be greatly prized by Japan's little folk. The texts, too, are soldier texts and will, we trust, help to direct the native, martial spirit to loyal fighting for the good against the evil.

The returns from this branch of missionary work may be slow to come in, but they are sure and gratifying. We are rejoiced to hear, since beginning this report, of children's booklets that we have issued, read and loaned until nearly worn-out; of the reading of the *Tokiwa* leading to a request for a Bible, and then for baptism; and of a Christian woman, under sore persecution, looking to this little monthly magazine as the one bond of fellowship, comfort and encouragement to connect her with the great Christian world.

Georgiana Baucus.

CHRISTIAN UNITY.

WE have received a copy each of both the English and the Japanese versions of a "Letter on Unity" by Bishop Fyson of Hakodate. This is introduced by an "Open Letter", reproduced below, signed by all the Bishops of the *Nippon Seikokwai*, or Episcopal Church. Bishop Fyson supplements this by "a few words of advice," for all of which we can not spare room. We note, however, that he suggests, as the first step, unity with other Protestant Churches; that he calls attention to the favorable position occupied by the *Seikokwai* for "drawing separated Christians together"; and that he points out two practical steps taken toward unity in the Hokkaido: first, interchange of pulpits once a month in Hakodate; and second, a series of union devotional meetings to be held in August in Hakodate.

LETTER ON "UNION."

THE Bishops of the *Nippon Seikokwai* desire to express their thankfulness to Almighty God for the increasing consciousness of the sin and shame involved in the divided condition of the One Church of Jesus Christ, and for that earnest craving which is becoming manifest throughout the world.

One manifestation of this is seen in the resolution passed by the Conference of missionaries held in Tokyo last Autumn, to the effect that all should pray and strive for that Corporate Unity for which the Lord Himself prayed on the night in which He was betrayed.

While urging caution lest anything in the methods adopted for promoting partial union should tend to perpetuate the deeper divisions of the One Church of Jesus Christ, we would press upon all the duty of offering fervent daily prayer on this subject both public and private.

We are already in our *Sôtô Bantô*, and especially in the Celebration of

the Holy Communion, common with all those Christians who use fixed Liturgies, offering up intercessions for the unity and concord of the whole Church; but in addition to this, we would urge the use in public worship at least every Sunday of that prayer for Unity which is contained in our Prayer Book (page 73), and which (?) expresses almost entirely in words of Holy Scripture both our penitence and our aspirations.

We have also received a copy of the program of the above mentioned union meetings in Hakodate; but we can not spare room to print it in full. Those meetings continue from Aug. 28 to Sept. 4, and will evidently be participated in by all the Japanese and foreign workers of the Hokkaido. The daily sessions include an early morning prayer-meeting, morning lectures, an afternoon prayer-meeting, and a general service in the evening, with a final thanksgiving and social meeting. We hope and pray that these meetings may be abundantly blessed.

From Bishop Fyson's letter, we are glad to quote the following significant words: "God has set before us in this land an open door for reunion, such as cannot be found elsewhere in all the world. It is our duty and privilege to enter this open door and to seize upon every opportunity that presents itself for forwarding this movement."

"We, the Sendai missionary community, cordially endorse the movement towards the corporate unity of the followers of Christ, as presented by the statement put forth by the Missionary Association of Central Japan and also by a group of representative missionaries in Tokyo.

We also pledge ourselves to prayer, both public and private, for the attainment of this object; and to do all that lies in our power towards promoting its final consummation."

PENTECOST IN JAPAN.

The revival of which we wrote in our last issue continued to spread and increase in power. During the month of June the special services were extended over all the districts of Tokyo ; so that the entire city was more or less affected by the earnest preaching of Christianity. The final regular services of this "first campaign" were held on June 30: the "second campaign" will be started early in the fall. On Saturday, July 6, a large thanksgiving service was held in the Y. M. C. A. Hall. A full report was made of the campaign in Tokyo ; its encouraging features were emphasized ; and more than 200 *yen* were raised for the "fall campaign." The statistical report read on that occasion is reproduced below and makes a very interesting "exhibit." But we must be careful not to attach too much importance to the mere counting of the converts and inquirers.

From other parts of the Empire also, from Yokohama, Osaka, Sendai, Nagoya, Shinshu, Kyoto, Kyushu, etc., come encouraging reports of similar meetings. In Sendai one of the most successful features of the big theater meetings was a large choir of about a hundred young people, trained by Mrs. Cleveland and Mr. Noss. And from there Mrs. Cleveland and four of the best singers went out on a tour northward as far as Morioka. The testimony from that section, as well as from all other places, is summed up as follows by Mr. Cleveland in *Tidings*: "Everywhere we found a willingness to hear and an inclination on the part of the church to more aggressive work for the Master. The time certainly seems ripe for a great forward movement."

The first tangible results are already apparent in baptisms in most of the churches. The first fruits of the revival have been reaped, and include from ten to twenty per cent of the signers.

The Note-worthy points in connection with the present revival are:—

1.—It is in the churches. That of 1883 was in large halls, not in the houses built for worship.

2.—Character of the workers. Men and women of the best society, members of Parliament, people of every class, unite to assist the regular Christian workers in spreading the truth.

3.—The remarkable good order preserved. We do not know of an instance of either fanatical demonstration on the part of believers or of disturbance on the part of those opposed to Christianity.

4.—Street Preaching. This has been carried on with the express approval of the police, often with their assistance to facilitate the work, without interrupting traffic on the streets in the vicinity of the crowds.

5.—Immense crowds. Never before in the history of the churches, have they been so packed night after night.

6.—*Four thousand seekers in four weeks*, and the work but just begun. It is already spreading to the provinces, where very successful meetings are being held.

7.—The widespread knowledge among the masses concerning the fundamental doctrines of Christianity. A dozen years of faithful preaching with little apparent fruitage has done wonders to prepare the people for this outpouring of the Spirit. Some have been saying of these meetings that they are *fushigi* (miraculous), but to the thoughtful observer they are the most natural result. For a dozen long years faithful missionaries and native agents have been preaching a full Gospel over more or less of this entire land. War, political unrest, treaty revision, educational and social problems, all have combined to take the attention of the people from religion, and we have seen little fruit. But with these questions more or less settled, the people for various reasons

are ready to turn to serious things. God is answering much prayer and faithful work with a mighty outpouring of His Spirit. Let us thank God and take courage. *Tidings.*

REPORT.

Period : May 12—June 30.

Districts :—(1) Kyobashi ; (2) Shiba, Azabu, Akasaka ; (3) Nihonbashi, Shitaya, Honjo, Asakusa ; (4) Yotsuya, Kojimachi ; (5) Kanda, Hongo, Ushigome, Koishikawa.

Churches :—Meth. Epis., 5 ; Episcopal, 6 ; Presbyterian, 16 ; Evan. Asso., 6 ; Baptist, 7 ; Can. Meth., 5 ; Christian, 4 ; Congregational, 2 ; Friend, 1 ;—total, 52.

Workers :—Meth. Epis., 11 ; Episcopal, 8 ; Presbyterian, 20 ; Evan. Asso., 8 ; Baptist, 9 ; Can. Meth., 8 ; Christian, 7 ; Congregational, 5 ; Friend, 3 ;—total, 74.

Evangelistic Bands :—27 in number, including more than 360 members.

Publications :—Bills, 570,000 ; posters, 3,710 ; tracts, 310,000 ; Bibles, 2,800 ; "Songs of Salvation," 27,000 ;—total, 913,510.

Meetings and Attendance :—Prayer-meetings, 11,626 ; Preaching-services, 84,247 ; Street-preaching, "several ten thousands" ;—total, over 100,000.

Collections (by Districts) :—(1) 600 *yen* ; (2) 248 *yen* ; (3) 97 *yen* ; (4) 192 *yen* ; (5) 218 *yen* ;—total, 1,357 *yen*.*

Converts and inquirers :—(1) 12 churches, 1,200 ; (2) 9 churches, 1,217 ; (3) 10 churches, 417 ; (4) 10 churches, 1,319 ; (5) 11 churches, 1,154 ;—total, 5,307.

As has been already said, there is no disposition to emphasise these large numbers. However much care is taken to seek them out, the majority will probably elude the visiting committees, not generally from any conscious

* There were also several rings and other articles of jewelry. The first ring, which had an interesting history, was bought and sent to England as *Spolia Opima* taken from the Buddhists.

purpose, but for various reasons growing out of business engagements, or necessary travel, for it is known that many live in remote places. The great and most valuable results will probably prove to be the warmer and more vigorous life exhibited by the respective churches and their deeper sense of a common responsibility for the propagation of Christianity in Japan.—*Mission News.*

We had intended to publish in this issue some of the most remarkable incidents of the revival in Tokyo : but, as an English pamphlet, entitled "The Works of God," has been issued for that very purpose by the Japanese Evangelical Alliance, we have abandoned the idea. This pamphlet, costing only 10 *sen* per copy, and even less than that in large orders, gives a very good report of the revival, and may be obtained from Rev. Geo. Fukuda, Y. M. C. A. Hall, Kanda Ku, Tokyo.

This year is the thousandth anniversary (by Japanese count) of the death of Sugawara Michizane, who has been deified under the name of Tenjin. He was a great scholar and statesman, who finally fell a victim to calumny and died in exile. He is the god of calligraphy and therefore, the patron saint of school children : he has special temples in Tokyo, Kyoto, and Dazaifu (in Kyushu).

In the middle of the night of June 16-17, the Baptist Girls' School in Chofu and the mission house connected therewith were burned to the ground. Fortunately, both the school girls and Rev. T. E. Schumaker and his family were able to effect their escape without injury : but they all lost almost every thing, because the fire spread too rapidly to allow time to save much. The entire loss is estimated at more than 10,000 *yen*.

REV. WILLIAM JOHN WHITE.

THE Rev. William John White was born on April 19th, 1848, at Brockhurst, Hampshire, England. He died in the City of Tokyo, on the 2nd day of May, 1901.

Many of Mr. White's family had belonged to the army or the navy, and he himself attended the Portsmouth Naval Academy with the intention of choosing that service for his life work; but after a number of years at sea, in connection with the Paymaster's Department, he found the life not congenial to his tastes and resigned from the service. The official notice of the acceptance of his resignation reached him when his ship was in Japanese waters; and so it happened, quite contrary to any expectation of his own, that all his life from young manhood was spent in this country.

Shortly after his arrival in Japan, he was invited by Dr. Verbeck to teach English in a school composed for the most part of the sons of Daimyos; and afterwards, when this school was merged in the *Kaisei Gakko*, Mr. White accepted a position in that institution and retained it until he left for England for a course of theological study, in order to fit him more perfect for the work of a missionary; a work which had occupied a place in his heart from boyhood. For three years he was a student at Spurgeon's Theological College, attending at the same time certain lectures at Kings College, London.

On his return to Japan, he began his work as a missionary, and by his labors a Baptist church was built up in Tokyo. Perhaps, however, he will be remembered especially as the Agent of the Tract Societies' Committee for Japan, and later of its successor the Japan Book and Tract Society. To this work he devoted himself for ten years; and it was in this that he was engaged at the time of his death.

The benefit, intellectual and spiritual, which Mr. White received from



his course at the Theological College was always remembered by him most gratefully; but what he prized most of all in connection with it was the friendship that sprang up between himself and Mr. Spurgeon. For years afterwards they were accustomed from time to time to write to one another. When Mr. Spurgeon received the first copy of Mr. White's translation of "Pilgrims Progress", he wrote: "I receive with joy John Bunyan in Japanese dress. The Lord bless the pilgrim and make him a pioneer of crowds to the Celestial City." On another occasion, on receiving a letter from Mr. White, written in a time of disappointment, he wrote: "It is an extreme pleasure to hear from you. My heart is with you and my prayers for your success rise to heaven. We remembered you last night in the supplications of the Tabernacle." Such expressions of interest and sympathy abound in the letters from the master to the pupil.

Mr. White was a man of a warm heart; he loved his family and his friends, and was kindly and generous to all. His faith was simple and unaffected, and he died in peace. A widow and two sons mourn his loss, X,

NOTES.

We are informed by a good authority that Mr. Inouye and the other Japanese who had become followers of Dowie in Chicago abandoned him when he proclaimed himself Elijah.

It is announced that the two vacation numbers, July and August, of the *Tokiwa* are to be unusually interesting and helpful, especially suitable for the season.

"The Gospel of God" (*Kami no Fulkuin*) is the title of a little tract of 32 pages, written and published by Rev. Wm. Imbrie, D. D., of Tokyo. As no price is stated, it seems to be for free distribution. It is an excellent tract to use with inquirers.

The *Police and Warders' Friend*, or *Keikwan no Hoyu*, is a magazine, published by Miss H. Riddell, of Kumamoto, and edited by Mr. Tokichi Ito, of Tokyo. Mr. Ito is well-known for his earnest Christian work among policemen and warders. This magazine should be used to help the work among those special classes.

Baron Takasaki, Chief of the Poets' Bureau in the Palace, says that the Emperor's love of poetry increases with years. Scarcely an evening passes that His Majesty does not compose from 27 to 30 of the thirty-one-syllabled couplets called *Wa-ka*. These are handed to Baron Takasaki for examination. Baron Takasaki has held his present position since 1892, and he declares that the number of couplets composed by His Majesty from that time up to the end of last March was thirty-seven thousand. The Empress also is very fond of writing verses, but Her Majesty's pen is not so prolific as that of the Emperor. She composes about two couplets twice a week—quite enough for any ordinary mortal, we venture to think. *Japan Mail*.

Bishop Nicolai has supplied to the *Rinrikai* an account of the present strength of the Greek Church in Japan, which, considering that the whole mission is under native management and control, is worth recording. The total number of converts is 25,698; churches, 297; church buildings, 173; ordained Japanese priests (神品, *Shim-pin*) 376; evangelists, 162. Last year there were 1,118 baptisms. The money given to native churches amounted to *yen* 1,855.98. In addition to this a sum of *yen* 7,766.50 was spent on various objects connected with the work. The annual increase of converts is about 1,000. Taking the statistics for last year, the money spent in direct evangelistic work was 49,921 *yen*, 16 *sen*; that for the maintenance of schools, 19,055 *yen*, 44 *sen*; that for printing, 7,523 *yen*; that for taxes and repair of buildings, 15,575 *yen* 62 *sen*; that for the purchase of books, 1,464 *yen* 47 *sen*; that for a new church in Kyoto about 4,000 *yen*, making a total of 88,747 *yen* 56 *sen*. Bishop Nicolai observes that Japan has learnt something special from each of the three prevailing creeds. From Shinto she has learnt how to admire simplicity and purity. From Buddhism she has learnt benevolence—the nation as a whole is full of kindly feeling. From Confucianism she has learnt politeness.

A writer in the *Tōkyō Maishū Shinshi* is of opinion that there are plain evidences in every part of Japan that Christianity is regarded with more favour than it was a few years ago. The middle classes especially are beginning to show great interest in religion. Preaching services and lecture meetings are well attended. Employers do not object to their employees becoming Christians. Men allow their wives and children to attend services. There are seven reasons for people becoming interested in religion:—(1) Dissatisfaction with a fleeting world and a desire for something permanent. (2) The

consciousness of sin and a desire to escape from its consequences. (3) A desire to learn what is the truth concerning nature as it exists to-day. (4) A desire to become acquainted with Christian doctrine. (5) Interest in Christianity on account of its effects on society in the past. (6) Interest awakened by listening to sermons or speeches. (7) The influence exercised by the exemplary lives of Christians. The last means of affecting the minds of outsiders is by far the most powerful.

In presenting the Max Muller collection of books to the Imperial University, Baron Iwasaki (Hisaya) stipulates that the library shall always be differentiated from other books and distinguished as the "Max Muller Library"; that every facility shall be granted to students desiring to consult the volumes, and that precautions shall be adopted to prevent the dispersal or injury of the books: The library is expected to reach Tokyo during September, and the total outlay connected with its acquisition will be thirty-six thousand *yen*, the purchase having been effected at the price fixed by the great Orientalist himself on his death-bed, namely, three thousand pounds sterling. Tokyo papers publish the letter addressed by Baron Iwasaki to the Imperial University when presenting the library, and add that the first steps to bring about that result were taken by Mr. Kato, late Minister of State for Foreign Affairs, and were seconded by Baron Suyematsu. They also publish a verbatim translation of Professor Max Muller's statements with reference to the library—statements dictated from his death-bed—which show that he regarded the collection of books as of the highest value to students of philology and comparative religion, and that many of the most important volumes have copious marginal notes from his own hand.

J. M.

In a note entitled "The Present Strength of Christianity," the *Tokyo Maishu Shinshi* makes the following statements:—The *Jiyutō* is about 30 years old, the *Kaishintō* (now called *Shimpotō*) 20, and the Christian Church about 35. Comparing the number of members belonging to each of the three bodies, Christians have every reason for encouragement. Though Viscount Watanabe once put the number of Liberals at a million, 200,000 is nearer the correct figure. The Progressives have not more than half of this number. Mr. Loomis states that there are 443 Churches and 42,451 Christians, but this report does not include the Roman Catholics and Greek Church Christians. If these be added to Protestants, the total is not below 120,000. The yearly increase to this number is certainly not below 3,139. As regards prospects, the Christian Church is much more favourably situated than any political party. The attention paid to the training of the young in Sunday Schools speaks well for the future. There are no less than 36,000 children in these schools. The money annually contributed by various Churches already amounts to *yen* 100,000, a sum that would seem incredible to the members of political parties, who cannot get the majority of their members to subscribe anything towards the support of the party and hence have to resort to improper methods of raising money. Since Christianity is thus situated, why do people say that Christians are inactive and that the cause is not prospering? To compare Christianity in Japan with Buddhism is hardly fair, since the latter had a start of some 1,500 years. *Japan Mail*.

A Missionary lady in Peking writes as follows of the Japanese soldiers in North China:—

"During the siege of Peking the Japanese captured our hearts. They fought with such magnificent courage. They were so little in body and so big

in spirit. They fought so gallantly with our Chinese Christians and for them. They praised the Chinese so whole heartedly when brave, and they were so wise and Christian in some things we heard of. Immense quantities of rice fell into their hands after the siege, but instead of making money on it, they sold it out in small quantities very cheaply to small dealers that the price might be kept down and no famine ensue!

Once, in the part of the city under Japanese control, a whole party of big stalwart Russians looted a small fruit peddler and would not pay a cent. The Japanese policeman on duty, though he seemed so tiny compared to them, and there was only one of him besides, marched up to them, pushed his bayonet gently and suggestively into them till they marched on, and then he took a dollar out of his own pocket and paid the peddler. God bless your Japanese!" *Mission News.*

The value of Mr. Allchin's stereopticon sermons is well illustrated by the following incident related by a Methodist missionary in Osaka:—

"A servant of ours, a girl recently from the country, came home the other night from Mr. Allchin's lantern preaching at the Warren Hall with a bright, happy face, saying, in substance.—'I understand it all now! God has been waiting for me to come and I have come to him and my load of sin is gone. I'll never worship an idol again.'"

"We had thrown around her the Christian influences of our home, having her come into prayers, giving her a Bible and some tracts,—among them Mr. Allchin's tract on the Prodigal Son. She has attended church sometimes, but still she did not seem to grasp the truth. The idea of a God sufficiently interested in sinful man to 'come to seek and to save' him seemed so strange, so unreal, she could not understand it.

"The tangible presentation of the story of God's love as illustrated by Mr. Allchin's splendid series of pictures on the parable of the Prodigal and emphasized by his clear and interesting explanations was just what she needed and was used by the Spirit of God to lead her into the light and to aid her to lay hold of the wonderful truth that the heavenly Father is waiting for his erring children to return to him."

Mission News.

THE MINUTES OF THE TOKYO MISSIONARY CONFERENCE.

As a member of the Publishing Committee and also as printer of the minutes, I would like to make an explanation as to the delay in completion of the work.

One of the historical papers read at the Conference required later statistics than the author could get at conference time, and the committee thought best to wait for the publication by the Government of these statistics. These were not secured until January, and as the paper in question was one of the first, the work was not commenced until January.

Again, when calculating on the size of the book it was not thought it would exceed 750 pages; because of additional matter, we now think there will be 1000 pages.

If subscribers will be patient a little longer, we think the work will soon be completed. The Ecumenical Conference Minutes were not completed until 8 months after close of session.

J. L. Cowen.

PERSONALS.

Willie Kirby, son of Mr. and Mrs. R. J. Kirby, of 8 Tsukiji, Tokyo, has gone to England to finish his education. Frank Bradbury, son of Prof. and Mrs. C. M. Bradbury, of Tokyo, has left Japan for a similar purpose.

Misses Mary A. Hawley, of Yokohama, Harriet M. Witherbee, of Himeji, and Daisy D. Barlow, of Kyoto, (Baptists), and Miss J. S. Blackmore, (Can. Meth.), of Tokyo, have left for furlough in the home lands.

A Japanese student, Chohei Shirasu, has been granted the degree of Doctor of Philosophy by the Columbian University of this city (Washington).

Japan Times.

Bishop Foss has appointed the Rev. Horace McCartie Eyre Price, M.A., to be Archdeacon in the Diocese of Osaka in the room of the late Archdeacon Warren. Mr. Price, who has served in Japan for eleven years, is now Secretary of the C.M.S. Mission for the diocese, and is also Principal of Holy Trinity Divinity College in Osaka.

Japan Mail.

Mrs. Jennie D. Schenck, of the [Dutch Ref.] North Japan Mission, lately arrived at Clifton Springs, N.Y., where she will remain for the present under treatment.—*Mission Field.*

Mr. 'T. Yokoi, formerly President of the Doshisha, "is now a prominent figure in the world of politics" as an active member of the Constitutional Association.

DEATH.

On the 24th of May, at his late residence in Los Angeles, Southern California, the Rev. George Cochran, D.D., in the 68th year of his age.

[We shall publish a sketch of Dr. Cochran's life in our next issue.—*Editor.*]

Mrs. Faust, wife of Rev. Faust, of Germ. Ref. Mission, Sendai, died on July 11th.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39 Nichome, Fujimi Cho, Kojimachi, Tokyo.

PUBLISHER:—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

In Japan, one year postpaid . . . yen 2.00
single copies " . . . yen .20

ABROAD, one year " . . . 4s. or \$1.00
single copies " . . . 6d. or \$.15

Back volumes, bound in silk, yen 2.50 or \$1.25

Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

TABLE OF CONTENTS.

FRONTISPIECE.—A MORNING-GLORY SELLER.	
FLORAL JAPAN.—II. THE MORNING-GLORY	201
COMMODORE PERRY'S LANDING IN JAPAN. (ILLUSTRATED)	202
THE MISSIONARY'S VACATION.—BY MISS JENNIE S. VAIL	205
MURRAY'S HAND-BOOK FOR JAPAN	209
JAPAN'S MORAL PROGRESS.—BY REV. W. E. GRIFFIS, D.D.	210
THE BIBLE AND EASTERN CUSTOMS.—BY REV. R. B. PEERY, PH. D.	212
W. C. T. U. DEPARTMENT	214
MISSION NOTES	217
CHRISTIAN UNITY	225
PENTECOST IN JAPAN	226
REV. W. J. WHITE (WITH PORTRAIT)	228
NOTES	229
PERSONALS	232



LOTUS POND AT UYENO PARK, TOKYO.

The Japan Evangelist.

VOL. VIII.

AUGUST, 1901.

No. 8.

FLORAL JAPAN.

III.—THE LOTUS.

THE lotus is preeminently the flower of Buddhism. It is "said to be the king of flowers in India, and is consequently entitled to precedence on the *toko-no-ma*. It is often called *Hotoke no hana*, or the *Flower of the Buddhist Spirits*, and on account of its religious character is disliked for occasions of rejoicing." It is the emblem of purity, because "it grows unsullied out of the mud"; it "forms the resting-place of Buddha"; and "the fortunate entrance to Paradise is seated" upon it. When two lovers used to commit suicide together, their motto was as follows—* "*Hasu no hana no ue ni oite matan*. On the lotus-blossoms of paradise they shall rest together."

The popular conceptions of the lotus are further illustrated by the following quotations:—*

"Though growing in the foulest slime, the flower remains pure and undefiled. And the soul of him who remains ever pure in the midst of temptation is likened unto the lotus.† Therefore is the lotus carven or painted upon the furniture of temples, therefore also does it appear in all the representations of our Lord Buddha. In Paradise the blessed shall sit upon the cups of golden lotus-flowers."

* Hearn's "Glimpses of Unfamiliar Japan."

† "Like a lotus-flower growing in the mud" is a common Japanese proverb.

In Tokyo the pond near Uyeno is famous for its lotus: but one of the largest and loveliest ponds in Japan is said to be at Hikone on Lake Biwa. This was visited by Mr. H. T. Finck, author of "*Lotus Time in Japan*," in which, however, he attempts no description of the lotus. He says: "But how can any one be expected to sketch this marvellous flower in words, when even a great painter can give but a vague idea of its beauty?" He then quotes Mr. Alfred Parsons in the following confession: "The lotus is one of the most difficult plants which it has ever been my lot to try and paint; the flowers are at their best only in the early morning, and each blossom after it has opened closes again before noon the first day; on the second day its petals drop. The leaves are so large and so full of modelling that it is impossible to generalize them as a mass; each one has to be carefully studied, and every breath of wind disturbs their delicate balance and completely alters their forms. Besides this, their glaucous surface, like that of a cabbage leaf, reflects every passing phase of the sky, and is constantly changing in color as clouds pass over."

"Children use the big [lotus] leaves for sunshades, the seeds for marbles or to eat"; and the people eat lotus roots without forgetting their native land! Mr. Finck also states that the conundrum, "When is a pond not a pond?", is answered by saying, "When it has no lotus in it".

The lotus is, of course, a favorite subject of Japanese art: "its leaves are usually gemmed with dew-drops, and this effect the artist seizes upon at once".* In this connection Mr. Huish also quotes the following poem:*

"Oh! Lotus-leaf, I dreamt that the whole earth

Held nought more pure than thee;
Held nought more true:

Why, then, when on thee rolls a drop of dew,

Pretend that 'tis a gem of priceless worth?"

Heuzen, A. D. 836-856.

FAITH CURE IN JAPAN.

REMMONKYŌ, OR THE TEACHING OF THE LOTUS GATE.

THE following summary of two papers recently read before the Asiatic Society of Japan, and here reproduced from the *Japan Mail*, will interest our readers. The first paper was by the Rev. Arthur Lloyd, and the second by the Rev. D. C. Greene, D. D.

Mr. Lloyd commenced by describing a visit to a meeting of this sect of Japanese faith-healers in Shiba, Tokyo. The gist of the addresses delivered was to the effect that the believers knew by experience the marvels wrought by the exercise of their faith. No mention was made of a future life, the object set before the audience as the reward of faith being ease, health, and happiness in the present.

The sect, it appears, was founded by Yanagita Ichibeimon, son of one of the retainers of the *Daimio* of Kokura, who was born in 1798. His character was simple and studious, and, retiring from active service in the household of the *Daimio* in 1841, he gave himself up to a religious life until his death on October 12th, 1877. When he began his religious work, he claimed to have attained to a direct knowledge

of the Central Truth of all religion (*miō-hō*). About this time he became acquainted with a woman named Shimamura Mitsu, who suffered from a malady apparently incurable, but whom by his ministrations he restored to health. She eventually became the disciple of Yanagita and with him carried on a regular propaganda of their religion. A great temple was built at Kokura as an abiding centre for the faith; and after Yanagita's death, Shimamura, then an old woman, repaired to Tokyo to spread her doctrines.

The doctrines of the *Remmon Kyō* are not committed to paper. The name "Lotus Gate Teaching" is applied to the sect, which claims to be a purified Shinto, because as the lotus, rooted in mud, attains to a spotless purity, so by following the faith of the Lotus Gate one attains to purity in the midst of an evil world. *Myōhō Sama* is the god of the *Remmon Kyō*.

Mr. Lloyd then quoted from some articles which appeared some years ago in the *Yorozu Chōhō*, giving a history of the development of the sect and bringing charges of immorality and other evil deeds against its adherents. Yanagita originally belonged to a branch of the Nichiren sect of Buddhists. The teachers of the *Remmon Kyō*, from Shimamura Mitsu downwards, are ignorant persons whose ignorance is not counterbalanced by superior sanctity. The sale of charms is a great source of profit to the sect. Prayer should always be made through a priest, and there are fixed charges for priestly intercession.

It would be interesting to find out whether Yanagita had any access to Christian teaching. The one deity, *Ji no Miōhō*, represented by the trinity of Shinto deities, the incarnation of *Miōhō* in Shimamura, the communication of the "divine body" to the believer in an amulet, the effusion of water in the *fuki mizu* ceremony, and the ceremony of "receiving the holy

* Huish's "Japan and Its Art."

breath" from Shimamura, all lead one to the conclusion that possibly Yanagita during his researches in his lord's library at Kokura in Kyushu, may have come across some book of Christian teaching which he knew how to manipulate for his own purposes.

Mr. Greene, after expressing his great interest in Mr. Lloyd's paper, the result of quite independent investigation, proceeded to read certain supplementary notes dealing with the same subject. First of all, he indicated the sources from which he had drawn his information, and then passed on to relate the story of Shimamura Mitsu, the founder of the sect, for in spite of her obligations to Yanagita, which Mr. Lloyd has pointed out, she claims that title for herself.

Shimamura Mitsuko was born in 1831 in the village of Yoshika, Toyoura District, Yamaguchi Prefecture, according to the modern political nomenclature. Her father was a farmer named Umemoto Rinzo. Although the second daughter, she was the favorite of the household, and was selected as the heiress of the family. When she had reached the age of fourteen, the son of a fisherman living in an adjoining village was adopted as her husband. So bright was she that her father called her his "divine child" and sought suitable teachers for her; but she was not interested in books. Her main thoughts seemed engrossed in her sewing and other housewifely duties. Still, it is reported that, whenever she met either Shinto or Buddhist priests, she plied them with questions which showed how anxious she was to learn the deepest mysteries of their respective faiths.

After a few years her husband was retransferred to his own family, that he might become the successor of his father. This, of course, involved his divorce from Mitsuko, which seems to have been acquiesced in because it opened a path out into the world.

Some of the opponents of the *Remmon Kyōkwaï* say that she went about this time to Shimonoseki and led an unsavory life there in connection with a company of rice speculators, to whom she acted the part of a clairvoyant. Afterwards she drifted across the Straits and became an inmate of a *samurai* family of Kokura, Kyushu, until, through the mediation of the head of this family, she became the wife of one Shimamura Otokichi, a dealer in rice who had won the favor of Lord Ogasawara of the Kokura clan.

Unhappily, in 1852, Mitsuko became sadly rheumatic, an almost helpless cripple in fact. At this juncture she applied to Yanagita, who had gained quite a reputation for his skill in treating similar disorders. At the first interview the shrunken cords of her neck and limbs were relaxed. This evidence of her sturdy faith seems to have convinced Yanagita that she was worthy to be the herald of the new faith.

In the work of propagation she made large use of gatherings of the young of both sexes and thus incurred the suspicion of the authorities. Her opponents claim that she was once at least imprisoned for disorderly conduct, but her friends say that, though subjected to a strict examination by the police, she was acquitted. None the less, it is said that even Yanagita withdrew his confidence for a time, though eventually she gave such proof of divine wisdom, as to set his suspicions at rest.

It is plain that this sect had its source in the Nichiren sect of Buddhism, though after it had been received into the Shintō fold, the attempt was made to deny its relationship to any form of Buddhism. Still, old habits were too strong to be easily overcome, and Mitsuko, in one of her addresses, asserted that she was the reincarnation of Nichiren himself. The special claim made by the preachers of this sect is that diseases,

whatever their nature, are healed summarily in response to prayer. On the ethical side, the teaching of the sect is essentially the popularised Confucianism of the Shingaku and Kyôô Dôwa.

Mr. Greene gave an account of several alleged miracles wrought as a result of the prayers of the faithful. The most impressive of these was the case of a poor lunatic in Osaka, who was instantly cured after many years of torment to herself and wretchedness to her family.—*Mission News*.

It seems strange to find in the chief temple of a sect, representing so much crudeness and superstition, gas fixtures and a telephone, and to see in its magazine an elusive point in theology illustrated by the action of sulphuric acid upon ammonia. This association with the conveniences of modern life with all their rationalising tendencies suggests an early decay. Such superstition as this sect involves cannot long withstand the common school and the public press.—*Japan Mail*.

In connection with the scheme of establishing the proposed "Hoshi" library in the capital, Mr. Yosaburo Takekoshi, one of the promoters, is said to have remarked that one of the late Mr. Hoshi's favourite enjoyments during his life-time had been that of reading books and naturally he had from time to time ordered many books from abroad. Briefly speaking, the deceased lawyer had collected tens of thousands of volumes amounting in value to about 50,000 *yen*, and it is no exaggeration to say that the deceased had acquainted himself with various European languages such as Latin, Italian, French, Spanish etc. Lately he had been studying German with zeal and it is not without a sense of deep sorrow that we remind the reader that the deceased was seen reading a German book on the evening prior to that fatal day when he was assassinated.—*Japan Times*.

THE IMPERIAL AGRICULTURAL COLLEGE OF SAPPORO.

BY REV. GEO. M. ROWLAND.

IN response to a request, it gives me pleasure to prepare for the readers of the EVANGELIST "an illustrated sketch of the Agricultural College with especial reference to the Christian influences of the institution."

The college owes its existence and its character largely to the wise foresight and broad statesmanship of the late Count Kuroda Kiyotaka. A colonization Office (*Kaitakushi*) was organized in 1869 to develop the resources of Yezo (thenceforth to be called Hokkaido) and to protect that little-known part of the Empire from a possible foreign invasion. A year later (1870), Gen. Kuroda was appointed Vice Governor. His energy soon made him practically Governor. In his first reports to His Imperial Majesty, he dwelt upon education as a necessary factor in the development of the Hokkaido.



GENERAL KURODA KIYOTAKA

He persuaded the government to send young men abroad to study and prepare for the civil service and for the pioneering labor of the new local government. In the autumn of the same year (1870), Gen. Kuroda himself proceeded to America to observe and to study. While in America, he was so impressed with the influence of woman that on his return to Japan he secured the sending abroad of some young girls who might be prepared to preside over the homes in the new colony. Well known among these ladies are the Marchioness Oyama and Miss Tsuda Umeko. Their work for Hokkaido has turned out to be only indirect.

While in America Gen. Kuroda succeeded in securing the services of Gen. Horace Capron, then Commissioner of Agriculture at Washington, as Commissioner and Adviser to the Colonial Office. Almost immediately on reaching Hokkaido, Gen. Capron saw, as Gen. Kuroda had seen, the need of founding Hokkaido colonization upon liberal education. Capron's advice confirmed Kuroda in his belief in education. Accordingly in June, 1872, a school located in Tokyo, though under the patronage of the Colonial Office, was opened to receive students. Agriculture was added to its curriculum in 1874; and in 1875 it was removed to Sapporo. Thus began Sapporo Agricultural College.

It may be noted in passing that Gen. Kuroda's scheme of education, including the training of girls as well as of boys, led to the founding (1872) of a girls' school in Tokyo. This was also removed to Sapporo in 1875, but discontinued a year later.

Through the Japanese Minister at Washington were secured the services of President William Smith Clark, Ph. D., LL. D., of the State Agricultural College at Amherst, Massachusetts, for putting the new born Sapporo institution upon its feet. Pres. Clark with two assistants arrived in Sapporo in the summer of 1876. The school

was opened on the 14th of August with Hon. Zusho Hirotake (now member of the House of Peers) as Director, Dr. Clark as President of the College, and with twenty four students. At first the number of students was limited to fifty. These were educated entirely at government expense. They were accordingly bound to remove their domicile from their respective provinces to Sapporo and to serve in the Colonial Office five years after graduation. Now, however, students matriculate with no restrictions as to numbers, study at their own charges, and, when graduated, follow their own inclinations.

In point of patronage the school has had a somewhat chequered history. It was warmly fostered by the Colonization Office till this government gave way (Feb. 1882) to the prefectural (*Ken*) form of government. Thenceforth the school has been successively in charge of a bureau in the Dep't of Agriculture and Commerce in Tokyo, of the Bureau of Supervision (*Kanri Kyoku*) of the present local administrative organ (Hokkaidocho), and now of the Dep't of Education of the Central Gov't.

Depending upon the government for its annual appropriations, it has had other vicissitudes, especially since the opening of the Diet (1890), and the consequent necessity for a vote of Parliament on the annual appropriations.* But still Count Kuroda, on at least one occasion, as a member of the cabinet, has been influential in behalf of the school. And by this time, too, the institution had vigorous champions in the persons of her own sons. They formed themselves into an alumni association and received from the government certain property to hold in trust for their alma mater till the college should be empowered (some five or six years ago) to hold property in her own name.

*The above is little other than a condensation—often in the exact words—of Dr. Nitobe's monograph, "The Imperial Agricultural College of Sapporo," published by the College in 1893.

During all these years of change and trial the curriculum has undergone many changes. The aim has been a comprehensive rather than a specializing course of study. The course, at first intensely practical and not a thorough going agricultural course, has approached more and more nearly to its name until now it is more special and technical than some of its friends wish. It now has a Preparatory course, a course in Practical Farming, one in Civil Engineering, and in Forestry, besides the Collegiate Course proper. And the development into a university, President Sato assures me, is only a matter of time.

From the first, the institution has put strong emphasis on character. It has aimed to produce staunch men, not only men of knowledge and intellectual ability, but men of true moral worth who should lay strong and enduring foundations for the future state. Fortunate for this noble purpose was it that Dr. Clark who equipped and moulded the institution at the first was himself a man of noble character. Dr. Clark was in Sapporo less than twelve months, but during

that short time he did something more enduring than shape a curriculum or build the first model barn in the Orient. He marvelously shaped and builded the characters of the young men who were his pupils. His curriculum has been modified. His model barn is of wood and will decay. But the characters he helped to form are a part of the enduring treasure of the Hokkaido and of Japan. It is reported that Gen. Kuroda once naively remarked that, if he were big enough a man to put into execution one half of Clark's plans, no telling how great a work he might accomplish. But Clark's impress upon a score of young men has been worth more than all the material schemes he and Kuroda could both have executed in a dozen life times.

How well the college has succeeded in this aim to produce men may be judged by the careers of her alumni. They have gone out into all the earth,* specially into all this Hokkaido† and their works do follow them. They are to be found in almost all the various walks of life, an honor to their *alma mater*.

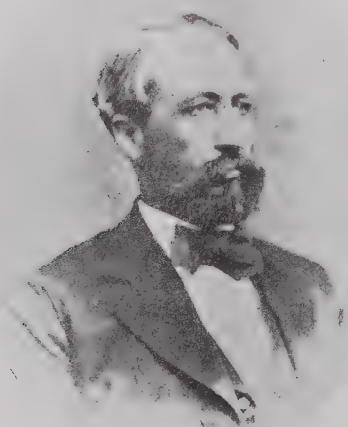
For our purpose it will be sufficient to note that a score of them, after taking academic degrees in American and European Universities, have come back to serve the college on the corps of instruction. And these have almost without exception been men of high ideals and of noble personal character, like the men who gave the college her first impulse. A large number of them have been Christian men. Of the twenty-three men of the first two classes nearly all, if not all, were Christians.‡ And these two classes alone have given, first and last, nine instructors to the institution.§

*264 from the Collegiate Dep't, 569 in all.

†80 from the Collegiate Dep't and nearly all the 233 graduates from the Practical Farming Course.

‡The thirteen of the first class all received baptism.

§For a fascinating pen picture of some of these men, see "How I Became A Christian" by Mr. Uchimura Kanzo, one of the number.



W. S. CLARK, PH. D. LL., D.



GROUP OF THE CHRISTIANS
OF THE FIRST AND SECOND CLASSES.

Of this first group, four have received the title *hakase* from the Imperial Government. Dr. Hiroi, after service on the faculty and the engineering of important harbor works at Hakodate and Otaru, has gone to the Imperial University in Tokyo. Dr. Nitobe, after years of effective instruction, is now connected with the government in Formosa. Dr. Miyabe still retains his professorship and is one of the foremost botanists of Japan. Dr. Sato, as president of the college, now in the prime of life, is a man of wide influence. He is a pillar in the Methodist church. He does not flaunt his Christianity in the face of the world. Neither does he hide his light under a bushel. He not infrequently occupies the pulpit of his own church and often appears on the platform in other large Christian gatherings. Dr. Miyabe is likewise a pillar in the Independent Church, a gentleman of retiring temperament but always to be depend-

ed upon. Dr. Nitobe, a Friend, seems to be a man of tender piety. Dr. Hiroi, as his friend Nitobe says of him, is a man of practical good works who enjoys reading devotional books. It seems invidious to speak by name of the four men only; but it is because I have less personal acquaintance with others of the early graduates and because they are not now connected with the school.

Of the later classes, too, there are men of solid worth on the faculty. Of last year's class (1900), three men remain as teachers and all three are Christian men. They are not retained, because they are Christians, but because they are the best men. Indeed, one of the three did not profess his faith till a few months ago, after he was on the faculty.

Whether or not the men become Christian during their undergraduate life, it would seem that a good preparation for Christian faith is made in



PRESIDENT SATO SHOSUKE

an earnest character. As witness the man just mentioned, or another just back from Germany converted in Germany, and now an active Christian worker, or a member of the class of 1899, upright and of high attainments in college, since joined the Reinanzaka church (in Tokyo) on confession of his faith.

The average age of the undergraduates of the Collegiate Course is twenty-four at graduation. They are mature young men. The published writings of the undergraduates, if brought together, would make no mean collection. Two men of the class of 1901 collaborated a *Life of David Livingstone*, which was published a few weeks ago by the Keiseisha. The first edition of one thousand copies was speedily exhausted and a new edition called for. Another member of the senior class, collaborating with a member of last year's class, will give us, perhaps before this sketch is in print, an illustrated brochure on the flora of Sapporo and vicinity. These same young men take an honorable part in the Christian activities of the city. Two are

Sunday School superintendents. Others are S. S. teachers. They are leaders in Y. M. C. A. work. They occupy the pulpits of the city churches on occasion. They speak in the Evangelistic meetings of Taikyo Dendo.

For comprehensive scholarship, for staunch character building, for wholesome Christian influence,—in short for all that makes for righteousness and solid worth,—Sapporo Agricultural College, as judged by its fruits, seems to me to be unique among all the government schools—I might almost add among all the schools—of which I have knowledge in Japan.

IMPRESSIONS OF JAPAN.

By REV. M. C. HARRIS, D.D.

I have been solicited to give the readers of the *EVANGELIST* some thoughts which came to me during my recent visit in connection with the "Taikyo Dendo" movement. During April and May I traveled from Beersheba to Dan—Kiushu to Hokkaido—and spoke in many places to all classes of the people. Glad surprises awaited me at every place. Summing these up I name two:—First, "the people heard the Word gladly"; Second the Christians—native and foreign—were beautifully united and working together as brethren. My impressions I found to be in harmony with those of the missionaries and the pastors. I expected to find the people in a more or less receptive mood as respects the message of Christ, but the facts amazed me. The hearing ear, perceiving heart, the sense of need, the longing, seeking spirit, so manifest in all places, convinced me that radical changes had taken place in the very heart of the nation. Many of the causes are apparent for the new attitude toward Christianity. Such as the realization in large measure of the nation's hopes as respects foreign countries, in the liberation of exteri-

toriality—the smooth satisfactory working of the new treaties, and at the same time the best results achieved internally,—all of these and many more have prepared the people for the hospitable reception of the Gospel. In addition to the above, and as furnishing the all-sufficient explanation of the new conditions, is the work of the Holy Spirit. There have been planting and watering for many years by many hands—but the increase is of God. Without this long period of toil, cultivation and seeding, the results we witness to-day would be impossible.

Synchronizing with the changed conditions in society, is the unity and coöperation of the forces throughout the Empire, to meet this present need. From the beginning there has been a oneness of spirit and a brotherly confidence and helpfulness among the native Christians and Missionaries. But at this time the deepening of this feeling and its almost ideal realization and expression in the “Forward Movement” deeply impressed me. Nothing gave me such unalloyed satisfaction as this sight. The beautiful conjunction of Divine Providences seen in the preparation of the field and the harvest and that of the reapers causes no doubt in my heart as to the deep significance of the movement, and its far reaching consequences.

All things have worked together to bring the nation to this supreme hour—when she will either accept Christianity almost at once—or put far off the day when she may be called a Christian people. Speculation is not now in order. The Head of the Church manifestly directs the forces now to one end, the immediate faithful presentation of the Kingdom of Heaven to all. Thank God the churches realize that now is the accepted day of salvation and have gone forth with magnificent courage to meet the present opportunities.

Again I was deeply impressed that Christianity in fact has penetrated

deeply the life of the nation. “The New Life in Japan,” as set forth by Dr. D. C. Greene in his admirable paper bearing the above title, showing the relatively large influence of Christianity, was fully borne out by all that I saw, and at this time had there been no special change in the attitude of the people toward the Christian religion, I would not have been discouraged.

Once more for only a brief time to be associated with my fellow workers in the heart of the Empire, was a precious privilege and very helpful to me. But few of the veterans are left on the field; but those who have come to carry on their labors are worthy and right royally do they fulfil their calling and election. The renewal of old friendships and the making of new ones are one of the chief delights of this life.

“Lord Jesus, come quickly”.

[In our next issue will appear a biographical sketch of Dr. Harris by his old friend, Dr. Soper, of Tokyo. This sketch will be illustrated by portraits of Dr. Harris and wife.—Editor.]

In Japan prisoners have not hitherto been allowed to work on Sundays, but now the authorities of the Department of Justice are going to introduce a change in the prison system, that is to make the prisoners work on Sundays hereafter. By this new departure the authorities expect to get an annual increase of about 190,000 *yen* in the receipts accruing from prison works, and thereby to be enabled to increase the salaries of jailers and others. As for the prisoners, regular work will be more welcome to them than merely sitting idle.—*Japan Times*.

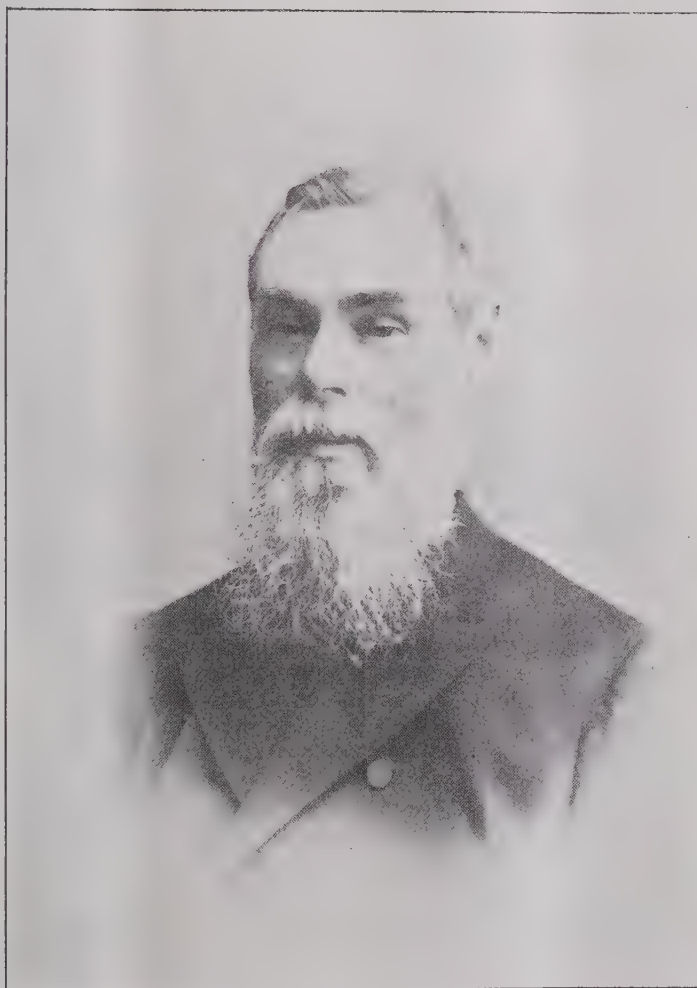
By special favour of His Majesty the Emperor, both Viscount Kazumitsu Hagiwara and Viscount Takemitsu Mimuroto have been granted permission, owing to their old age, to carry their walking canes in the Imperial Palace.
Japan Times.

REV. GEO. COCHRAN, D.D.

THE news of the death of Dr. Cochran will be learned with much regret. Born in Ireland, he was brought by his parents to Canada in his infancy, and there he got all the education that he derived directly from the schools. At an early age he was called to the work of the Christian ministry, and his name appears for the first time in the records of the Wesleyan Methodist Church in 1854. His talents and his genuine piety commanded respect from the very beginning of his public career, and he grew in favour with men through all his years till he was called away in the 47th year of his ministry. In Canada he rose steadily in public esteem till he was deemed worthy of the best appointments; but while in the pastorate of the Metropolitan Church of Toronto, than which at that time there was no better appointment, he was invited by the Board of Missions of the Methodist Church of Canada, to come to this country with Dr. Macdonald. At once he gave up all prospects at home, which were of the brightest character, and gladly came to this land to preach the gospel and build up a church. Success attended him from the very first. He speedily got hold of young men of character and promise. In each of them he became deeply interested, and drew them to himself with cords of sympathy and love. The late Mr. Nakamura, at the time the foremost Sino-logue in Japan, persuaded him to give a little time to teaching in his school, and under Mr. Cochran's teaching professed Christianity. This was helpful to his work, as it drew about him a still larger number of young men, several of whom became Christians and candidates for the Christian ministry. It was probably in the year 1877 that he laid the foundation of the Theological School, in which he was always the prominent figure so long as he remained in this country. His

knowledge of the Book of books, of general literature and of theological literature in particular was very extensive, and was at instant command. His conversations, lectures and sermons sparkled with literary gems. During the early years of his residence here his gifts as a public speaker were called into frequent exercise in the advocacy of temperance and social reform. How faithfully and successfully he wrought from 1873 to 1879, how he identified himself with every object that had for its end the well-being of Japanese and foreigners, many of the readers of this magazine know very well. He was early invited to share in the counsels and labours of those who were engaged in the translation of the Holy Scriptures, and his voice was listened to with respect by those who knew the vernacular and the Chinese languages vastly better than he.

In 1879 he returned to Canada, but not before he had deeply impressed himself upon the infant church in this land. He resumed the pastorate in the city of Toronto, and ere long was honored with election to the Presidency of the Toronto Conference. During the five years that he was at home he was in labours most abundant. In 1884, at the earnest request of the Mission Board, he returned once more to Japan, took up his work as President of the Theological College, and devoted himself with great earnestness and success to the training of Japanese ministers for Christian work in their own country. This second sojourn in Japan was probably the most fruitful period of his life. It may be that his power of oratory was not so great as in early life, but he had acquired a width of vision, a broad impartial judgment, and a grasp of affairs, that more than counterbalanced the loss of fervid eloquence. It was in the first period of his residence here that the encomium was pronounced upon him by one of the most competent critics in Japan of being the best extemporaneous speaker



REV. GEORGE COCHRAN, D.D.

of English in this country. But though the early glow of oratory had perceptibly faded, he was always in demand for public services of various kinds, and he always acquitted himself well and with advantage to the cause he advocated. In him, it was always felt, we had a fine specimen of a scholar, a gentleman and a Christian. His was a very catholic spirit. Far beyond the bounds of his own denomination, his presence was always welcome among the brethren of all denominations, and to all such gatherings he contributed his full share of "sweetness and light."

Perhaps his best work was in the Theological School of the Canadian Mission, for to it he gave his best thought and noblest effort. There are many in our ministry who regard him as their Teacher, Guide and Friend, and acknowledge that their debt to him is immeasurable. When for a time the two Theological schools of Aoyama and Azabu worked together, his services were highly appreciated by the sister denomination. On the Church here, of which he was one of the original founders, the impress of his moulding hands can be distinctly seen. On the foundation other than which no man can lay, he built not wood and hay and stubble—which may bulk largely to human eyes—but gold and silver and precious stones, for he wrought in the name of Christ and under the inspiration of love to God and man.

On account of the continued ill-health of Mrs. Cochran, which precluded the possibility of her return to Japan, and his own declining health, the Doctor found it necessary in the spring of 1893, though at the cost of much painful feeling, to sever his connection with the Japanese work and return to America. At the following Conference in June, 1893, the following resolution was moved by the Rev. Eber Crummy, seconded

by the Rev. Y. Hiraiwa, and unanimously passed:—

"That this Conference desires at this time to place on record an expression of its affectionate regard for our retiring President, the Rev. George Cochran, D D., whose recent return to America has prevented his meeting with us at this Session. During the twenty years that have elapsed since he first came to this country, he has held many positions of responsibility in connection with the work of the Christian Church here, of which he was one of the honoured founders, and has under God been enabled to build up the Church with labours abundant, and as efficient as diverse. But surpassing in power for good even these labours was that exalted type of Christian manliness which is bound to produce for years to come an abundant harvest for good by impressing itself upon the character of the Church he aided in founding. This manliness, combined with his uniform kindness, has won our hearts, and we love him. All the Christian Churches in the country feel his departure a loss, but we most of all; and we would pray that, if it be the will of God, his years may be prolonged far beyond the common lot of man, and that during these remaining years the Spirit may crown his labours with fruit yet more abundant, until according to his own wish he 'cease at once to work and live.'"

Returning to America, he settled in Los Angeles, Southern California, where his family had been residing. "In a quiet but effective manner," says the *Los Angeles Times*, "he served as Congregational pastor at Santa Monica, as Dean of the Maclay Theological College, and for the past two years as Dean of the College of Liberal Arts of the University of Southern California, winning the affection and esteem of a wide circle of friends."

"The last year of his life," writes his son-in-law, Mr. C. I. D. Moore, "was

filled with suffering, but in it all he was abundantly sustained by the faith that was always so precious to him. I have never seen pain borne with such patience. All his family were about him when the end came. His death was caused by a trouble in his head, something of a cancerous growth brought on evidently by catarrhal irritation."

The funeral took place on the 26th of June, when the Methodists of Southern California paid, as the *Times* said, "the last fitting tribute to a noble man." A message from the dying dean was read to the students—a message of kindly encouragement. The Trustees of the University through their representative expressed their unbounded confidence in Dr. Cochran's judgment. Dr. Maclay, formerly of Tokyo, spoke of the great good Dr. Cochran had accomplished here. Resolutions expressing the highest appreciation of his services from the College and the students were read. As the last speaker, Dr. Cantine, arose to speak, the sun shining through the stained glass-window threw the shadow of an anchor and a cross on the wall with a beautiful halo of purple light about it. The orator deftly turned it to account as he spoke of the spiritual life of the saintly man who had just passed away with a quiet smile upon his lips in the anticipation of a joyful immortality.

He leaves behind him his mourning widow, Miss Cochran, Mrs. C. I. D. Moore, and Mr. George J. Cochran, for whom in their sore bereavement deep sympathy will be felt by all who know them.

Little remains to be said. The eulogy, pronounced by so many since the news of his lamented death reached us, that he was a very good man, was well deserved. He was a human being, and therefore not faultless, but probably there are very few men in any land, any profession, freer from blemishes and flaws than he. Goodness

shone out conspicuously in his whole life and conversation. As he himself said of a deceased friend here in Tokyo, at his funeral, we may emphatically say of him: "He wore the white flower of a blameless life." For such is our confidence in his genuine worth that we may safely challenge the world:

"Whatever record leap to light,
He never shall be shamed."

G. M. MEACHAM.

CHRISTIANITY IN KOREA.

THE recent Annual Meeting of the American Methodist Mission in Korea brings up the whole question of Christian propagandism in Korea, a question that is interesting to every one, though perhaps for different reasons.

This work is carried on so quietly and unostentatiously that, unless one takes pains to inform himself of the facts, it is difficult to realize that the extremely rapid spread of Christianity in Korea is beginning to attract world-wide attention. It is not merely on account of the numbers of people who have been led to attach themselves to the Christian Church, although this in itself is sufficiently striking, but also on account of the readiness with which they give their time and money to the work.

The value of this work cannot be belittled on the ground that mistakes are made and that unworthy persons are received into Christian fellowship in the Church. Such has been the case in all lands since the founding of the Church. It is as valid an argument against the Church in Europe and America as against the Church in Korea. The teachings of Christ himself and of the Apostles indicate that until the final consummation the visible Church and the Spiritual Church will not be identical.

In the Far East foreign opinion in

regard to Missions may be divided into three classes. First, there are people who are thoroughly and warmly in favor of Christian propagandism and who openly support it by word and act. Second, there are those who neither advocate it nor oppose it. They attend to their own affairs and let others do the same. Third, there are those who let no opportunity pass for holding up missions to scorn and obloquy. They do not hesitate to vilify people whom they have never seen and of whom they know nothing, and to ridicule work of whose good or ill effects they have absolutely no means of judging. Their position is aptly described by the Korean proverb "So-gyung tanch'ung ku-gyung ha-ta", or in other words: "The blind man distinguishes between red and blue." They would be the first to deny the general principle that people have a right to use their money as they wish so long as they act within the law, but they make an exception of missionaries. The position is irrational and absurd. If people at home want the Gospel preached to the Chinese or Koreans, and find persons willing to do it, and are satisfied with the results of the work done, it is as impertinent for anyone to indulge in abusive language against this work as against the work of the merchant, the engineer or the diplomat. But we waste words, for no argument will cure the cronic grumbler against missions. His attitude and tone are so malignant as to leave the impression that his sympathies are enlisted on the other side.

* * * *

We would invite the attention of those who claim that missions do not accomplish what they pretend, to certain facts in Korea. During the past fifteen years Protestant missions have brought into connection with the Christian Church between eight and ten thousand Koreans. They include

men of every class from the lowest to the highest. The only way to test a man's sincerity is to see how he acts. These Koreans have in a vast majority of cases made pecuniary sacrifices in joining the Christian Church. They have given generously of their money to build chapels and schools in scores of country villages, they have rejected the custom of concubinage, suffered heavy financial losses through observance of the Sabbath, earned the suspicion of their fellow countrymen, broken down the barriers of caste, discountenanced child marriage, destroyed their fetiches, established schools, published books, given almost as much money for Indian Famine Relief, in proportion to their means, as the average of nominally Christian people in any other country in the world. Not more than two percent of them have received salaries out of foreign funds and then only for full value received.

Now to an unprejudiced mind these results, even from a merely social and intellectual standpoint, are worth the money and the labor expended; but when we consider that these are the result of a moral and spiritual change which bears in itself the power of self-propagation and bids fair to renovate the whole social fabric of Korea, the price paid for it is infinitesimal.

The traveller in the desert digs a well and drinks at it, but he does not take the well away with him. It is perennial, and thousands after him say "God bless the man that dug this well." So the missionary is piercing the arid crust of this moral desert until living water flows which shall quench the thirst of many a wayfarer. The man who only sifts the desert sands for gold leaves it more a desert than it was before.

* * *

The Japanese daily newspaper in Seoul makes some rather severe strictures upon what it calls the *Ye-su-kyo*. We do not know whether by this it

means Roman Catholics or Protestants or both, but, as he mentions the Catholics under the term Chŭn-ju-kyo, he apparently means Protestants. He says that, if an adherent of Christianity in Korea were asked his reasons for joining the Christian Church, he would give one or other of the following:—(1) Because others told me to, (2) to get the sugar which was promised, (3) to get medicine, (4) to get money, (5) because they say it is better than official position, (6) because my parents did so, (7) to get power, (8) to escape the tax-collector, (9) to get away from the jurisdiction of the prefect, (10) to escape from the persecution of the peddler's guild, (11) to escape the private inspectors, (12) to escape taxation, (13) to escape the continual importunities of the adherents of that religion, (14) to escape arrest, (15) to be able to steal with impunity, (16) to escape the consequences of having been a Tong Hak, (17) in order to have an opportunity to play, (18) because many handsome women have entered

it, (19) because they say I shall see heaven, (20) in order to have an opportunity to ride upon the clouds and see the Four Seas.

Our Japanese friends seem to be trying to antagonize Christianity in Korea, but they will do no harm, so long as they talk about Korean Christians the way the Chinese talked about the Japanese before the China-Japan war. From a somewhat close acquaintance with the facts of the case, we are able to affirm that the statements made by the editor of the Han-sung Sin-mun in regard to the reasons for Koreans joining the Protestant Christian Church are quite fictitious. We fear he has not come into personal contact with many of them nor examined carefully into the question. Our friend does not seem to remember that modern Japan has broken away from all this sort of narrowness, and he would do well to emulate that fairness of criticism which the better portion of his countrymen evince.

Korea Review.



Tables recently compiled by the authorities show that whereas formerly there used to be eight marriages annually per 1,000 inhabitants, the number has fallen to 6.78 since the promulgation of the new Civil Code. This change for the worse is attributed to the fact that, the formalities connected with marriage having become much more complicated under the new law, there is a disposition to dispense with the ceremony, especially since, in the event of the birth of a child, it can be legitimatized by subsequent marriage. On the other hand, the new law of divorce has produced a wholesome effect. Under its operation the number of divorces has fallen from 33 per 100 couples to 22.35. In other words,

whereas formerly out of every three marriages one resulted in divorce, the ratio has nearly changed to one out of five. That is certainly a decided improvement. Some years ago, when the merits of the extra-territorial system used to be so loudly extolled, a well known "old resident" of Yokohama complained that when we passed under Japanese law we should not be able to divorce our wives at will. The process is not now quite so easy as it was in the time of that most estimable gentleman, nor does it seem that there is any disposition among the foreign residents to avail themselves of such facilities as the law does offer.

Japan Mail.

Mission Notes.

CAN. METH. MISSION.

(From *Annual Report*.)

YAMANASHI DISTRICT.

THE W.C.T.U. in connection with the Kōfu church rented the large hall in the Prefectural Government building last November, and held a large lecture meeting in the interests of temperance and social reform. The interest then awakened has spread to all parts of the province. The school opened for children's nurses is gradually growing, there being between 30 and 40 nurses who attend the classes every evening; and the intention is to extend the work of the school still further. For this purpose there was a Charity Concert arranged in March and held in the church with an attendance of 500—a very successful function. The proceeds were 100 *yen*. The temperance work over the District presents encouraging features. The Society in the Kusakabe church has a membership of over 200, and is in a most flourishing condition.

The Boys' School in Hyakkokuchō (Yūhōgijiku) has an attendance of only about the same as last year, but the success of the school is beyond question. There is a Government Middle School in the city with over 500 students, a Normal School with over 150, and a Buddhist Middle School with some 300 students. Although besides these our school is very insignificant,—at the instance of our students, a Committee was formed last January of students of these various schools, with one of our students as chairman, to arrange for a Students' Twentieth Century Congratulatory Meeting. This was held in the Hall of the Gov-

ernment Middle School, when addresses were delivered by twelve students, the Governor of the Prefecture being in the Chair. From this the influence and position of our school in the community may easily be gathered.

Hitherto the school has been carried on in a rented building; but arrangements are being made to put up a building of our own, and we expect it will be finished before long.

We cannot but regard the work of the District as a whole as on the advance, and in thus presenting our report for the year we wish most sincerely to acknowledge with thanksgiving that all is due to the Divine help and guidance.

Y. HIRAIWA, *Chairman*.

NAGANO DISTRICT.

With thanks to our Lord for His grace vouchsafed to our work during the year, we again present our annual report. Taking the District as a whole and the circuits individually, we feel that the prospect is most hopeful. A few years ago, when we used to arrange for large theatre meetings, we frequently would be interrupted in the midst of our addresses and at times had to give up the meetings. But of late no matter how many may be crowded into such meetings, they listen quietly and with the best of attention, and one feels almost as if he were in a church. Even by this one circumstance we can estimate the change that has come over society in its attitude towards Christianity.

During the year, large lecture meetings have been held under the auspices of the Society for Social Reform, for-

eigners and Japanese heartily uniting with one another in these efforts, with the result that the interest and sympathy of the thoughtful and respectable portion of society have been awakened. Moreover, by private conversation and social intercourse, supporters of this good work have been won. A young men's society has also been organized as a sort of reserve to be ready to extend invitations to men of note in the community, and otherwise provide suitable means for the study of Christian truth, or do personal work for the extension of Christianity. The influence of this society is by no means small.

In Nagano there are students of the Middle and Normal schools who are studying the English Bible, and we thankfully look forward with hope to the results of this work among these students. Although Takata is a very difficult field to work, whenever we hold a lecture meeting there, we always have large audiences. And not only this, but the fact that there are those who are earnestly inquiring about Christianity is matter for thankfulness. We believe that God will sooner or later give us many who will not bow down the knees to Baal.

In Matsumoto other denominations have been at work for some time, and are well provided with churches, land and all conveniences for carrying it forward; whereas we have none of these advantages, and have had but one worker here. Notwithstanding these draw-backs, the success which has crowned our efforts is matter for much thankfulness. A short time ago we invited the Rev. Mr Takagi to visit the District, which he did, and large meetings were held. Wherever he went, good reports were heard of him, large numbers attending, excellent impressions made, and thanks expressed for his visit. This too is a matter that should call forth our thanks.

B. Hashimoto, *Chairman*.

METH. EPIS. MISSION.

(From *Tidings*.)

NAGOYA DISTRICT—A CHRISTIAN
IN JAIL.

By REV. S. OGATA.

Brother Yujiro Sugiura was converted and joined our church at Nishio last spring. He had been a man of irregular life and was arrested the other day on account of some complications in business which he had transacted prior to his conversion.

Upon entering the local jail, the officer in charge asked him the usual question as to name, age, occupation, residence, and finally, "What is your religion?" There was nothing unusual in his answers until he came to the last question. The reply "Christianity" startled the official and he exclaimed: "What! Are you a Christian?" "Yes, Sir", was the calm reply. "Why, a Christian ought not to come here," remarked the official. "I thank you," said the brother quickly. "Why do you thank me?" asked the official. "Because," replied the brother, "you seem to have a very high regard for Christianity, the religion I profess. If I were a Buddhist you would not have been likely to make such a remark on my religion." The official did not continue the conversation, but assigned him his cell.

A few days later Rev. U. Amenomori, the pastor, applied for permission, to see the brother. When the official asked for his reasons, brother Amenomori replied that he was the pastor of the Nishio Methodist Episcopal Church, that the man in jail was one of the members of that Church, and as pastor it was his duty to look after the welfare of every soul under his care. Evidently this was the first time a Christian pastor ever came to that jail on such an errand. After a consultation among the officials, the pastor was permitted to enter and, accompanied by two officers, to see and talk to brother Sugiura. In their

hearing the pastor asked the brother whether he was fully trusting in the Lord Jesus Christ and his faith in Him was steadily growing; and whether the peace of God was in his heart. These questions were satisfactorily answered, and the pastor further exhorted him that, as he was a Christian and so different from the ordinary man of the world, he must be honest and conscientious before God, and, if he was guilty, he must not try to escape justice but should prepare to receive his due punishment. On the other hand, if he was innocent, as he himself and all his friends believed, he should ask God to prove him so before the judges and all others concerned, so that he might come home to his dear wife and children as soon as possible. Then they two knelt and prayed before parting.

The two officers who witnessed the whole proceeding did not say a word but were very much moved. Only a few days after this Mr. Sugiura was allowed to go home without formal trial, as his innocence was proven at the preliminary examination and his case dismissed.

Now what was the result of this apparently unfortunate occurrence?

First: The brother had an opportunity to confess his faith and act accordingly before the officers of the jail.

Second: It gave the pastor an opportunity to preach the Gospel indirectly to the two officers while comforting the brother in his affliction.

Third: The enforced leisure gave the brother an opportunity to read the New Testament over and over, meditating upon many precious passages.

Fourth: His absence from home gave the church members an opportunity to perform many acts of kindness toward his family, which drew the hearts of yet unconverted wife and children closer to the church. Thus I see in this whole matter the guiding of our Heavenly Father and a proof

that He has power over the human mind.

Self Support: Our advance in self support we think quite encouraging. It certainly is steady. Not including Kumamoto, which was added to the district at the last conference, the monthly contributions of the district for pastoral support for four years are as follows: 1898, 14 *yen*; 1899, 20.30 *yen*; 1900, 30.83 *yen*; 1901, 37.25 *yen*. During my recent visit to Kumamoto for the first Quarterly Conference, this church which has been paying five *yen* decided to increase. As illustrations of the above advance, Fukuoka now pays 13 *yen* per month and Hakata 7.50, while three years ago both together paid 8; Wakamatsu pays 6, and Kokura 3, while three years ago they paid one each; Omuta and Yanagawa then paid 3 *yen*, now 6; Kutami, then fifty *sen*, now 2.25 *yen*. Of course these are all monthly contributions, but our self-support plan provides that the churches support their pastors a certain portion of each quarter and the Missionary Society the balance. The responsibility is thus divided. For a given time the pastor is absolutely dependent upon his church, which feature of the plan has resulted in bringing the pastors and people much nearer together. One very noticeable thing is that, whereas under the old system the small monthly contributions were frequently paid only in part, because the pastors could get on comfortably in case of deficiency, now every cent promised is promptly paid and in actual cash. We do not claim that the plan is responsible for the above increase, though without it, or some other, little would have been done. The constant rise in prices has emphasised the greater need; and the policy of the Missionary Society in appropriating a fixed sum for evangelistic work, together with the general discussion of the question of self support, have had their

influence. We cannot expect much further increase from our present members, who in addition to their contributions have the burden of the current expenses. But if our hope of large accessions is realized as a result of our special efforts, we may expect a still further advance in all lines and may God grant that this may be the case.

CHURCH MISS. SOC'Y.

(From *C. M. S. Quarterly*.)

C. M. S. SCHOOLS IN OSAKA.

TWENTY YEARS AGO AND NOW.

TWENTY years ago there was, in this city of Osaka, a small girls' school in a small house by the river side. It began with three Japanese girls as boarders and a few more day-scholars. Like many another undertaking in any land in the day of small beginnings, it had to go through its experimental stage of hopes and resolves, of plans and their overturnings, of mistakes and failures, of changes, disappointments, and renewed hopes. The patience and perseverance that proverbially remove mountains are wanted in school life as in every other and have their reward in the overcoming of initial difficulties, and the onward and upward approach to success. The three grew into ten—the ten into seventeen; the six rooms of the house had to be added to, at the expense of the little garden; and even then a case of illness brought down the medical dictum of overcrowding, and the seventeen were reduced to thirteen. The day-scholars multiplied, and the school-room grew noisy. A class for needlework was added to the school-work. Two Christian fathers begged admittance for their little boys; and these two grew into a dozen. Then the dozen showed themselves too unmistakably as disturbers of the peace of a girls' school, a petition was lodged that they might be otherwise provided for: and

a boys' school had to be established for their benefit, and that of others of their compeers who might follow. And so things grew.

Now, in this same city of Osaka in this month of April, 1901, have just been held two scholastic functions—the "graduating ceremonies" of the two schools in connection with the C. M. S. here. First came that of the Boys' High School at Momoyama, into which has developed the small beginning of two small boys "twenty years ago." A generous and timely gift of money provided for the building of a suitable school in the outskirts of the city, and to it was transferred the first Christian Boys' School, leaving the site of the first small school-house ready for the C. M. S. Divinity College, with the College Chapel and Principal's house.

In a spacious hall in this school-house, with its various class-rooms, wide play-ground, etc., we saw last Saturday a goodly array of youths, filling one side of the hall, while the other side was more than filled with guests;—American as well as English Missionaries, members and pastors of the five C. M. S. Churches in the city, Government officials, or teachers of government schools, and one brightly robed Buddhist priest from the neighbouring temple sitting side by side with two of the Japanese clergy in their black coats. Under the president-ship of the Principal, Rev. W. R. Gray, came the "graduation exercise", (as the dictionary translates the Japanese term), Bible reading, prayer, addresses, recitations by graduates, in Japanese and English; and an "English Debate" on the comparative merits of science and mathematics to finish up, got up in the humorous vein for the amusement of the audience, not to say that of the young performers themselves.

Three days later came a similar function at the Bishop Poole Girls' School. Naturally this, in itself, is a

prettier scene than the other—the dull uniform of a boy's school being less of a spectacle than the varied coloring of the girls' more picturesque costumes. It is an understood thing, however, that on these occasions, the dresses worn are not to be of the grandest, lest some poorer scholars should be outdone by their richer school-mates and be made to feel uncomfortable. In any case, however, an assembly of Japanese girls is a bright, gay picture—the smaller the children the brighter being the colors, and the larger the patterns of their dresses. In these modern days the artificial flowers and fancy hair ornaments of "twenty years ago," are now superseded by ties of silk ribbon, neater if less striking.

The programme for the girls was rather more varied than that of the boys, including organ duett and solo, two English songs by the higher classes of scholars, and a Japanese action song by the Infant School—who made a very pretty picture in their gay dresses, standing in long rows on the platform, and keeping excellent time in all their graceful motions. There were two English recitations, one by a number of the elder scholars, "Mrs. Grammar's Family," and a scene from "Julius Cæsar," by two of the graduates. Also by another an essay read on "Queen Victoria." The ceremony was concluded by the performance of a Musical Drill in the play ground by the boarders of the school; and the "Ceremonial Tea" for Japanese visitors—an elaborate function which is an essential part of a girls' education.

There were other features common to both:—Prayer, Scripture reading, address to graduates, with reply thereto by one of their number, distribution of the certificates to the eight graduates, and prizes to them and others by Miss Tristram; and one other important ceremony which Christian schools have in common with all others—the reading of the Imperial Edict on education. Every properly

constituted school possesses a copy of this; which is carefully kept and reverently used. In this case the scroll was brought in with all due solemnity by one of the Japanese lady-teachers, carried aloft on a tray, and then with low bows presented to the head teacher of the school, and by him respectfully received, slowly unrolled, and solemnly read; all the audience, scholars and visitors, standing silently with bowed heads to listen with due deference to the august words. And truly it is worthy of all respect; for as a result, since its promulgation more than 21 years ago, the country, from great city to small hamlet, has been covered with national schools, so that not one of the Imperial writer's subjects need be without the means of education.

The singing of the Japanese National Anthem, in the same respectfully solemn attitude, was the other feature which linked these Christian Schools with all the rest of the students in the land, and witnessed that Christianity is also the nurturer of patriotism.

There was one link between "twenty years ago and now" in the person of the teacher who carried the aforesaid Imperial Edict; she was a small child in the original small school which has now developed into the handsome edifice, and assembly of over one hundred scholars, of to-day, under the worthy leadership of its able and beloved Principal, Miss Tristram. Unlike the Boys' School which was mainly indebted to one friend's munificence, this institution may number its friends by many hundreds. The pains-taking efforts of two brought together the gifts of these hundreds, who might have well rejoiced could they have been present when this year's graduates, following in the wake of those of eleven previous years, appeared as living witnesses, to the school and its training.

Years roll on—the generation of twenty years ago has almost passed

from the scene of labor. Two of the prime movers in the original school foundation, Archdeacon Warren and Mr. Kimura, have entered into rest. A succession of teachers and counselors, friends and helpers, has proved the continuity of religious work; while the thought of the original three scholars is typical of the continuous story of school life. One passed away to the Better Land; one was lost from sight and knowledge altogether; one is still of us, has been a faithful teacher, is now a wife, and will be a Church worker. As it has thus been, so it will be. Though some may pass from school, and be apparently outside its influence, and while some are regathering above, there are many who, as true Christian women, are, and will be, serving their generation as wives and mothers, teachers and evangelists, living for Home, for country and for God.

M. J. Oxlad.

FUKUOKA.

A Japanese Dorcas Meeting.

There is in connection with the Arupa (Alpha) Church, Fukuoka, a Dorcas Meeting whose members, few in number, meet once a month.

Thinking it may be of some interest to those engaged in similar work at home, I send the following short account of the way in which the Fukuoka Dorcas Meetings are conducted and of what is afterwards done with the garments made.

The members meet once a month and work from 1 to 3 o'clock; we then sing a hymn, read a few verses of God's Word, sometimes giving a short explanation, and close with prayer; the members are free to pray if they wish to do so.

The materials upon which the women work are garments contributed by the Christians and missionaries. These are unpacked, ironed out, and remade

into nice garments of all sizes suitable for men, women and children.

The garments are then sent, as occasion arises, to people in distress. A short time ago, in a village some few miles out of Fukuoka, a number of poor villagers were left destitute by a fire which originated in children playing amongst some straw with matches. The members of the Dorcas Meeting thought they would like to help the poor villagers, and so it was decided that one of the missionaries accompanied by a Christian, should take the garments already made, 26 in number, to the village. Accordingly we started off early one morning, a short journey of 10 minutes by train; then a long ride of 2½ hours in a jinrikisha brought us to our destination, a village at the foot of a mountain. The head man of the village was away, but we saw his representative.

When we told him of the errand upon which we had come, he was very grateful, and after thanking us, said he would like to take us to see the village which had been burnt. About 20 houses had been burnt, 10 completely so, also all the contents of a store-house, the property of the villagers.

By this time thro' the kind help of neighbours and friends, the people had been able to re-build some of their houses, and so we did not come upon a scene of utter desolation.

We went as we were asked, but were a little embarrassed, as the man who was kindly conducting us round proclaimed the reason of our coming at each house we stopped at, and to each group of people we met! He then took us back to his brother's house, and we had a little talk together, explaining fully the reason why the things were sent. We told him that God has told His servants to love and help all in distress and so the Christian women in Fukuoka had sent the things in obedience to that command. He seemed very

much struck at the thought of women meeting and working for this purpose.

We wanted to hold a meeting for the children in the village and so spoke of returning, but found that the dear people had prepared dinner for us. Would we please stay. We could not disappoint them, altho' we had brought lunch with us, and so gratefully accepted their kind hospitality.

After finishing our meal, we returned to the scene of the fire and called together a few of the children, and after singing a hymn which drew together some of the villagers, I showed the picture and told the story of the "Good Samaritan."

There was rather a disturbance in the middle of our little meeting as the good man, to whom we had delivered the garments, brought them up to where I was and spread them out on the ground for inspection; of course, my few listeners turned to examine the things!

Our friend very much wanted to give the things away while we were there, but as some of the villagers were away, he thought it better to wait until all could be present, and so after the meeting we took our leave.

A few days ago a Post Card was sent to the members of the working party to thank them for their kind gift.

These poor villagers are very poor and ignorant, and the things they now possess have practically all been given to them by one and another, as all their possessions were burnt.

We are hoping to go and visit the village again and to try and teach the people more about Christ and His Love.

I only wish all the members of the working party could have come with us, and seen how gratefully the things were received.

C. L. B.

AMER. BOARD MISSION.

ANNUAL MISSION MEETING.

By REV. H. B. NEWELL.

THE Japan Mission of the American Board of Commissioners for Foreign Missions held its twenty-ninth annual meeting recently at Kobe, when the beautiful grounds and buildings, with all the excellent accommodations of Kobe College, were generously put at the disposal of the Mission for the seven days of their meeting, beginning from July 3rd.

Of the 52 members of the Mission now in Japan, 42 were present, while there sat as corresponding members six of the Board's representatives in China, also two members of the United Brethren Board. These latter are co-operating with the American Board in theological education work, thereby furnishing an interesting bit of that united effort upon which stress was laid at the Missionary Conference last October. The Rev. Hilton Pedley, of Maebashi, presided.

While the prime object of such an annual gathering is the transaction of Mission business, other elements enter in more or less largely to round out the ideal conception of a Mission Meeting. These are found in the social and the devotional elements, together with the special features which characterised this gathering.

The discussions of the week covered a wide range of topics, including location and relocation of missionaries, inviting new missionaries, financial estimates, school and kindergarten matters, publications, co-operation of Missions in Japan.

In addition to the one or two families soon expected, a call was made for six new families and four ladies,—not for opening new work, but for filling up depleted ranks. For the Mission has suffered some losses during the past few years, the most irreparable being that of Dr. M. L. Gordon, "scholar,

teacher, preacher, man of God," who passed to his reward in November of last year.

The healthy growth of the Doshisha at Kyoto since its reconstruction two years ago, and the large increase in numbers at the Women's College in Kobe, make imperative the call for new help to these schools; while the recent development of evangelistic work in connection with the Forward Movement (*Taikyo Dendo*) has shown many deficiencies in equipment for this extra demand.

The recent growth of the Women's College was the cause of considerable discussion, and as expansion seemed most manifestly in the line of its destiny, a committee was appointed to consider ways and means for raising funds, and for securing a new and more extensive site, if that should be deemed best.

During the week of the meeting, the social element was not lacking. In addition to the delightful fellowship which marks such a gathering from start to finish, especially where all meet together, as they did here, in a common boarding club, there were several special features that entered in to make bright this side of the occasion. Not to speak particularly of the visit to the United States' warships that chanced to be in harbor at the time, —the *Yorktown* and the magnificent flagship *New York*,—a very pleasant affair was the Fourth of July celebration on Thursday evening. The school chapel was transformed into a very pleasant reception hall by the generous use of bunting, potted plants and various decorative devices, and among the guests and speakers of the evening was the United States Consul, Mr. S. S. Lyon, who with Mrs. Lyon honored the meeting with his presence. Music, addresses and social intercourse together with light refreshments filled out a most delightful and patriotic evening.

The devotional element was, natur-

ally, a large factor in the make up of the programme. An excellent device has been used for the past one or two of these annual meetings, which combines the reports from the Stations with the devotional exercises of the day. By this plan the first half-hour of each session, morning and afternoon, is devoted to a report from one or more of the thirteen Stations, followed by prayer for this special work. The last half-hour of the morning session, from 11:30 to 12, was given up to purely devotional exercises, following a topical programme previously prepared by the Chairman.

Sunday, the seventh, was a day rich in spiritual things from the morning sermon to the evening Eucharist. The preacher of the annual sermon, Rev. Dr. George E. Albrecht, of Kyoto, spoke upon Mark i. 11:— "Thou art my beloved Son, in thee I am well pleased," taking for his theme the unique place of Christ in the History of Religion. It was a masterly presentation, from the side of reverent, intelligent faith, of the ever recurring Problem of Jesus. And while making the easy affirmation that "the true science of religion has not reduced Jesus Christ to the level of other great religious teachers; He is still the chiefest among ten thousand, untouched by all the giants of the earth, as the sun stands high above the towering snow-capped peaks of the Himalayas": he yet did not hesitate to face the difficult question: "In what consists the uniqueness of Jesus? What is it that lifts Him above all the venerated leaders of other religions?" The working out of the answer to this problem was a splendid piece of exegesis, the backbone of which was contained in the statement: "If, instead of saying Jesus Christ was the Son of God, we say Jesus Christ had the consciousness that He was the Son of God, then we have given an absolutely sober, scientific answer, and have at the same time touched the salient point of his

difference from all who have come after Him." In his consciousness of Sonship consists his uniqueness which gives Him his place high above all sages and saints in the realm of the science of religion. This consciousness has two chief characteristics; First, its purity; no sinful or doubtful deed is recorded of Jesus; He never confesses sin, repents, or prays for pardon. Second, its naturalness,—the spontaneity of this consciousness; not arrived at by a process of reflection; He knew God intuitively. A crucial question then is, was this Son-consciousness an illusion? Whatever test is applied, the old dilemma cannot be escaped: either he was more than man or he was not a good man. The science of comparative religion teaches clearly and unmistakably that none has ever had the Son-consciousness which Jesus had; and adoring faith fills out the answer with the statement that it is because none has ever been the Son of God as Jesus was.

In the afternoon an interesting Christian Endeavor meeting was held, which was largely attended, and in which seventeen of the children of the Mission participated. Rev. C. A. Clark quite captivated the children with his address on "Steamboats," with the telling and picturesque application of their need of steam, guidance, pilot, chart and compass. The collections for the past year from the various branches have gone to the Okayama Orphan Asylum.

A vesper service was held, closing with the Lord's Supper, at which time three of the older children were received into church fellowship.

During the week, several interesting breaks were introduced into the routine which were not only highly profitable in themselves, but which were also valuable as the destroyers of any possible monotony; although the earnest and spicy debates that enlivened the business sessions had no particular savor of the monotonous. These breaks

were in the form of special addresses, the first of which was a most interesting Annual Survey by Dr. D. W. Learned, rich in facts and statistics, and touching nearly every topic relating to the Mission for the past year, from kindergartens to co-operation.

Principal Hirotsu, of the Doshisha, gave a carefully prepared statement in regard to the Schools under his care, and made an appeal for sympathy with those Schools, which are gradually winning back their former prestige.

Dr. J. H. DeForest of Sendai, under the title of "The Religious and Moral Teachers of New Japan" (meaning those outside the Christian circle), gave a keenly analytical and very discriminating review of the life, work and influence of three men in particular,—Prof. Inouye Tetsujiro, Baron Kato Hiroyuki, and Mr. Fukuzawa Yukiichi. It is to be hoped that this address may soon find its way into permanent form in print as it deserves.*

Another real treat was the speech by Rev. Tasuku Harada, Pastor of Kobe Church, upon "Some Points of Contact with and Opposition to the Gospel in Japanese Character." This was a most illuminating address, finely conceived and thoughtfully wrought out. As, by request of the Mission, this is to be prepared for publication, it is unnecessary to say here more than that four points of contact and three of opposition were dwelt upon, the former being represented by the four Japanese words *Giri* (the sense of ought), *Ho-on* (sense of gratitude), *Renketsu* (moderation, or unselfishness?) and *Chuko* (loyalty and filial piety); the points of opposition being the fatalistic, naturalistic and pantheistic tendencies in the Japanese character.

Japan Mail.

At the recent Annual Meeting of the Mission the following minute was adopted:

* It will be published in the EVANGELIST.—Editor.

"We miss from our number at our annual meeting this year, the face, the form, the fellowship and the counsel of one of the founders of the mission, who, after twenty eight years of faithful and successful service with us here in Japan, has been welcomed to a higher service in the more immediate presence of the King.

"We feel that in the death of our brother, Rev. M. L. Gordon, D.D., our mission and Japan have lost a most valuable friend and worker. Through his knowledge of the Japanese language and character, his warm love, broad sympathy, earnestness, and faithfulness, he was used of God to do a work and exert an influence here which have been very wide and very rich in their results.

"We are profoundly thankful to God for the years of service which Dr. Gordon was permitted to give to Japan, and that we were privileged to be associated with him in this work. We are thankful that the memory and influence of that association and service remain with us and with the Church in Japan as inspiring and energising factors in the work. We are thankful for the sure hope of an immortal reunion and fellowship with our brother not many days hence. We are thankful that Mrs. Gordon is with us in the work again, and we pray that the Divine Comforter may comfort her and fill and satisfy her heart, and that both she and her children may be richly blessed and used in fruitful service."

Mission News.

CHILDREN'S SUNDAY IN OKAYAMA.

Early on the morning of June 9th, there was a pleasant air of expectancy about the Church at Naka Sange, and soon after eight o'clock the children in their gay dresses began to gather. The Sunday School which regularly meets at the Church was soon in its place. The bugle sounds, and two

hundred children from the Orphan Asylum march in, and take the places assigned them in the center of the Church.

The Northern Sunday School sends seventy-five or more; from the Ragged School, not dressed in rags, from the Eastern Sunday School, from the Southern Sunday School, they gather, till at least four hundred and fifty little ones are seated in the body of the Church, among them twenty children from Natsukawa, five miles away. The older people sit where they can, or stand in the entrance. By classes or by schools, the little ones came upon the platform, with their hymns, their recitations of Scripture, their poems or speeches, each school marked by a rosette of blue or white, red or purple or yellow.

The audience listened attentively to the long programme. The Kindergarten action song of the tiny boys and girls; the familiar strains of "Hold the Fort," from the boys of the Ragged School; the recitation of the Books of the New Testament, with the numbers of their chapters, from a class of girls in the Asylum; a truly Japanese recitation and song of what little girls can do for God's kingdom, as flowers, reeds, candles, stars, nightingales, etc.; the ringing of a bell which calls out the Beatitudes,—these were some of the features of the morning's exercises.

The new pastor, Mr. S. Abe, of Fukui, was welcomed by the Sunday Schools, and responded with an interesting story, and then came the unique feature of the occasion, the one thing not on the programme. A young Chinaman, a Christian merchant from Foochow, in the city on business, came into Church and at the close of the service asked if he might say a few words in English, which were interpreted by one of the Japanese present. He represented a family of Christians to the fourth generation. His grand-father and father,—both

preachers, himself, brother, and nephew are all members of the same church. He closed by singing "Jesus loves me" in Chinese, which his interpreter remarked needed no translation to that audience. Before he left the Church he gave the Superintendent a dollar for the Sunday School.

The Zobo Band of eight pieces under Prof. Gauntlett's efficient leadership

added much to the music of the occasion.

So for the third time we have celebrated Children's Sunday in Okayama, to the great enjoyment of all, Japanese and Chinese, American and English, all loving and serving the one Savior of these little ones.

B. W. PETTEE.

M. E. C. M. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

TEMPERANCE AND EVANGELIZATION.

IN connection with the recent revival meetings held in Shiba and adjoining districts of Tokyo, one session of the union meetings held in the Shiba Church—June 10th—was devoted to temperance. The church was filled with several hundred persons who listened attentively to enthusiastic addresses by Messrs. Ando, Miyama, and Nemoto. More than fifty persons in the audience embraced temperance principles and signed the pledge.

June 14th, following a two weeks' evangelical effort in Yokohama, by which hundreds of persons were made to feel the warming rays of the gospel of Christ, the Yokohama Temperance Society held a temperance rally in the Church—Presbyterian—which was attended with marked success. The previous evening members of the Society paraded the streets of the city

with lanterns and torches, scattering bills and everywhere advertising the meeting. The large church was packed to its utmost capacity, and many were turned away unable to gain admittance. Hon. T. Ando, Rev. Mr. Miyama, and the Hon. Shozo Tanaka, were the speakers. The former gentlemen are too well known to our readers to need any introduction, but the name of the latter may not be so familiar to all of them. The Hon. S. Tanaka has for many years been a zealous politician and has spent almost his entire fortune in the furtherance of political interests. He is now well advanced in life, having perhaps reached the age of sixty years. His address was a very strong appeal to young and old, and made a deep impression upon all who heard him. He recounted his own experience in having been the greater part of his life addicted to the use of both strong drink and tobacco.

One or two years ago, through the

earnest solicitude of the Hon. Saburo Shimada, M. P., he succeeded in becoming a total abstainer from alcoholic beverages and joined the Tokyo Temperance Society. To rid himself of the evil habit of drinking and smoking, he first fasted absolutely for three days; then gradually took water, rice, and such other foods as he chose: but when feeling a craving for *saké*, he closed his lips tightly against it. Thus a complete victory was gained over alcohol, but at this time his appetite for tobacco seems to have been too strong for him. A little later, when Hon. Sho Nemoto's anti-tobacco bill was presented to the Diet, he was one member of a committee of nine to whom it was submitted for consideration. He approved the bill and worked for its passage, but felt ashamed and pained at the continual joggings of his own conscience telling him how inconsistent he was to continue the use of tobacco himself.

After this he accepted an invitation from the Maebashi Young Men's Society—not a Christian organization—to address them on temperance and other questions of reform. In contemplating his subject, his eyes were opened wide to see the need of young men, and also the incongruity of his attempting to teach them principles of right conduct while he himself fell so far short of his own convictions of duty. Therefore, he resolved, that before going to the platform he would relinquish tobacco forever, and when rising to address them, informed them that, while he had nothing to say worthy of mention, he wished to tell them of his sudden determination to discard the use of tobacco.

All these experiences he impressively related at the Yokohama meeting, and said that young men who are to make Japan a great nation during the twentieth century ought not to follow examples set them by a former age. The men of that day were born when Japan was isolated from the world, and were in many respects less enlightened

than the men of the present. Young men now have much responsibility; and, if they are to lift the nation higher, they must have clear brains, sound minds, and strong physique. They cannot afford to injure themselves by conforming to the bad habits of their ancestors. He then addressed a few words to the old men telling them how sincerely they all desired the success of their sons, and of the rising men of the nation; and that they should therefore encourage them in every possible way, especially emphasizing the necessity of older men ceasing any bad habits to which they might be addicted, thereby becoming examples to the young.

At the close of the meeting upwards of one hundred signed the pledge. This is one of the most remarkable temperance meetings held within the whole history of temperance work. We hope that these two meetings, one held in Tokyo and the other in Yokohama, may mark the beginning of a great temperance revival, and that temperance work and the Taikyo Dendō may go hand in hand, combating evil throughout the length and breadth of our land.

Kuni no Hikari.

Mrs Sasaki, whose death occurred a few days ago, had been, since the organization of temperance work in this country, one of its strongest advocates. Her connection with the work dates from the visit to Japan of Mrs. Leavitt, the first Round the World W. C. T. U. Missionary. Mrs Sasaki was also a firm believer in Woman's Rights. In the ninth year of Meiji she gave a public address in the Normal School, Tokyo, on Education. This was the first time in the history of Japan that a woman had appeared on a lecture platform. She was one of the founders of the Japanese W. C. T. U. Her husband died nearly one month ago, from which time until her death she had been ill. Her loss will be keenly felt by her many friends and co-workers in the temperance cause. *Kuni no Hikari.*

A TRUE SOLDIER.

In a certain regiment of soldiers, one is a member of the temperance society. On a feast day the colonel treated his men with *saké*, but when the cup came round to this one, he declined to drink. He was aware that his refusal would be regarded as a grave offense, and might possibly cause him to lose his head, but when persuaded, he declined saying: "I am a member of the temperance society, and I cannot drink because of my temperance principles. I know it is very discourteous to refuse, but I cannot drink." The colonel of the regiment, at first angered, was much impressed by the bravery and sincerity of the soldier, and has since shown him marked respect.

Kuni no Hikari.

The following amounts have been received during July for the Florence Crittenton Home:—

Miss Whitman	yen 10.00
„ Clagett	5.00
Madam Clement.....	2.50
Mrs. E. W. Clement	2.50
Miss Kidder.....	5.00
Mrs. F. G. Harrington.....	3.00
Miss Church	5.00
„ Witherbee	5.00
Mrs. Hamblen.....	1.00
Mrs. Parshley	1.00
Mrs. McArthur	1.00
Miss Hawley	3.00

yen 44.00

A. A. BORDEN, Treas.

Y. M. C. A. NOTES.

(From *The New Century*.)

CLOSING BIBLE CLASS RALLY.

Saturday evening, June 15th, in the Tokyo Association parlors was held the closing rally of Association Bible classes for the season. An address in English

was made by Rev. Cowman of the new Bible school, and one in Japanese by Dr. M. Takagi. During the social hour twenty-two of the young men spoke to the subject "The Benefit I Have Received from Bible Study this Winter." Some had recently begun their study and could only say they were interested and expected to continue. Several who are not yet Christians testified much as the one who spoke as follows, "I think it important to study the Bible, my heart has been strengthened to overcome temptation."

A student of the Higher Normal School said, "I was the most bitter of all my school mates against Christianity, thought it mere superstition. But through my Bible study I now know that Jesus Christ is my Saviour."

A student of the same school said, "The highest object of education is moral development and this finds its foundation in religion. Therefore, for the teacher, the study of religion is most important, and in the Bible we find religion in its best and purest form."

The following are representative of many expressions:—"I spent my childhood in studying Confucianism. From my little study of Christianity I have found it of great importance in the culture of moral power." "I do not understand religion, but from my little Bible study I have become convinced there is a God." "In studying the Bible it seems I have found a light on a dark night." "I am anxious to preach Christ among my friends and am studying the Bible for that purpose. Have been much helped." The testimonies gathered will help in plans to meet still more directly the needs of the young men. Most encouraging of all was the testimony of half a dozen who had been led to definite acceptance of Christ.

STATISTICS.

Figures from reports of Tokyo Association for ten months from Sept., 1900 to June, 1901:—

Attendance at Sunday meetings...	4137
" " Other Religious Meetings.....	7818
" " Saturday Lectures.....	2898
" " Bible Classes	2259
" " Socials and Receptions	3327
" " Night School	7141
" " Meetings in Assn. Hall conducted by other Religions, Reform and Educational Societies....	2184
Meals and Lunches in Cafe	4393

STUDENT ASSOCIATION STATISTICS, 1900—1901.

From *The Student Union*.

97-8, 99-1900, 1900-01

Number of Associations			
in Christian Schools. 14	14	13	
in non-Christian schools 15	29	20	35
Number of male students in above schools	11,581	15,141	19,331
Number of Association members	951	882	982
Number of Active	564	619	611
Number of Associations holding regular religious meetings	28	29	32
Average attendance at	44	50	56
Number of Associations conducting Bible classes	15	24	22
Average attendance at	209	331	347
Ass'n's observing Universal Day of Prayer for Students		25	27
Number baptized mainly through Association influence	40	55	54
Number members planning to enter religious callings as life-work	92	86	69
Amount collected in membership fees		3336	340
Delegates to Gen. Assn. . . .			
Summer School	40	52	90

THE THIRTEENTH STUDENT SUMMER SCHOOL.

The attendance of one hundred and fifty students upon a summer school during vacation and under a July sun is an amazing thing in the history of Christianity upon men of education.

Buddhist Young Men's Association Summer Schools, Educational Summer Schools and Evangelists' Training Conferences have in turn sprung up, but still our School is growing in size and influence. The School last month at Doshisha, Kyoto, was in fact, as in name national, for there were delegates from twenty-five schools and as many provinces.

The general awakening kindled by the Forward Movement imparted earnestness to the lectures and a refreshing spontaneity to the sunrise prayer meetings. Not a few leaders who had prophesied that the atmosphere of Doshisha would stifle whatever life survived the distractions of Kyoto now freely own their fears groundless. The men in Doshisha and Kyoto at large contributed to the highest success of the School fully as much as they received. No false notes were struck from first to last.

When the Summer School was inaugurated in 1889 it was known as a Bible School. Gradually this feature was almost lost to sight, but since the Student Union has had control, it has been revived. This year the Incarnation, Atonement and Resurrection were the foci around which Dr. U. Sasamori, of Chinzei Gakkan, arranged six lessons. Following the precedent of Mr. Oltmans last year, he distributed suggestive syllabi as the basis for instruction and for further study. The success of the class is the more encouraging from the fact that it was for the first time taught by a Japanese.

Dr. Yuasa, Professor in Kyoto Imperial University, treated Hebrew poetry in a popular way, and Dr. Alexander flashed light on the scope and method of prophecy, especially as related to the Messiah.

Dr. Sasao, of Tohoku Gakuin, equally at home in German and in English literature, demonstrated with contagious enthusiasm that no substitute had been or could be found for living Christianity. The Kingdom of God,

he held, is the germ of Christ's *teaching*, but the spring of the Christian *life* is the life of Christ historical and eternal. In a similar strain Dr. Peery plead for Christians of backbone, of unshakable faith.

Rev. S. L. Gulick showed by cogent argument and illustration that the central postulate of the miraculous is a personal, free will. "Personality includes perfect separateness, and the possibility, and more or less of the actuality, of perfect universality." "Buddhism's universal impersonal law (hōshin) issues from the will of the Christian personal God." Pres. Ibuka used the ethics of Aristotle and Seneca to throw into clearer relief the law whose core is love.

St. Francis of Assisi found a sympathetic interpreter in Rev. M. Uemura, and Rev. K. Matsumura traced some of the epochs of church history as embodied in Origen and Augustine. Rev. A. Oltmans turned the topic, The New Testament Teachings on the Holy Spirit, into an inductive study of His personality and work. "God the Father is with us through Christ by the Holy Spirit."

As in a college course, so here, a full half of the benefit is derived from other sources than the set lectures. The fraternal intercourse of teachers and taught, of government and mission school delegates, the group prayer meetings and free discussions of great themes—these solved doubt, crystallized resolution, shaped character. So with the life-work meetings, corresponding to those on Round Top at Northfield. See these 150 men seated on the grass at sunset listening intently as a University graduate tells of the opening for college men in religious work. His words are weighted by the fact that he himself will be an Association Secretary. Another evening a University student who hopes to be a medical missionary pictures the opportunity of the Christian physician in China. The topic of each

life-work meeting became in turn the topic for the succeeding sunrise prayer meeting, and Mr. Hiraiwa, the spiritual counsellor, still further followed up impressions by conferences with all who felt inclined toward a religious calling.

More and more attention at Summer Schools is given to problems connected with the practical work of the Student Christian Associations. Three sessions of two hours each were given to Bible study, personal work, literature, and evangelistic work among students. It was agreed that two courses of Bible study, one for Academy and one for College men, should gradually be prepared. The visit of Mr. Mott in October received special attention, and it was resolved that all Associations whether visited by him or not, should plan special public and personal evangelistic work in the Fall.

One of the most impressive meetings was the installation of Mr. N. Takai as permanent Secretary of the Student Christian Union. He is the first graduate of an Imperial University to dedicate himself to a Christian calling. Aside from the work he may be able to do among the students of Japan, his example will be a powerful factor in turning the hearts of Christian college students to the ministry and allied callings.

Galen M. Fisher.

BIBLE STUDY AT KYOTO.

The desire to rally the American teachers of English recently called out through the Young Men's Christian Association led to the planning of two hours a day of English lectures simultaneously with the Student Summer School at Kyoto. Sixteen missionaries and teachers were present, of whom nine lived together in camp style in the Fukuin Gakkwan, enjoying the sights of the city between sessions or slaking hot throats at hospitable missionary homes.

Dr. T. T. Alexander read four lectures on Amos and Old Testament Prophecy, which instructed all and opened the eyes of several to the riches unlocked by reverent modern scholars like Geo. Adam Smith. Rev. A. Oltmans led the way into the fertile, neglected field of the Holy Spirit in the New Testament. By comparison of such phrases as the "Spirit of the Father," the "Spirit of Jesus," the "Lord the Spirit," he showed that traditional conceptions of the Trinity would be somewhat modified in the direction of a more intimate unity.

Rev. S. L. Gulick, in speaking of the Religions of Japan in relation to Christianity, defended the thesis that Buddhism and the Oriental mind are not only not impersonal but personal in a high degree, inasmuch as suppression of self implies a clear consciousness of the self to be suppressed. The vital defect of Buddhism is not lack of the recognition of personality but of the *worth* of each person.

Prof. C. M. Cady explained the best methods of ingrafting English into Japanese brains, and enthusiastically commended the normal system represented by Gouin and Henuis.

The Language and Customs of the Japanese became very entertaining in the hands of Dr. R. B. Peery. Would that his fluency and sympathetic insight into Japanese ways could be imparted to every newcomer! G. M. F.

ORGANIZATION OF CITY YOUNG MEN'S CHRIST- IAN ASSOCIATION UNION OF JAPAN.

WHEN at the invitation of many workers on the field the first representatives of the American International Committee of Young Men's Christian Associations came to Japan, it seemed after consultation that the wisest policy would be to concentrate on one center, developing a strong Association which should demonstrate

the possibilities of City Association work in Japan and form a center from which the work might be extended. The results are seen in the Tokyo Association, whose work among young men is one of the features of Christian activity in the great metropolis, and which is the recognized center of united effort and forward movements, not only for Tokyo but the whole country. Although attention has been given in no systematic manner to extension, still a number of Associations have been formed in various cities which are doing a more or less limited work along Association lines. The most important three Associations outside of Tokyo are Osaka, Kobe and Yokohama.

The time seems ripe for a substantial development and gradual extension of the work. To accomplish this effectively, there is need of a central agency of supervision which shall apply itself to the problems of the local and national work, assisting in organization, suggesting practical lines and methods of work, giving assistance in times of special effort, and rendering Associations more permanent and effective by keeping helpfully in touch with them by means of correspondence, visitation, printed matter and conferences. To this end the Board of Directors of the Tokyo Association issued an invitation to the Yokohama, Osaka and Kobe Associations to participate in a convention to organize a City Young Men's Christian Association Union. It was considered much better to start the Union on a modest basis with these four Associations as charter members, and after the principles are firmly established and the organization tested, other Associations will be encouraged to seek admission. However, from the beginning the policy of the Union will be to give such assistance as possible to the organizations in other cities which may not yet be members of the Union.

The convention was held in Osaka July 26-28. All the Associations ac-

cepted the invitation and three were represented, the Yokohama representatives being detained. The delegates were as follows: Tokyo: Presidents Honda and Ibuka, Dr. M. Takagi, Messrs. S. Niwa, R. S. Miller and V. W. Helm; Kobe: Rev. T. Harada, Prof. Thos. Nishikawa, Messrs. R. Muramatsu and S. Ito; Osaka: Rev's. T. Miyagawa, K. Yoshioka, K. Terasawa and N. Yanagiwara, and Messrs. Y. Shimizu and O. Ando. The sessions were all held in the Osaka Association Building. Pres. Ibuka was made chairman of the convention, Rev. N. Yanagiwara and Prof. T. Nishikawa, secretaries. The largest portion of the time of the convention was taken up in the consideration and adoption of the constitution and election and organization of the Central Committee. The constitution was based in general on that of the Student Union, being identical in principle and adapted to meet the conditions of city work. It provides that all Associations in the Union shall have the active membership test of membership in some evangelical church, and defines those churches as evangelical "which accept the Bible as the only infallible standard of faith and conduct and Jesus Christ as only divine Saviour."

The following Central Committee was elected: Tokyo, Pres. Ibuka, Messrs. M. Takagi and R. S. Miller; Yokohama, Messrs. Y. Hara, M. Inomata; Kobe, Messrs. S. Ito and K. Muramatsu; Osaka, Revs. T. Miyagawa, Terasawa and Dr. A. D. Hail. The Central Committee held one meeting during the convention and organized with the following officers:—Chairman, K. Ibuka; Vice Chairman, S. Ito; Rec. Sec'y, M. Inomata; Treasurers, M. Takagi and R. S. Miller, the officers to compose the Executive Committee. S. Niwa was chosen general secretary of the Union and V. W. Helm honorary secretary. The headquarters were fixed at the Tokyo Association Building.

Among the resolutions adopted was one affirming the famous Paris Basis formulated at the World's Convention of 1855, official recognition of which is a condition of affiliation with the World's Committee: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples, in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men." Another resolution put the Association movement in Japan on record as to its relation to the Church: "The Young Men's Christian Association is not a substitute for the Church. It is a product of the Church and a department of its work. It shall coöperate with the churches and seek to contribute to their growth and power."

This Union will work in closest connection with the Student Association Union, with the expectation of ultimate amalgamation of the two as student and city departments of the one Association Movement. V. W. HELM.

NOTES.

Mr. Noss, of Sendai, has in preparation an English edition of "Lange's Lehrbuch der Japanischen Umgangssprache." Dr. Lange was at one time teacher of the German language at one of the Government-schools in Tokyo, and has since been Professor of Japanese at the Seminar for Oriental Languages connected with the University of Berlin. It is the general opinion of those versed in the literature of the subject that his Lehrbuch is the best book in existence for beginners in the study of Japanese Colloquial. Dr. Lange has sent Mr. Noss his notes for the second German edition to be published in the near future. The English edition, which will be a revision as well as a translation, will likely be ready by the end of this year.

We would call the attention of our readers to the two tracts recently issued by Rev. F. G. Harrington, of Yokohama. One is a translation of McConkey's "Three-Fold Secret of the Holy Spirit"; and the other is an original essay on "The Resurrection Body." They are published by the Bapt. Pub. Soc'y., 30 Tsukiji, Tokyo, and are also for sale by the Meth. Pub. House.

The English "Railway Time Tables" issued by the Obun Printing Co., 156 Yamashita Chō, Yokohama, and sold at 50 *sen* a copy, is a booklet which ought to have a wide sale. It contains, not only time tables, revised up to June 15, but also a list of fares from and to the principal places of interest in Japan. We can recommend the work, except that changes which went into effect after June 15 must, of course, be noted.

PERSONALS.

Rev. B. C. Haworth and family, and Miss A. B. West, (Pres.), of Tokyo, have all returned to America on furlough. The home address of the Haworths is 527 Kenwood Terrace, Chicago, Ill. By the same steamer also went Miss Tame Imai, (Univ.), of Tokyo, for study in America.

The "Empress of Japan," which left Yokohama, July 26, had an unusually long list of passengers, among whom were Rev. F. G. Harrington and family and Miss Edith Wilkinson, (Bapt.), and Rev. T. A. Cairns and family, (Christ. Cath.), — all from Yokohama.

Charles Davison, son of Rev. and Mrs. J. C. Davison, (Meth.), of Nagasaki, has recently graduated from Drew Theological Seminary, and expects to become a missionary to Japan.

Miss Emma Alexander, daughter of Dr. and Mrs. T. T. Alexander, of Tokyo and Kyoto, has graduated from Marysville College, Tenn., the *alma mater* of both her father and her mother.

Hon. S. Ebara, M. P., a prominent Christian, has been elected President of the Tokyo Educational Society.

In the list of honors gained at Victoria College, Belfast, we note that M. and H. Waddell, children of the late Rev. H. Waddell, obtained prizes in several branches.

Miss Julia Leavitt, (Cumb. Pres.), of Tanabe, has gone home on furlough. Miss Julia A. Winn and Mr. Geo. H. Winn, children of Rev. and Mrs. T. C. Winn, of Osaka, have returned to their studies in Knox College, Galesburg, Ill.

Mr. Enos Hikoichi Yoshizaki, of Hirosaki, Japan, has received the degree of A. M. from the University of Chicago. His thesis was on "St. Paul's Attitude toward Ethnic Religions."

Paul L. Gerhard, (Germ. Ref.), of Sendai, having completed his contract, has gone back to America, via India and Europe, to take a theological course.

Rev. J. W. McCollum, (Bapt.), of Fukuoka, has received the degree of D. D. from his *alma mater* (?), Howard College, Alabama.

Mrs. J. D. Davis and Admont Clark sailed for San Francisco by the *America Maru* on the sixteenth instant [July]. We regret to say that Mrs. Davis' return is due to the very serious illness of her mother, Mrs. Hooper, of Washington. Admont Clark goes to Oberlin for study.

Our Japan Mission had its full share in the commencement festivities [in the U. S.] At Smith College, Sarah L. DeForest, Charlotte B. DeForest (the Ivy Orator of her class), Catherine Berry, and Ruth Gaines all received the degree of A. B. Roger S. Greene received the same degree at Harvard University. Elisabeth Pettee graduated from the Newton High School and enters Mt. Holyoke College in the autumn. Elisabeth G. Greene, who has been at Mt. Holyoke for two years, will enter the Library School of the University of the State of Illinois next September. Although not children of the Mission, in view of their

close relation to the Mission, it is not amiss to mention here that Clara D. Loomis received the degree of A. M. from Columbia University, while Evarts G. Loomis graduated from the Polytechnic Institute of Worcester, Massachusetts.

Jerome D. Greene, who graduated from Harvard in 1896, has been appointed Assistant to the President of Harvard University.—*Mission News*.

We extend our heartiest congratulations to all concerned in the following notices from the *Japan Mail* :—

The Rt. Rev. Bishop Foss and Miss Ovens, of the S.P.G. Mission, were married at Kobe on Wednesday, [July 24]. Previous to the ceremony, there was a celebration of Holy Communion at All Saints' Church, at 8 o'clock, when Bishop Partridge of Kyoto and the Chaplain (Rev. G. H. Davies) officiated. The wedding service was conducted by Bishop Awdry and Bishop Partridge. The service was read and was throughout of the simplest character, there being no music. The bride was given away by Mr. Henry Hughes, and Archdeacon Price undertook the office of groomsman.

MARRIAGE.

At Ichigaya, Tokyo, on July 29th, 1901, in the presence of G. H. Scidmore, Esq., Deputy Consul-General of the United States, by the Rev. William Imbrie, D.D., assisted by the father of the bride, CHARLES SUMNER GRIFFIN [Professor of Economics in the Imperial University, Tokyo,] to MARY AVERY, daughter of the Rev. D. Crosby Greene, D.D., of Tokyo.

We extend our condolences to all bereaved by the following

DEATH.

June 20, at his late residence, Belfast, Ireland, Rev. Hugh Waddell, B. A., for 27 years Missionary in Japan.

THE JAPAN EVANGELIST.

EDITOR :—Ernest W. Clement, 39 Nichome, Fujimi Cho, Kojimachi, Tokyo.

PUBLISHER :—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE :—2 Shichome, Ginza, Tokyo.

Subscription rate :—

In Japan, one year postpaid yen 2.00
single copies " yen .20
ABROAD, one year " . . . 4s. or \$1.00
single copies " . . . 6d. or \$1.15
Back volumes, bound in silk, yen 2.50 or \$1.25

Foreign remittances may be made by postage stamps.

Advertising rates are as follows :—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

TABLE OF CONTENTS.

FRONTISPIECE.—A LOTUS POND...	...
FLORAL JAPAN.—III. THE LOTUS	... 233
FAITH CURE IN JAPAN...	... 234
THE IMPERIAL AGRICULTURAL COLLEGE OF SAPPORO (ILLUSTRATED).—BY REV. G. M. ROWLAND	... 236
IMPRESSIONS OF JAPAN.—BY REV. M. C. HARRIS, D.D.	... 240
REV. GEO. COCHRAN, D.D. (WITH PORTRAIT).—BY REV. G. M. MEACHAM, D.D.	242
CHRISTIANITY IN KOREA	... 245
MISSION NOTES	... 248
W. C. T. U. DEPARTMENT	... 258
Y. M. C. A. NOTES...	... 260
NOTES	... 264
PERSONALS	... 265



LESPEDEZA TEMPLE GARDEN, TOKYO.

The Japan Evangelist.

VOL. VIII.

SEPTEMBER, 1901.

No. 9.

FLORAL JAPAN.

IV.—THE NANAKUSA.

THE word *nanakusa* is the name of three categories in Japan. It means literally "seven grasses" and is sometimes applied to seven kinds of grasses occasionally used together. It is also the name given to the seven vegetables or "greens" eaten on the seventh day of the New Year. And the same name is applied to seven kinds of "flowers" which are used for decorative purposes on the special occasion of "moon-viewing" on the fifteenth day of the eighth month (o. c.) or about the end of September. It will thus be seen that for the present number we have been unable to select any one "flower" as pre-eminently appropriate, although there are plenty of blossoms; and also that this time the "flowers" (which, in this case, include "grasses") are a subordinate element in the great festival of viewing the harvest moon.

The authorities differ as to the flowers included among the *nanakusa*; but we have chosen the following list:—(1) *Kikyo* (*platycodon glandiflorum*); (2) *Karukaya* (*anthistiria arguens*); (3) *Ominakeshi* (*patrinia scabiosaeifolia*); (4) *Hagi* (*lespedeza bicolor*); (5) *Unohana* (*Dentzia scabra*); (6) *Ware-moko* (*poterium officinale*); (7) *Susuki* (*eularia Japonica*).

In spite of the fact that these flowers are used at the autumn moon festival, the *hagi*, the *karukaya* and the *susuki*

are, according to Mr. Conder, among "flowers prohibited for auspicious occasions."

The *hagi* (bush-clover) is said to have attached to it several "fables, chief amongst them being that in which it is represented as a maid beloved by a stag."* It also figures, somewhat more perhaps than the others of this category, in Japanese literature. The following poems † are examples:

Shiratsuyu mo
Kobosanu hagi no
Uneri kana.

The bush-clover wavers tenderly in
the morning breeze,
But the pearls on the leaves enjoy
safely their brief happiness,
—Basho.

Kare-hagi wo
Hikitsukurôte
Miya no kaki.

The rotten bush-clover is gathered
together,
In order to construct the fence of the
Imperial palace.

[A satire on the men of Hagi in
Choshu, because they took a prominent
part in the Restoration of 1867-8.]

Akihagi wo
Shigarami fushite
Naku shika no
Me ni wa miezu de
Oto no sayakeki.

* Huish's Japan and Its Art.

† Translated by Mr. Motoi Kuribara.

The deer, lying on the bed made of
bush-clover,
Cries out full of pathos and ten-
derness.

We can not see the form of the lovely
creature,
But the voice is clear and fascina-
ting.

THE MORAL TEACHERS OF NEW JAPAN.

REV. J. H. DEFOREST, D.D., SENDAI.

THE moral life of Japan is well worthy of the sympathetic study of every one interested in the future of this people. Japan has her earnest, virtue-loving, moral heroes, some of the real prophetic spirit, longing for the realization of the very best that can be produced on earth; some with broad minds, looking anxiously for the teaching that can tide Japan over this dangerous transition period; some rushing into extreme materialistic philosophy, and thus ignorantly doing immense damage to the moral nature of young Japan; yet all desirous of conserving the best of the old Bushidō spirit, and, even though conservative, catching more or less of the life that has come to this land through the teachings of Jesus Christ. I shall limit myself to three of those I regard as the most influential exponents of modern Japanese moral thought.

I.—*Prof. Inoue Tetsujirō* of the Imperial University, was educated in Germany, and has traveled all over the West. This brilliant young teacher stands out conspicuous as a philosopher. He is one of the most voluminous writers of this age. At times he is intensely conservative, as when he wrote his pamphlet on "The Conflict between Education and Religion." But he easily adapts himself to advancing public opinion, and is now a strong advocate of the need of religion in education. In a recent article in *The Taiyō*, he argues that, since no histor-

ical religion can become the universal religion, it is possible that it may fall to Japan to evolve a religion that will win universal acceptance.

But I must confine myself to the influence of this great teacher in one line only,—over the common schools of Japan. Any one who can control the thoughts of the 100,000 teachers has the inside track. The Imperial Rescript on Education furnished Mr. Inoue the occasion for extending his views by writing a commentary on it which had a marvelous popularity. In seven years it went through twenty-three editions. Six editions in the year 1897 show a very high watermark.

In this booklet of 150 pp., he says that the foundation of education is not learning but the moral basis of *Loyal and Filial Piety* that have made Japan what she is. Just as Cromwell and Carlyle say that every nation's history is its Bible, so Prof. Inoue says that education must not be divorced from the history of the nation, wherein is plainly seen the moral and religious development of the people. Yet he shows how deeply his Western studies have affected the traditional methods of interpreting the Confucian Five Relations. Take the old Japanese virtues of humility and reverence. He says: "You know at once the worthlessness of the morality of the proud and arrogant man, who looks down on others and despises even his superiors." Then he adds, without telling where he found it:—"He that exalteth himself shall be abased." He finds many things to praise in the Bible. In a lecture in Sendai last year he said:—"Jesus was crucified between two thieves, whose names no one knows. But it is hard in all the world to find one who does not know the name Jesus Christ. He can never die, he is immortal, because of his moral teachings."

His views on the relation of *Husband and Wife* show what a gulf there is

between the old days of the *Onna Daigaku*, that gave the bride over to be a servant of her husband's parents, and the instruction that is now freely given to the millions. He says, and a Christian writer could hardly do better:—"Since the wife is the weaker, and for the most part cannot endure physical labor, the husband should have compassion on her and help her to the full extent of his ability; and, where she is in danger or difficulty, he should all the more be her protector." He even grants her the right of rebellion:—"So long as the husband is not outrageous, she should submit to him as much as possible, and share his pains and pleasures. Nor is the husband lightly to seek his own good, but should think of the happiness of her who makes his vicissitudes her own. And he should never regard his wife as a servant nor use her harshly. Rather as his nearest and dearest companion he should have a deep and compassionate love for her as long as she lives. This feeling should bind the two bodies into one heart as with an iron chain. When such families abound, the foundation of the home is secure."

Such writing as this is impossible for any Japanese who has not directly or indirectly imbibed the spirit of Christian teaching. The old teaching said most emphatically, "The husband and wife are different." The new binds them "together with an iron chain." The next step will be the golden chain.

Prof. Inoue is just as progressive in his teachings on the second great moral virtue, *Filial Piety*. The old system mainly taught the duties of children to parents, an unqualified obedience for life. He teaches thus:—"All the duties are by no means on the side of children. Parents also have duties towards their children. Parents should not become burdens upon their chil-

dren, but should work for their own support, even in old age."

But Prof. Inoue has his opponents, and he deserves them. His book is based on mere utility to such an extent that the *Mai Nichi Shimbun* recently said:—"His exposition of the Imperial Rescript ought to be burned." Others denounced it as soon as it came out, as a very lame help to moral living. And the criticism is just. He says that the reason why the people should not despise the national customs is "because such a course would bring misery upon themselves." The reason for being reverent and exercising humility is "because it will bring honor and reverence from others, and will secure safety for one's family." When teaching that the spirit of benevolence should be universally exercised, he says:—"If we treat tourists well, they, on returning to their native lands, will praise the virtues of Japan, and so our good reputation will be proclaimed abroad. If we love only ourselves, others will not love us. To practice selfish principles is to bring loss on self."

I have called attention to this work because this Imperial Rescript is one of the most powerful moral treatises of Japan. Indeed there is nothing to be compared with it. It stands out in the eyes of the millions of the rising generation as the embodiment of the virtues and duties of Japanese. Its teachings are impressed not only by commentaries by the ablest moralists of Japan, but by the place of supreme reverence given to this scroll at all the important ceremonies of all schools high and low, public and private, Christian and non-Christian. It is virtually the Bible of New Japan. And the writer whose interpretation, so far as I know has met with the widest reception, is Prof. Inoue Tetsujiro. This alone would entitle him to be ranked as one of the great moral leaders of Japan. There are, however, others who do not have his popularity

nor a tithe of his oratorical ability, who see more deeply than he, and their voices are beginning to be heard with favor.

II.—*Baron Kato Hiroyuki*, ex-President of the Imperial University, is a member of the House of Peers. As a statesman, a philosopher, and educator, he is one of the best known men of Japan. He has written voluminously in various magazines, and has published many volumes. He is wholly open-hearted, and says just what he happens to think at the time. He rubs against all sorts of people and takes their replies and attacks with the utmost good nature. At one time he glories in the unparalleled Imperial Line and cannot say too much in excessive reverence towards it, and again apparently unconsciously he advocates with vigor such a gross materialism as would undermine the Imperial Line and every thing else of social value.

Standing as a moralist, he coolly flings out for public reflection the question:—"Is concubinage right or wrong?" He discusses both sides of this problem in a *Woman's Magazine*, in such a way as to reach the conclusion that it may be wrong in the West but not in the East. He sees no wrong in the thing itself, only as the progress of society makes it undesirable. Morals, with Baron Kato, are simply the recognized customs of a people at a given age. It is no bad sign of the moral progress of the nation that he was pitched into so vigorously by non-Christians as well as Christians, that he called a halt in the discussion on the ground that it was arousing more passion than argument.

His *Tensoku Hiyaku Wa* is an admirable book to read in order to know the atheistic philosophy of this land. Among scholarly books it is the easiest to read of any I am familiar with. Very favorable reviews of his philosophy have appeared in three numbers of the *Japan Weekly Mail*

(Jan. 25, '96; June 17, '99; Aug. 25, '00), which are worthy of careful reading. Among his many other books are, "The Basis of Morals in the East and West," and "The Evolution of Law and Morality." The gist of his *Basis* is this;—The chief characteristic of Eastern morality is self-effacement, and that of the West is self-preservation. In Europe, self-preservation and the attainment of happiness are regarded as the ultimate aim of life. The East is altruistic, the West is egoistic. Personal liberty in the West is regarded of paramount importance. Hence the progressive spirit of the West. Christianity has always to a greater or less extent furnished a check to European egoism, since it always preaches altruism. But the altruism of the West differs from that of the East in that the former teaches that all men are equal before God, weakening the spirit of deference and reverence that is common to the East, while the East has developed servility with its self sacrifice, and it also reveals a lack of the spirit of independence and of individual rights.

I must stop here to show how this philosopher knocks the bottom completely out of his own boat by his absolute materialistic teachings. In the preface to his "Evolution of Morals and Law," he says:—"Man is only the accumulated hereditary effects from the bodies and souls of animals who are our most distant ancestors." I know of no teaching so well adapted to upset the spirit of reverence as this. Mr. Kato fears that the Christian doctrine of *equality before God* will bring ruin upon the one great moral characteristic of the East—its reverence,—while he seems to think that equality of evolution from worms and animals will not damage this spirit at all! He repeatedly affirms that though Christ called man the image of God, yet, in fact, man is wholly evolved. He is only a proper effect of the physical and mental qualities of our

remote animal ancestors. Out of this, egoism and self-preservation come first, and altruism is only a modified form of egoism. That is, whatever you do for others is done because it gives self more pleasure than not to do it. This half truth is his whole philosophy.

There is one more thing to mention. Baron Kato has made a great discovery of immense value to the moral life of Japan. Every body knows how the Japanese boast that they assimilate everything that comes to Japan, and many loudly claim that just as Buddhism was transformed into something quite different from Shaka's teachings, so Christianity will be modified and moulded to fit Japanese character and history. There is, of course, more or less of truth in this. We all know that Christianity will eventually be something in its form and activities peculiar to Japan. There is plenty of room for a "Japanese Christianity." But Mr. Kato has raised the alarm that Christianity has elements that cannot possibly be assimilated, and that will surely prove dangerous to Japan. He says the doctrine of the one true God and Creator cannot be adopted and adapted to Japan without peril to the supreme reverence due the Emperor! It certainly is a thing to be thankful for that this influential philosopher confesses thus the powerlessness of people to break down the basal doctrine of our faith, or to twist and distort the Christian doctrines so as to fit them into Japanese history and habits.

Baron Kato despises all religions and lashes Buddhists as well as Christians. He also says that while Buddhist doctrines are far superior to those of Christianity, yet Christian living is much better than Buddhist living. And he flippantly recommends the new order of gentlemen arising in Japanese society to embrace Christianity, on the ground that it would better their morals and manners.

A jovial free-lance like this arouses

many a tilt. Japan has hundreds and thousands of men who see through such talk. The *Kokumin Shimbun*, a few years ago, thus wrote: "Mr. Kato was the first to sow the seeds of materialism in our university. And for this poison that has infected not only the university but all society, he is largely responsible."

Young men like Prof. Ukita and Prof. Kishimoto (Nobuta) have publicly called the Baron to account for his unqualified statements, and many thoughtful Japanese recognize the weakness of his philosophy. Recently the Baron violently attacked Rev. Kashiwagi Gien on the ground that he preached doctrines that threaten destruction to the spirit of reverence towards the Imperial Line. Mr. Kato called the minister the worst name known to Japanese—disloyal. But Mr. Kashiwagi defended himself and so turned the tables on his opponent, that after one or two bouts, the aged philosopher sent in a note to the effect that he was too busy to reply, but would do so later. If it is disloyalty indirectly to undermine reverence for the Emperor, in my judgment there would be no greater traitor than Baron Kato. If Japan can endure his philosophy, surely it can endure any strain Christian doctrines can bring upon it.

III.—*Fukuzawa Yukichi* has done more to affect Japanese morals than any other one man. The long article in *The Japan Mail* (Feb. 10, 1900), which is a review of his *Hyaku wa*, is well worth careful reading. Fukuzawa is an optimist, who sees, in spite of all the evils of the world, the certainty of an unlimited progress on the part of man, and the elimination of evils through increasing knowledge. He has done a magnificent work in fighting the superstitions and low habits of his people, inculcating a new ideal of education, and in giving a simple and easily understood summary of moral principles for every-day life. Above all, he is Japan's most earnest and

powerful champion of the purity of the marriage relation and of family life.

You would never think a great moralist could be made out of such stuff as he paints himself to be in his autobiography. A liar, a free and easy fellow with libertines, an advocate of materialism, he at last comes up as the champion of Western morality. One of the first tracts in Japanese that I read was his "Deformed Girl"—a girl born without eyebrows and with black teeth. The shaving of eyebrows and the blacking of teeth by women got its death-blow from this pamphlet of five or six pages, which sold to such an extent that the author soon realized 700 *yen* on it.

If the purity of the home is now a popular subject in Japan, it is because this man flooded the land with his *Ukiyo Dan*, another pamphlet, in which he mercilessly lashes "the great shame of Japan in all the world," and tearfully appeals to all true Japanese to help at once in this most urgent reform. It was this, I think, that made possible the successful agitation of the abolition of public prostitution by the Honorable Shimada Saburo last year,—successful to this extent, that these women who were in a barbarous form of hopeless slavery are now at liberty to abandon their way of living whenever they like, and hundreds have gladly forsaken their old lives.

Mr. Fukuzawa's "New Learning for Women" is quietly revolutionizing old thought and family customs, and is a mighty help in the elevation of woman here.

His materialistic philosophy and his occasional flippant utterances on religion have made many foreigners quite impatient of any praise of this man. Perhaps the worst thing he ever wrote is his article on *Gratitude*, which is translated in Chamberlain's *Moji no Shirube*, and of which the translator says:—"His thought is shallow, his philosophy a crude materialism with a

vener of utilitarian morality." Yet this man is an earnest lover of morality, and has excited more moral thought among the common people than any other one Japanese. His last work was a very brief pamphlet on "The Essentials of Morality," with twenty-nine short articles. It was drawn up for the benefit of the students of his flourishing university, and its basis is *Self-respect and Independence*.

Whatever damage Mr. Fukuzawa has done by his materialistic teachings, he has done vastly more good by his practice of a pure and unselfish life and by his earnest preaching of purity and the essential dignity of woman as well as of man. And both his powerful paper and his university have been friendly to Christianity. You will rarely find among the hundreds of his graduate pupils one hostile to Christianity. On the contrary you will find among them earnest Christian men and many others who are among the best friends to missionaries.

* * * * *

Of course there are scores of others whose moral influence is worthy of great praise. And these ethical societies are multiplying in Japan. There is a growing dissatisfaction with Western utilitarianism, which at first was so cordially welcomed by a powerful school of writers. It is being discovered as shallow and dangerous. There are those who now affirm that the term *Personality* contains the secrets of a permanent moral teaching.

A new school of thinkers, well permeated with Christian philosophy, is coming forward with confidence and hope, and thus the way is being prepared directly and indirectly for the incoming of a system of ethics based on faith in the living God.

[A paper read before the annual meeting of the Amer. Board Mission in Kobe in July, 1901.]

REV. M. C. HARRIS, D. D.

REV. JULIUS SOPER, D. D.

THE Rev. Dr. M. C. Harris, Superintendent of the Pacific Japanese Mission of the Methodist Episcopal Church, including work among the Japanese on the western coast of the United States and in the Hawaiian Islands, was born at Bealsville, Ohio, July 9, 1846. His parents were earnest members of the Free Will Baptist Church. One of the names given him, Merriman, was after the name of the pastor of his parents' church, at the time of his birth. Under the instruction of his pious parents he early learned to pray. When 13 years of age he was converted and shortly after joined the Methodist Episcopal Church.

In 1863, when 17 years of age, after the Civil War had been going on for two years, he enlisted as a soldier. Although so young, his patriotic feelings led him to join a company of Ohio soldiers just leaving for the seat of war. He remained 2 years in the service of his country. He is now, as a consequence, a member of that veteran organization, The Grand Army of the Republic. While in the army, to his praise be it said, he never neglected prayer and Bible-reading. He started life right.

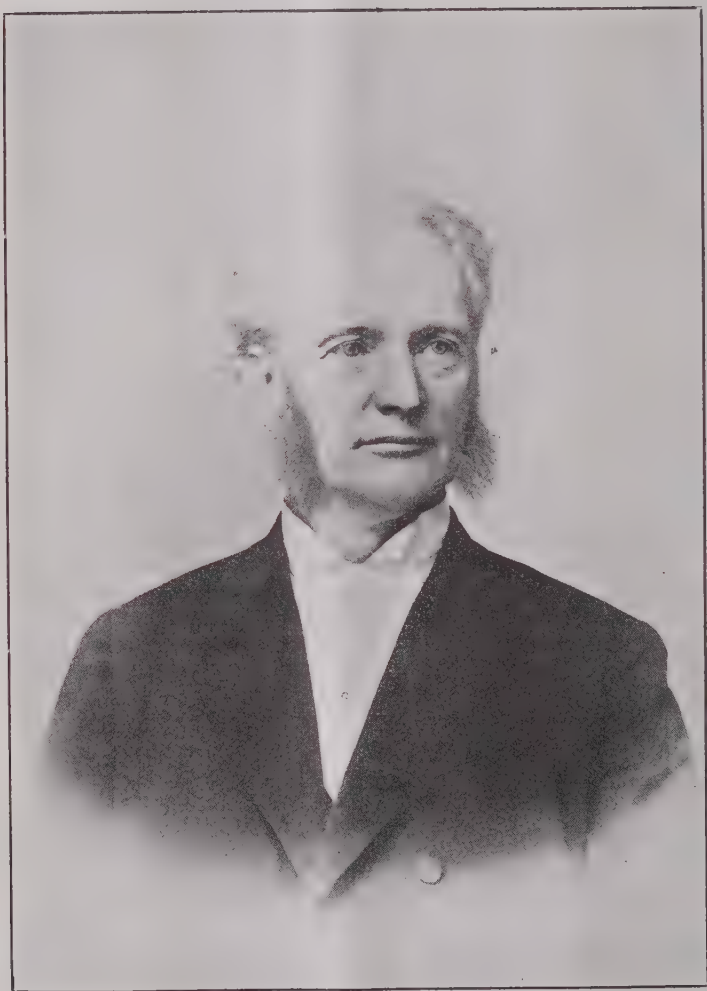
At the close of the war (1865), he returned to his native state and for some time attended a school, conducted by a teacher universally honored and loved. This man lived 50 years in the same town, and was not only an efficient and faithful teacher, but also a wise and devoted Class-leader of the Church. He often repeated these words to young Harris: "Live a holy, righteous and useful life according to the Divine will." This was a very important period of his life.

From 1865 to 1868 he was a student part of the time and a teacher in a Public School part of the time,—his straitened financial circumstances preventing him from attending school

continuously. He graduated at a High School in 1868. That year he was licensed as a Local Preacher,—he yielding to this at the earnest entreaty of his Presiding Elder and Pastor. Some two months after being licensed, the Junior Preacher of a Circuit near by was taken sick. Young Harris was called and urged to take his place. He spent six months in this new field of labor. During three months of this time he and the Senior Preacher carried on Revival services preaching almost every night. Over 250 persons were converted. In 1869 he was received on trial in the Pittsburg Conference. He received as salary the first year \$300., and the second \$500.

In 1871 he was ordained. That year he left the itinerant work and became a student of Alleghany College, Meadville, Pa. Here he took the courses in Literature and Theology. He was graduated in 1873. A year or so before his graduation such questions as the following frequently came into his mind: "May not the Lord have work for me in a foreign field?" "Am I not under obligation to preach the Gospel in a foreign country?" He did not answer these questions definitely for several months. After much thought and prayer he finally decided to be a Missionary. He then wrote to one of the secretaries of the missionary society, telling of his convictions and earnest desire. This ended in his being appointed as a Missionary to Japan by Bishop Jesse T. Peck in the Spring of 1873. Dr. Harris has never ceased to praise the Lord for the decision he made and the appointment he received.

At that time comparatively little was known of Japan. Many thought it was a great risk to go to a country so far away, and to a country where for nearly three centuries Christianity had been prohibited, and where there was still much anti-foreign feeling. The President of his College and many of his friends, as well as members of



REV. M. C. HARRIS, D.D.

his own family, tried to dissuade him from going. But the voice of duty was strong and masterful. In the Fall of 1873 he married Miss Flora Best, daughter of a prominent physician in Meadville. They left San Francisco on the 17th of November of the same year, and reached Yokohama on the 14th of December following. That was a beautiful Sunday. Mt. Fuji stood out in all its glory and majesty, and it seemed to say to this newly arrived couple, "Welcome!" Every thing was new and novel,—the country, the people, the shops, the houses, and the customs. They remained in Yokohama several weeks studying these new and novel things. They then took ship for Hakodate, to which field of labor they had been appointed before their arrival in Japan. They reached Hakodate, January 28, 1874.

At that time there was not a Protestant Christian in Hakodate. To Dr. and Mrs. Harris belongs the honor of being the *first* Protestant Missionaries to this North land (now called Hokkaido) of Japan. Their first teacher, an elderly man, was a member of the Greek Church. One of their first converts was Mr. Takuhei Kikuchi, teacher of English in a Japanese school. Mr. Kikuchi became their first helper. He is still a member of our Annual Conference—superannuated, however. An amusing incident occurred in their first Bible-class (composed of Mr. Kikuchi's English class) the second Sunday after reaching Hakodate. They were reading the first chapter of Matthew. When they came to the names of Abraham, Isaac and Jacob, one of the students asked if this "Isaac" was not Sir Isaac Newton.

Dr. and Mrs. Harris spent nearly five years in Hakodate, and were then transferred to Tokyo (in the Fall of 1878). During these years they were busy studying the language, teaching Bible-classes and shaping things for the future. They both soon learned to

speak the language with a considerable degree of fluency. Dr. Harris secured a large plot of ground on the mountain side from the local government on a long lease. Shortly after he built a Mission house. On a part of this lot now stand the buildings connected with the Girls' School of the W. F. M. S. In 1877 a Church was built on Daiku-machi (old name). This Church was dedicated early in 1898 by Bishop I. W. Wiley, then on a visit to Japan. Mr. Kikuchi was the first Pastor. It was during this visit of Bishop Wiley that the Rev. Yoichi Honda, then President of Tō-ō-gijuku at Hirosaki, was ordained to the Christian ministry. This was the first ordination of the Methodist Episcopal Church in Japan. Mr. Honda was one of the charter members of the *first* Protestant Church in Japan, organized at Yokohama in the Spring of 1872. Mr. Honda afterwards united with the Methodist Episcopal Church in Hirosaki, a Church organized by the Rev. John Ing, while a teacher in the Tō-ō-gijuku.

While living in Hakodate, Dr. Harris made several visits to Sapporo and Hirosaki. At Sapporo he baptized on two occasions quite a large number of students of the Agricultural school, brought into the Church through the labors of Dr. Clark of Amherst, Mass., who spent some time at Sapporo organizing said School. Sapporo, Hirosaki, Yokohama and Kumamoto will always stand out prominently in history as the *four* centers from which started the earliest influences that helped so powerfully to mold and give direction to the Christian Church in Japan. Nearly one-third of the Ministers of the Methodist Episcopal Church in Japan came from Hirosaki. Among the students baptized by Dr. Harris in those early days at Sapporo are Dr. Sato, now President of the Agricultural College, Dr. Inazo Nitobe, Profs. Miyabe and Watase, and Mr. Kanzo Uchinura. These men are

well known and are prominent in public life in Japan.

From 1878 to 1882 Dr. and Mrs. Harris lived in Tsukiji, Tokyo, doing earnest and faithful work for the cause of Christ. Mrs. Harris did excellent work among the women and children. But her body was too frail to stand the strain of this work she loved so much. On account of failing health she and Dr. Harris returned to the home land in the spring of 1882. In 1883 Dr. Harris came back to Japan alone, his wife's poor health preventing her return. From 1883 to 1886 he was Presiding Elder of the Tokyo District. At that time Yonezawa, Yamagata, Sendai and even Morioka were included in this District. In those days the traveling had to be done mostly in stages and jinrikishas. It took *four* days to go from Tokyo to Sendai—*nine* to Aomori.

As Mrs. Harris' health continued poor, it was deemed inadvisable for her to return to Japan. Had her body been as strong as her mind was active and her soul enthusiastic, what a power she would have been! As it is, her life has deeply impressed the people she loves so much. Dr. Harris was transferred to San Francisco in 1886, and appointed superintendent of the Japanese Mission of the Methodist Episcopal Church, organized that year as a separate Mission from that of the Chinese. Here he has labored up to the present, the work under his superintendency gradually expanding and enlarging, until it now includes all the work of our church among the Japanese on the Pacific Coast, from Portland to Los Angeles, and in the Hawaiian Islands. His long experience in Japan and his intense love for the Japanese eminently fitted him for the duties and responsibilities of his new position. He has proved to be "the right man in the right place." At San Francisco Dr. Harris not only organized a flourishing Gospel Society and an active, vigorous Church, but

several years later by special efforts he secured funds to erect a large and substantial Mission building at 1329 Pine Street, now the headquarters of our work among the Japanese on the Pacific Coast. During these years hundreds of Japanese have been converted, and a large number of young men has been trained for Christian work. For several years his efficient helper was the Rev. K. Miyama, now the successful Temperance Evangelist of Japan. Mr. Miyama was led to Christ by Dr. Gibson, who for a number of years was the Superintendent of the Chinese Mission of our Church in San Francisco. Mr. Miyama imbibed much of the spirit of the heroic Gibson. A year or two after Dr. Harris return to San Francisco his alma mater conferred upon him the Degree of Doctor of Divinity.

There are at least two events that Dr. Harris' name will long be associated with. In 1888 he sent Mr. Miyama to Honolulu to work among the Japanese laborers in the Hawaiian Islands. This mission was wonderfully successful. Not only were scores converted and saved from the drink habit, gambling and other vices, but principally through the labors of Mr. Miyama the Hon. Taro Ando (Consul-General) and wife, as well as other members of his family and of the Japanese Consulate, were converted. These were publicly baptized into the Christian faith by Mr. Miyama, during his second visit to these Islands. Dr. Harris was present and assisted in the baptismal service. It is unnecessary to speak of the untold blessing and far-reaching influences of these conversions. Mr. Ando is to-day one of the leading and one of the most active laymen in the Church of Japan. He is an indefatigable worker in the Temperance cause, not to speak of other spheres of Christian activity. He and the Hon. Sho Nemoto took an active and prominent part in the late gracious Revival Movement (Taikyō Dendō) in Tokyo,

Mr. T. Fujita, now Japanese Consul at Chicago, was Secretary of the Japanese Consulate at Honolulu in 1888, and was one of the converts under Mr. Miyama's ministrations.

The second event was the active part Dr. Harris took in securing the admission of Japanese into the Public Schools of San Francisco. "A friend in need is a friend indeed." When the City Council of San Francisco was considering seriously the passing of an ordinance prohibiting Japanese youths attending the Public Schools, as it had done in the case of the Chinese, Dr. Harris interceded and protested. It was largely through his efforts and pleadings that this un-Christian action was averted. This act on the part of Dr. Harris will long keep his memory "green" among the Japanese—they will long honor him and "praise him within their gates." Such kindness and unselfishness appeal very forcibly to the better and nobler sentiments of such a people as the Japanese. Kindness is the key that unlocks human hearts—few are the hearts that are proof against it!

In 1898 when the Japan Mission of the Methodist Episcopal Church celebrated the twenty-fifth anniversary of its organization, its "silver" jubilee—Dr. Harris was one of our honored guests. He spent several weeks among us. During his stay his Japanese friends, led by such men as Saburo Shinada, Sen Tsuda, Taro Ando and Genroku Ebara, presented a petition to the Government, asking that some recognition be made of Dr. Harris' long and unselfish services to the Japanese in San Francisco. This petition was favorably entertained, and the Decoration of The Imperial Order of the Sacred Treasure, Fourth Degree was conferred upon him. This was a well-deserved recognition. Before he left Japan, his Japanese friends organized the "Harris" Association, in honor of his useful life and his many noble deeds. A number of the prominent

men of Japan are members of this Association—Newspaper Editors, members of Parliament and philanthropists.

Dr. Harris, in the interest of the Twentieth Century Movement, came to Japan early in April last. He returned, *via* Honolulu, leaving Yokohama June 12. During these two months he visited Kyushu, Hokkaido and northern Hondo (Main Island). Wherever he went, ovations and receptions awaited him. All classes, Christian and non-Christian, rose up to do him honor. Officials and other prominent men—Governors, Mayors, College Presidents, Professors, Teachers and influential citizens—vied with each other in their attentions and praises. His visits to Nagasaki, Fukuoka, Sapporo, Hakodate, Hirotsaki, Sendai and Yamagata, not to mention other places, were full of interest and blessing. Whenever he spoke or preached (daily occurrence), large, interested and enthusiastic audiences greeted him. He rendered Christian work good service, on his return from the north, in Tokyo and Yokohama also by his addresses and sermons. A day or two before leaving Japan a "Farewell" was tendered him by the "Harris" Association in a well-known Dining Saloon at Shiba, Tokyo. A large number of representative men—several Missionaries as guests—gathered to say "Good Bye," and to bid him "God-speed" on his home-ward journey. Speeches complimentary were made by Messrs. Shinada, Tokutomi, Ebara, Ando and Honda, to which Dr. Harris responded feelingly and appreciatively. Such meetings help to strengthen the good feeling existing between Japan and America.

This brief outline will give some conception of Dr. Harris' life and labors. Such opportunities for influence and usefulness come to few men. To the few do such wide spheres of activity fling open their doors. The great secret of Dr. Harris' popularity

and success, are kindness of heart, earnestness of spirit and devotion to his life-work. That which has made so deep and lasting an impression upon the Japanese, are his intense love for Japan and its people and his unselfish and untiring labors in their behalf. His love for the Japanese—that of his wife as well—amounts almost to a “passion.” Love begets love. Unselfish devotion awakens response sooner or later. No people will overlook minor faults and weaknesses more readily than the Japanese, if they believe in a man and think he is actuated by pure and honest motives in all his dealings and actions. The Japanese love ideals. Dr. Harris has come up to their ideal as a man and a worker more fully, with rare exceptions, than any Missionary that has come to this land of the Rising Sun, “to spend and be spent” in the Master’s service.



MRS. M. C. HARRIS.

Mrs. Harris' health is still poor. Her nervous system is much shattered. She spends most of her time in retirement. Hence she has not been able of late years to participate personally either in the labors or in the honors that have come to her husband. She still, however, takes a deep and lively interest in Japan and the Japanese. May they both long be spared, to be a still greater blessing to the people they so much love!

THE DREAM OF MY SWORD.

(From the *Baptist Union*)

(The following is a copy of a letter written by a Japanese boy in Sendai, Japan, to his teacher, Miss Annie S. Buzzell. The young man told his teacher he could not call himself a Christian because his faith was so very weak, but wrote his experience to her in the form of a dream story. The likening of the soul to a sword in the bosom is an old Japanese idea of the soul.)

I know that I am a descendant of a noted knight in Japan, and had a sword as my soul in the bosom.

The sword helped my ancestor to be self-sacrificing, and to endure hardships. Its blade was very sharp, and could cut even the block of stone. The sword shone brightly the more it was covered and concealed. When it was brandished, holy dew drops would drop out from the top, and if these drops would enter the mouth of even a dead man, he would be risen from his death.

But, alas! once there came a dark cloud and covered the brightness of the sword, and it also shut me in. From that time I could not understand even which way is the north and which way is the south, and I was wandering about in the dark cloud for more than ten years, seeking for the man who would deliver me.

At last, once in the morning, the cloud opened at the eastward, and then came a white cloud floating on the blue sky. Borne by the wind, it came gently down before me.

There was a beautiful maiden on the cloud. Her face shone brightly as a diamond, and her hair, blown by the wind, stirred on her white forehead. Then she opened her mouth, like a rosebud, and asked me, "Why are you wandering about here?" I told her all about how my sword was covered by a dark cloud, and I could see nothing but her, for her words were so kind, such as I had never heard before.

Hearing my answer, her lovely eyes were filled with tears, and she told me as follows: "O, poor boy, lost from our Heavenly Father! I am an angel, sent from Heaven to deliver you from the darkness of sins. I know all about the cause of your suffering. If you wish to hear, I will tell you it now." I begged her earnestly, and she told out:

"Your Heavenly Father loved your ancestor, and gave him the holy sword with the words:

'If your deeds are good, this sword will help you to be just, but if your deeds are bad, the sword will become gloomy and make the cloud to shut you in, and will do the same with your descendants.' But your ancestor did not care for these words, and did bad things. So our loving, but just, Heavenly Father did as he had said. This is the cause of your suffering, but now the Father knows your repentance, and has sent me with the blood of our Savior Jesus Christ to deliver you."

I asked her several questions, and heard from her many wonderful things that I had never heard before. So I know that he who gave the sword to my ancestors was the real ancestor of us, and he sent his only son to call back the wanderers like me, who taught us that the Heavenly Father will give anything good when we ask him much and fervently. Then I became very anxious for my sins. The angel knelt down and prayed to God for the sake of me, and I was obliged

to kneel also and pray to God with the following words: "Our Heavenly Father! Hallowed be thy name. Forgive me from my debts as I forgive my debtors. I thank thee that thou has sent me an angel to deliver me. Please take away the cloud from me and restore the brightness of my sword in the bosom. Now I believe that, if a man promise to himself before God, nothing can turn him from his purpose, and even the thousand lions cannot make him fear. I am not so shameless that I may go before thee without having done anything in this world. O, Father! Let me work for my country with my life, and help me to depend on thee forever, amen."

When the prayer was finished, my sword felt the pureness as if it was washed with cold water, and I became hopeful. Wonder to speak! The cloud which had surrounded me was entirely taken away, and the blue sky took its place. My sword shone brightly again in my bosom as before. Then the angel promised to come again to take me to heaven, and then she ascended on the cloud to heaven. I tried to stand and look upon her, but I was awakened by a cold wind from the dream, and found myself sleeping by my desk, with my head on the Bible.

KEIJI NAKANOME.

The Japan Red Cross Society had last year 110,245 persons entered on its list of members, so that there are at present 728,507 persons claiming its membership. Of the above total number, 28 are honorary; 2,997, special; 710,680 regular; 14,702, assistant members. The fund yearly collected from among the members reaches the big sum of 1,960,806 *yen* and besides, contributions in the shape of money, articles and land are received in abundance.—*Japan Times*.

CHRISTIAN WORK AMONG JAPANESE IN FORMOSA.

Tainan, Formosa,

17 August, 1901.

To the Editor of THE JAPAN EVANGELIST :

Dear Sir,—With your kind permission, I should like to call the attention of your readers to the inviting opportunity for Christian work which now presents itself among the Japanese in South Formosa. The northern part of the Island is well looked after by Pastor Kawai, and down south here we have been privileged to have fellowship with several brethren from Tokyō who did good work during their short periods of service. The little congregation gathered out through their labours is still keeping well together; but one drawback to its consolidation and further increase is that there is at present no one to undertake the duty of instruction, and of generally attending to its interests. I am sorry that the members of our English Presbyterian Mission (the only one in the extensive Middle and South Prefectures of Formosa) are not yet familiar with the Japanese language, and that our work is still confined to the large Chinese speaking population; but recently we have been trying to render a little help by preaching in Chinese or English to our Japanese brethren, having what is said translated into Japanese by any of their number who volunteers to do so. The arrangement is obviously an unsatisfactory one; and can make but very inadequate provision for the necessities of the case; because, apart from those who thus meet statedly every Sabbath, an encouraging percentage of officials, soldiers, policemen, and traders are scattered over the Tainan and Taichū Prefectures, who are either members of the Church or favourably disposed towards Christianity. Whom shall I send, and who will go forth?

I am sure all of us here would rejoice if one of the strong societies now

working in Tokyo could take advantage of this opening. Formosa will yet become an important part of the Empire, and now is the time for the Christian Church to enter in and begin to take possession. I may add that the Authorities here have ever shown readiness to act towards us in a courteous, helpful way, and this may so far account for the fact that our Mission has made more progress during the past five years of Japanese rule in Formosa, than it did within the previous twenty. Connected with our own Mission alone (i. e., without referring to the only other Protestant Mission in the Island, that from the Canada Presbyterian Church, whose headquarters are at the northern port of Tamsui) we have now considerably over 2,000 adult members, whose givings for Christian purposes last year amounted to about seven thousand *yen*.

With fraternal kind regards,

I am, yours sincerely,

W. Campbell.

To-day, June 13th, the local newspaper [Tottori] which has hitherto held a position little if any short of that of a bitter, partisan organ of Buddhism, published the following extraordinary contribution :

“Christianity wakes, Buddhism sleeps; Jesus taught while Shaka mourns; the sons of God go to Heaven, while the followers of Buddha fall to Hades.”

Mission News.

Prof. C. M. Cady, of Kyoto, has issued Part II of the Series-Form of Aesop's Fables. Price, 32 *sen* a copy, postpaid. From what we hear, Prof. Cady's writings and publications are doing a great deal to improve the standard of English instruction in the Middle Schools of the country. His books are evidently supplying a long-felt need among Japanese teachers of English.

MRS. CHRISTINE E. FAUST.

MRS. Christine E. Faust, wife of Rev. Allen K. Faust, missionary of the German Reformed Church located at Sendai, departed this life on July 11th, in the twenty-fourth year of her age. Mr. and Mrs. Faust arrived in Japan in September of last year. Mrs. Faust's home was at Lancaster, Pa., and, up to the time of her marriage, she was a beloved teacher in the public schools of her native city. By temperament, education and Christian zeal she was unusually well fitted for the foreign missionary service, and by the side of her excellent husband her life in Japan seemed exceedingly promising. She made rapid progress in the acquisition of the Japanese language and already had begun to make herself very useful in direct Christian work. To a remarkable extent the love and esteem of the Japanese people were already hers. Her home life with her husband was sweet, well high ideal.

Her funeral took place on the 13th of the same month. The main services were held in the chapel of the Tokoku Gakuin, where she had often worshipped, and where her voice had

been heard in beautiful song. Many friends, both Japanese and foreign, came and wept around her bier. Inexpressibly sad was the scene of that beautiful form, with babe in arms, which had been the tabernacle of a still more beautiful life. Reverently by loving hands she was laid away on a high hill north of the city. Her grave overlooks the city and a wide expanse of ocean beyond. Back of her, as if to protect her resting-place from rude storms, is a semi-circle of high mountains.

A few years ago a man high in ecclesiastical authority said to the writer, "There are not enough missionary graves in Japan." Now there is one more; and if the author of the remark knew what this one cost in paralyzing sorrow and desolation to the stricken husband, and in greatness of loss to the work of Christ in Japan, perhaps he would not wish for any more. Yet we can believe, that our God will make even this event work for good to those for whom the departed sister came to devote her life. Hers, the first missionary grave in Sendai, will abidingly testify of the love of that Redeemer who came to seek and to save the lost.

D. B. S.

Mr. Bunjiro Naganuma, living in Odawara Mura, Iwashi, is healthier than any man in his 71st year of age. Formerly he was a palanquin carrier and later the chief of his village. But what is amazing in this old man is his peculiar fondness for shrines. His chronicle of pilgrimages tells us that he went on foot to the Great Shrine in Ise 11 times, to the Yudenosan 75 times, to the Furumine shrine 8 times, to the Narita Fudo 4 times, to the Koyasan of Kii, which is the Zion of Buddhism, 4 times, to the Kompira 3 times, and to innumerable others innumerable times, making the total number of the

shrines he has visited about 15,000. At the present moment he is on his way to the Osoreyama of Nambu.

Japan Times.

An article in the *Chuo Koron* discusses the standing of the three religions in Japan among the three classes of people. Among the upper classes the preference is as follows:—(1) Buddhism, (2) Shinto, (3) Christianity. With the middle class it is, (1) Christianity, (2) Buddhism, (3) Shinto. With the lower class it is, (1) Buddhism, (2) Shinto, (3) Christianity.—*Voice*.

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

The Foreign W. C. T. U. met in annual convention in Karuizawa, Wednesday, August 21, 1901. The sessions were presided over by Mrs. Topping. As is customary, Psalm 146, the Crusade Psalm, was read by Madam Clement, after which Miss Gulick led in prayer.

Miss Dickinson, of Yokohama, in a most impressive manner, conducted the devotional exercises, taking for her topic "Rest as a Preparation for Work." She told us in her happy characteristic way, that we should have rest for a little season each year (1) from the burden of heathenism, (2) from the wear and tear of mission work, (3) for the sake of our health, (4) from the routine of daily mission life. As to *how we should rest*, she said that (1) in order that we may take time to get better acquainted with Him, we should rest in the Lord; (2) in order to know and better understand, our friends, we should rest in each other; (3) we should rest in the beautiful hills and the sweet mountain air and in all the beautiful natural surroundings that this little village affords.

Miss Fife then led in earnest prayer for our absent ones, making special mention of Mrs. Large, Mrs. Davidson, and Miss Clara Parrish, the absence of the first two being especially felt at this meeting.

Miss Osborne read a most interesting

account of the Twenty-seventh National W. C. T. U. held in Washington, D. C., in 1900. The International President, Mrs. Stevens, in her opening address, showed most encouraging gains in all lines of work. Miss Parrish figured very prominently in this convention and was shown many honors. President McKinley and wife gave a reception to all the delegates, and Mrs. McKinley honored President Stevens by presenting her a bouquet of beautiful flowers.

Miss Mary Winn, of Osaka, delighted the audience by singing with her sweet fresh young voice the beautiful solo, "If I were a Voice."

Reports from the various departments were then given. The Evangelistic Department reported, besides other work, that Dr. De Forest of Sendai has written a most helpful tract on "Encouragements in Temperance Work."

The Scientific Temperance Department reported that through the efforts of that committee the temperance physiology has been placed in several schools. The Department of Narcotics reported a tract prepared and issued by Madam Clement on "The Evils of the Use of Tobacco on the Human System." The chairmen of the Sunday School, the Dress Reform, and the Unfermented Wine Departments made no definite reports save that each had "done what she could" in the work

assigned her. Mrs. Chappell, speaking from a full heart, gave many helpful suggestions concerning Mother's Meetings. No part of the day's programs was more enjoyed than was this conference of mothers. Mrs. Chappell said that no tracts had helped her more in her work than Dr. Nina A. Stevens' tract "O Hana no Akambo," and Mrs. Curtis' "Mane to Chudo Kyoiku." All the tracts mentioned in this article can be procured at the Methodist Publishing House, Tokyo.

Reports from the various auxiliaries throughout the empire showed most encouraging gains in every department of W. C. T. U. work.

Twice during the day Mrs. Binford, of Mito, and Mr. Tewksbury, of Peking, China, favored the audience with organ duets which were most enthusiastically received.

The "Question Box", presided over by the chairman, containing interesting questions that called forth more interesting discussions on every line of work, was not the least of the many interesting numbers on the programme. Mr. Pedley, of Macbashi, charmed the audience by rendering in his good-natured manner the beautiful solo, "Rocked in the Cradle of the Deep". Mrs. McCauley read a paper prepared by Miss Kidder on the Rescue Home in Tokyo. Since its beginning in 1893 this work has been growing very steadily and there are no reasons for any great discouragement. The zeal and devotion of our Japanese sisters in this rescue work have been especially praiseworthy. There are now four girls in the home and classes in the Bible and in school

are given them daily. There have been in all about thirty girls in this home and most of them have done well. The running expenses of the institution amount to about *yen* One Hundred (*yen* 100.00) per month.

It was next moved that we suggest to the National Foreign W. C. T. U. at its next meeting that from this year its meetings be held in Karuizawa in August. Also that we have two morning sessions instead of one all day's session. Miss Wilson, of Tokyo, conducted a "Y" Symposium. Interesting reports from the work among the girls in the Girls' Schools and the fruits of their labors for others were given from the Aoyama Girls' School, from Hakodate, Kofu, Azabu, (Tokyo), Nagoya, Osaka, and various other places. From the reports given of the work done for these girls, and by them one could easily form the conclusion that of all the various branches of W. C. T. U. work in Japan, the "Y" work is the most hopeful and promising. Dr. Pettee, of Okayama, led in the closing prayer. Especial thanks are due to the decorating committee who so tastefully and artistically decorated the chapel with evergreens, flags of various nationalities and beautiful wild flowers. In the center of a panel of white cloth back of the pulpit, framed with evergreens and draped with flags, was the picture of our great departed leader, Frances Willard, circumscribed with the national motto artistically done in ever-green, "For God and Home and Every Land."

Bertha Clawson,
Sec. Pro Tem.



Mission Notes.

COUNCIL OF COÖPERATING MISSIONS.

THE Council of Missions (Presbyterian and Reformed) Co-operating with the Church of Christ in Japan, met in annual session at Karuizawa from Aug. 8th till the 11th. The Rev. T. C. Winn, of Osaka, presided, and also preached the opening sermon on the subject: "*Christianity, the Ultimate Religion.*" It was a forceful presentation of the superior claims of the Christian religion. By request of the Council, the sermon will be published in the *Fukuin Shimpō*.

The Annual Report of work was compiled this year and read by the Rev. J. B. Hail, of Wakayama. It differed from previous Reports mainly in that it consisted almost entirely of personal reports of individual workers in their own language. This feature, tho it made condensation difficult, added a great deal of zest and personal charm to the body of the Report. Not only on the whole, but in almost every particular, the reports from the various parts of the field were encouraging and decidedly hopeful for the near future. Many references were made in the reports to the *Taikyo Dendō* showing clearly that this *Forward Movement* has thoroughly interested and taken hold of at least many of the missionaries connected with the Council. Had the reports been sent in to the compiler a month or two later than most of them were, no doubt these references to the *Taikyo Dendō* would have been many more.

The Rev. H. M. Landis was appointed to prepare the Report for next year.

The routine business of the Council was transacted with promptness and in the best of harmony. No specially important questions came before the Council this year, and hence there were no lengthy discussions. Steps were taken to hasten the completion of some plan for aiding disabled Japanese ministers and evangelists and the families of deceased workers, the Committee being instructed not to wait for the completion of a plan for similar purposes now under consideration by the Daikwai.

The Statistical Report prepared by the Rev. H. M. Landis showed a membership in "the Church of Christ in Japan" at the end of the year 1900, of 11,314 against 10,798 a year previous, being an increase of 516. The total contributions from members during the year was *yen* 30,960.44 against *yen* 26,634, an increase of *yen* 4,326.64. The average contribution per member was *yen* 2.74 against *yen* 2.47 the previous year. The number of ordained ministers at the end of the year was 75, a falling off of 6 since a year previous; and that of unordained evangelists 97, which was 12 less than the previous year. To the Domestic Board of Missions 12 1/4 *sen* per capita were contributed by the members against 9 4/5 the previous year. The number of S. S. scholars enrolled was 6,204 against 5,907 the year before.

The number who joined the church on confession during the year was 586 against 700 the previous year. Judging from present indications these numbers will be greatly exceeded during the present year.

The lack of men and means is almost everywhere felt, and earnest prayer is made for needed supplies.

The Council was fortunate in having present several missionaries from China who assisted in several ways. We feel under special obligation to the Rev. C. A. Killie, Miss Russell and Miss Sheffield, who spoke to a full house of their experiences in the siege of Peking; and to the Rev. Dr. Ashmore, of Swatow, who addressed us with great earnestness and eloquence on the political situation in China.

The felt difficulty of receiving real *spiritual* benefit from the routine work of the Council led to the formulating of a plan for holding a conference on spiritual topics in connection with the Council meetings next year. A tentative program, covering two days, was submitted to the Council and approved. This, we trust, will be of benefit not only to the Council members, but also to the many friends who stay at Karuizawa, for the summer, and whose co-operation in the discussion of the different subjects we earnestly desire. On Sunday, the 11th, the services held in the Union Church were under the auspices of the Council. At the morning service, led by the Rev. J. M. Blain, from China, the Rev. F. S. Scudder preached a forceful sermon on *The Finger of God*. The afternoon service was conducted by the Rev. W. Y. Jones, who spoke on Jno. 12:24, after which the Lord's Supper was administered by the Revs. H. M. Myers and J. E. Hail, while the elements were distributed by the Revs. H. Brokaw and W. E. Lampe. On Monday forenoon a praise meeting was held, and with this the meetings of the Council for the year closed. The out-look for the coming year in many respects is encouraging, and we feel hopeful that the next annual Report to the Council will be the most inspiring in all its history.

A. Oltmans,
Sec'y of Council.

BAPT. SOUTH. CONVENTION.

(From *Gleanings*.)

Kumamoto is the last central station opened by Baptists of Kyūshū, and through your kindness we wish to tell our friends and all interested in missions something of the work here. The city has a population of about eighty thousand souls. It is considered one of the strongholds of Buddhism, and here Christianity has received some of its heaviest blows. But as battlefields are often beautified by the friends of those who love the cause for which their soldiers fought and died, so we trust that Kumamoto shall become a center of Christian influence from which Christ's glory shall shine through the darkness, and transform his enemies into loving and obedient disciples.

Kumamoto is situated in a large and fertile valley, in the center of Kyūshū, surrounded by a range of mountains, the tallest peak of which is a burning volcano and can be plainly seen from the city.

The Province or *Ken* is very densely populated and contains about one million souls. Agriculture is the principal industry. The people are poor and simple, and use the same methods of cultivating the soil that were in use three hundred years ago. Great progress has been made in other departments of industry, but the farmer continues to plod in the beaten paths of his ancestors. Labor is so cheap that improved implements have not yet found favor with the farmers of Japan. This section is famed for its rice, which in quantity and quality is said to be unsurpassed by any in the Empire.

Kumamoto is a great educational center. There are about eight thousand students from various parts of the Empire. These students represent progressive Japan, and from their ranks come the men and women who shape the affairs of the country.

They are receiving intellectual training in the schools, which destroys their faith in idol worship, not intentionally on the part of their teachers, but as a natural consequence of intellectual development, and we are trying to lead them to the true light, and lift them above their heathen environment. The opportunities which lie before them add special interest to our work among them, because of the service they can render the cause of Christ in this heathen land, if genuinely converted.

We have recently received a very promising medical student into the church, and his life, as a Christian physician, will be a blessing to his people. We have also baptized four other persons who are giving evidences of genuine Christian lives. One of them feels that God wants him to preach the Gospel, and will soon begin preparation.

The work among the girls has been very encouraging and the Sunday school is growing in interest. Opposition is very strong from teachers and priests, but this only increases our efforts.

The special evangelistic work which has been so encouraging throughout Japan was welcomed in Kumamoto, and the people gave good audience to the Gospel for three weeks. These general meetings bring us nearer the people, and open the way for more personal work.

There are about ten thousand soldiers and policemen in Kumamoto, and we are praying for an entrance into this army of men. We have one Christian among them, and another has asked for baptism.

The laborers in other parts of Kyūshū are encouraged by the awaking interest among the people, and we trust this year will mark the beginning of a higher spiritual life among the Christians, a strengthening of the churches, and a great ingathering of souls into the kingdom of God.

W. Harvey Clarke.

GIRL'S BIBLE CLASS IN KUMAMOTO.

Perhaps those who are interested in work among the girls and women of Japan will be glad to hear of our English and knitting classes in Kumamoto. We have thirty-one girls, from sixteen to twenty years old, who are attending the two highest girls' schools here.

Two of these came to me soon after we moved to Kumamoto and asked if I would teach them English. I told them that if they would get up a class, I would teach them, having thirty minutes English and thirty minutes Bible study in Japanese every time. They agreed to this, and on the appointed day came and brought several others. The class grew from this small beginning, until it almost outgrew the little room where we have our meetings. Almost all of the girls bought a copy of Matthew, which we have been studying. We have the Bible lesson, a prayer and song, all in Japanese, before the English lesson begins.

As I have, as yet, no Bible-woman, our evangelist's wife, Mrs. Goto, has been helping me with the Bible lesson. I hope soon to have a regular helper.

Soon after the English class was organized, we began a knitting class, where we study various kinds of fancy work,—knitting, crocheting, embroidery, hem-stitching, etc. Of course we have the Bible lesson just as we do on English days, the regular class being augmented by a few who do not care for English.

Two of the teachers from the girls' highest school are in the class, and one of these is a Christian. During the Taikyo Dendo meetings, she went with some of my girls to services occasionally. On one occasion it was reported to the principal of the school, and the girls were given a severe scolding, and were commanded not to go to church

nor have anything to do with the missionaries or Christianity any more. They came from schools here to tell me that they could not come again. I told them that the principal had no authority to prohibit their attending church services or coming to my house if they wished. For a while they could not brave the opposition of the principal, but after a few weeks they returned. These are some of the obstacles to the work in Kumamoto.

We are living in a little Japanese house on one of the main streets and are well located to reach the people.

There are thousands of boys and girls from all over this island in school here, and it is impossible for us to reach them all with our small force of workers; and then when we think of the million souls all about us in Kumamoto and the near by villages, not to mention the forty-three millions in all Japan, our hearts cry out to the God of Missions to thrust forth more laborers into the vineyard.

I ask the prayers of all Christians who may read this for the women and girls of Kumamoto, that the seed sown in their hearts may bring forth fruit to the glory of God; and also that we as God's messengers may be faithful and wise, and that we may have the power of the Holy Spirit with us in our work for the Master.

Mrs. W. Harvey Clarke.

AMER. BAPT. MISS. UNION.

MITO.

On May the 27th, we went to Taira, and the next day to Shiroyasaki, about 7 miles from there to baptize 5 persons. Mr. Sato is the light-house keeper of that beautiful place, and he has always a few young men who are studying light-house keeping with him. Every morning for an hour he reads and explains the Word of God to them, as

far as he knows it. By his teaching and the good example set by himself and his Christian wife, three young men and a husband and wife were led to the Saviour.

When we arrived at the house, we received a very hearty welcome from all the members of the family. Mr. Sato brought in 6 or 8 Bibles and as many hymn books, and after we had sung, and I had spoken to them awhile, and examined them for baptism, we had a season of prayer and then went to the sea-shore. The day was fine, and the sea calm, and everything looked at peace with God. We walked out a long way into the sea, and while we were doing so, some Christian friends who came from the Taira Church sang "Nothing but the Blood of Jesus." I thought of the day that is coming when the great host of the redeemed shall sing on the shore of eternal glory, "Unto him who loves us, and washed us from our sins in His own blood."

Mrs. Sato had been very sick for a long time, not able to leave her bed. I laid my hands on her, and prayed that she might be healed, and by the time we returned from the sea she was feeling much better, and is now quite well. The whole family are praising the Lord, not only for their salvation, but for the healing of Mrs. Sato.

During the past winter we have had very interesting meetings in our house, having as many as 70 to 150 some evenings. Much seed has been sown, and I believe a harvest day will come to this town. I baptized a woman, and a young man last May, and there were others who wanted to be baptized, but we thought it better for them to wait. On account of the lack of appropriation, I have not been able to make as many evangelistic trips as I wished to make. There are still thousands in this *Ken* who have not heard the way of salvation.

J. Cassie Brand.



REV. I. INANUMA, SECRETARY OF THE UNITED SOCIETY OF
CHRISTIAN ENDEAVOR IN JAPAN.

Y. P. S. C. E. NOTES.

REV. IYOTA INANUMA.

(From *The Endeavor*.)

THE new secretary of the United Society of C. E. in Japan was born in Sanshiu, or Mikawa, tho the family came originally from Annaka, the city always associated with Dr. Neesima. From the day of his birth, July 24, 1867, till he was eighteen years old, his home was in Koromo, so that he is "a son of real Mikawa bushi".

In 1875, he went to Toyohashi for further study in Chinese, and also to take up the study of medicine, and

there he heard the gospel preached for the first time.

To use his own words:—"In October, 1886, for further medical study, I went to Fujisawa in Sōshiu, where I had a very good opportunity to hear the gospel, but I never thought to become a Christian then. I have a strong conviction that my conversion and the ministerial education which I received later were of God's will."

While living in Fujisawa, he became very ill, and could not help fearing his end was near. His anxiety was great, both for his own future, and for his mother, who would be left with none to care for her.

Again I quote: "In the meantime my mind was taught by the Spirit to repent and to pray to the Lord for the restoration of my health. I did not know much about Christianity and did not intend to become a Christian even then, but I repented of my sins before the Lord, and offered my ardent supplication, not to the idols whom my parents and ancestors worshipped, but to the Lord God of the Christians.

I remember even now how I prayed, after I had repented, 'Lord, Thou art the only true living God; if thou wilt heal my disease, I will become a witness to Thee.' The Lord heard my supplication and healed my disease.

I was so glad and thankful, but before long I lost my gratitude to the most merciful Healer, and I would have sinned and been lost again, if the dear Lord had not stretched out His mighty arm, and caught me to perform my vow which I had made on my sick bed."

Dr. T. H. Colhuer, of the M. P. Mission in Yokohama, was coming then to Fujisawa to preach every other Sunday. He told Dr. Hirano of his desire to educate for the ministry some promising young man. Dr. Hirano sought out Mr. Inanuma and earnestly advised him to take this opportunity to obtain a Christian education, and devote his life to the furtherance of God's kingdom in Japan.

After careful consideration, he yielded to his friend's request, and decided to give up the study of medicine, and enter the Christian school. His faith in Christ rapidly strengthened and he was baptized by Dr. Colhuer in March, 1888.

Again let me use his own words: "On the 23rd. of March, 1888, I entered the Anglo-Japanese school at 120 A, Bluff, Yokohama, and for nearly four years I studied theology and some other branches. I had no idea of becoming a preacher. I even forgot my vow, but the Lord never forgets. He caught me to perform my vow as I

had made it to Him. Blessed be the Lord".

In 1891, he finished his theological course, and was appointed assistant pastor, and then associate pastor, of the First Church, Yokohama, and was then for two years acting pastor of the First Church, Shizuoka.

On August 21, 1894, he was ordained to the ministry, and for six years was pastor of the First Church, Nagoya.

At the annual convention held in Yokohama last April, he was, at his own request, released from appointment, to take up this new work, as Secretary of the United Society of C. E. in Japan, a work which he bids fair to make as successful as that in which he has hitherto engaged. B. W. P.

OKAYAMA ORPHAN ASYLUM.

(From *Asylum Record*.)

ANOTHER CHILD SAVED.

Mr. Onishi, who has been in Tokyo for the O. A., came back with two orphans on Feb. 14. One of them was from the prefecture of Fukushima and the other from Nagano. Nothing is known about the former, while of the other we take the following story from one of the daily papers of Tokyo:—

Takei Yonejiro, of Hirano *mura* in the prefecture of Nagano, became a thief in order to pay the overwhelming debts which he had incurred through his dissolute habits. When caught, he was sentenced to twelve years' imprisonment with hard labor. While he was working out his sentence in a prison in the Hokkaido, a child was born to him in his deserted home. When he learned of this, his heart was full of remorse, as he thought how his child would be despised as the son of a thief.

While he watched morning and evening the mountains and rivers of the Hokkaido, he thought constantly of

his wife and child. He heard the little boy was called Ikutaro, and thought much of him, even if he did not see him. Time and again he would call him "Ikutaro," "Ikutaro.".....

Six years passed, and the wife, unable to support herself, left the child and married again. Again the father heart mourned that through his sin his child had lost his mother, too.

Six years more he worked and waited for the expiration of his sentence. In September of last year he was free; his heart longed for his boy, but he was ashamed to go to him.

He came to Tokyo to Mr. Hara, whose widely known home for ex-convicts opened its doors to him, and worked there as a common laborer, till he had earned enough to carry him back to his native place in the province of Shinano.

There for the first time he saw his twelve years' old boy. He could not utter a word, but the father-love won the child's heart in spite of the ruined life. Together they returned to Tokyo to Mr. Hara's sheltering home, but as the father could not support the two, it was decided to send the boy for the present to the Okayama Orphanage.

The father seems truly repentant for his past sinful life.

THE POWER OF PRAYER.

Genjiro Nobunaga, one of the older lads, having crossed the line of twenty years and on examination been found fit for military service, was drafted into the army this spring. He was given a hearty send off by his O.A. friends.

Shortly after reaching Himeji barracks, he unfortunately contracted a contagious disease, typhus fever with complications, and has been hovering between life and death for several weeks. One of the Asylum workers, himself an ex-soldier, was sent to Himeji to see him, and every thing

possible was done for the boy's relief.

Nobunaga grew steadily worse, however, and word came a few days ago from a Baptist Christian in Himeji who had interested himself in the case, that, in the estimation of the physician, the boy was quite past possible hope of recovering and would die within a few hours. His mother was there quietly awaiting the end, and he would telegraph as soon as the death occurred. He further reported that he had made all arrangements for cremating the body and would send the ashes to Okayama.

This letter was read at morning prayers July 17, and in consequence a solemn hush rested upon the large room full of children, for Nobunaga had been a general favorite. Mr. Ishii quietly announced that a prayer meeting would be held immediately following morning chapel, to which those who desired to unite in prayer for Nobunaga were invited to remain. A large number lingered for the second meeting, and very earnest prayer was offered in behalf of the sick soldier lad, lying at the point of death in the barracks of Himeji.

During the day no telegram was received. At the regular prayer meeting that evening Mr. Ishii spoke substantially as follows:—

"In looking over my private diary today, I find it recorded that, on July 13, I was led by the spirit of God to offer earnest and believing prayer for three distinct objects.

First, that my father might be enabled to come to Okayama to bring my eldest daughter, and to confer with me on a matter of great importance to our Asylum. My father had written me several times that it was impossible for him to leave home now, and that I must go to Hyuga if I wished to see him. That, too, was equally out of the question.

My second request related to Marquis Ito, who was to come to Okayama on the fourteenth. I was very anxious to

have him visit the Asylum, but had been informed by those who had charge of all the arrangements that it would be quite impossible for him to accept my invitation, as his time was filled with other appointments. I earnestly asked the Lord to open a way for the sake of His cause.

My third request was a similar one with reference to the expected visit to Okayama of the Minister of State for Education, Dr. Kikuchi.

Today I have received a telegram from my father, saying he had found it possible to come to Okayama and was just starting. He would bring O Tomo San with him.

This afternoon I called upon Marquis Ito at his hotel, and he graciously accepted my invitation to visit the orphanage, *postponing his departure from the city twelve hours for that purpose.*

I am assured also that we may expect a call from Dr. Kikuchi day after tomorrow.

I believe that if we go to God in the same way for Nobunaga, He will be pleased to grant our request. The boy is beyond all help from man. God alone can save his life. Let us have faith. Let us pray."

We content ourselves with a brief supplementary statement of facts touching these instances.

Mr. Ishii's father and daughter arrived in Okayama July 19. Marquis Ito visited the Asylum, was deeply interested in all he saw there, left a gift of *yen* 100 for the institution, and with his party called at the missionary residence close by long enough to be served to cake and to show his appreciation of foreigners and their work in Japan.

No telegram has come yet from Himeji, though several days have passed since all hope of the boy's recovery was abandoned. (Just as this goes to press, a letter from Himeji announces that Nobunaga is slowly but steadily gaining.)

There are some things our materialis-

tic age finds it hard to understand. But the children of light accept them reverently as proofs of the presence of God in His world. Their faith is strengthened and their devotion quickened by the knowledge of such experiences.

Y. M. C. A. NOTES.

ONE of the best estimates of the character and work of Mr. John R. Mott appeared recently in *The Christian World*, Boston, from the pen of his intimate co-worker and friend, Rev. Harlan P. Beach, D.D. It has a timely interest in view of the arrival of Mr. Mott in Japan on September 23rd for a month's work among students:—

"If Christian service is made the criterion of greatness, and if this service be measured by the reproductive influence of those to whom it is rendered, John R. Mott is unquestionably one of the most remarkable men of our age. Graduating from Cornell University in 1888, this young Iowan was immediately appointed to a secretaryship of the College Department of the Young Men's Christian Association. While his scholastic attainments, particularly in the line of philosophy and history, had made him a candidate for a Cornell professorship, he had heard there the call of God through the earnest words of J. E. K. Studd of Cambridge University. Finding that this call was sealed by remarkable success in the Christian work at the newly-established summer schools, he turned from all alluring voices and dedicated his life to the service of students. Shortly thereafter he became senior secretary of the Student Association movement, and the present organization in America is largely the result of his energetic and broad-minded generalship.

"Another important factor in the student work to-day, though not initiated by Mr. Mott, owes more to his

organizing and developing insight than to any other influence. This is the Student Volunteer Movement for foreign missions, of which he has been the Chairman since its formal organization in 1888. It has on its records over 5,000 students, more than 1,700 of whom have gone to foreign fields. Perhaps no other single movement has done as much toward stimulating missionary interest at home and abroad as this organization and those formed under its inspiration and influence in Great Britain, Scandinavia, Germany, Holland, Finland, South Africa, Australasia, India and China.

“But a still wider, and in a sense the crowning achievement thus far, of this college leader is the formation of the World’s Student Christian Federation, consummated, mainly through Mr. Mott’s efforts, five years ago in the famous castle of Vadstena, Sweden. This inspiring idea of bringing Christian student organizations of the world into one federated body for the purpose of cultivating personal piety, winning to Jesus Christ fellow-students and inciting them to carry out our Lord’s last command, has united in most helpful bonds the students of America, Australasia, China, Great Britain, France, Holland, Switzerland, Germany, India, Ceylon, Japan, Scandinavia and South Africa. When the Federation was founded, there were 900 College Student Christian Associations or Unions with a membership of 45,000 students and professors; now there are 65,000 members of 1,400 such associations or Unions. Mr. Mott’s wisdom and strength were so highly appreciated that he was invited to make an eighteen months’ tour of the world in 1895-96, and since then he has been repeatedly called to Europe to assist in further organization and to conduct meetings for the spiritual awakening of students. Remarkable as is his organizing ability, his power as an evangelist to educated men is second to that of no other

speaker, unless it be the late Henry Drummond — as witness marvelous awakenings in Edinburgh, Copenhagen, the University of Virginia, Leland Stanford, Yale and elsewhere.

“Mr. Mott’s duties have brought him into close touch with over 800 institutions of higher learning in some thirty countries of the world. This fact and an intimate knowledge of most of the accessible literature bearing on the moral and religious life of students and upon organized work for them have given unique value to the many publications for students prepared by him. Some of his volumes have appealed to a far wider constituency, notably *Strategic Points in the World’s Conquest*, the inspiring story of his world tour, and the recently issued volume, *The Evangelization of the World in this Generation*.* Of this clarion call to students and to the church over 15,000 copies have been sold within less than seven months of its publication, and it promises to prove an epoch making book.

“What are the forces which have enabled a man not yet thirty-six to accomplish so world-wide a work among the most influential and critical class in society? At the foundation of all of Mr. Mott’s labors lies a life hid with Christ in God. Intense convictions built upon the bedrock of Scripture have been granted him, and he firmly believes in the co-operation that may exist between the true believer and the wonder working God. No great enterprise is ever undertaken before he has called to his aid a circle of sympathetic men and women of prayer, and when thus shown his duty he goes forth to battle girded with power.

Again, he is a master organizer. There is scarcely an effective form of organization, method of work or plan for fostering the spiritual life of students that has not emanated from his experience

* This volume is about to be published in Japanese.

or secured from him a helpful impulse.

"A no less important characteristic is his wisdom in developing and providing for the continuous growth of the organizations brought into existence. The comprehensive scheme of training conferences, summer schools and great conventions finds in him a dominating and helpful influence. Perhaps no one has ever met more successfully the tremendous demands made upon an American innovator in such conservative countries as Scandinavia and Germany, and in the no less difficult work in new Japan. Venerable missionaries have been astounded to see a stripling accomplish in Asia what gray hairs had failed to do, and they regard him as a Christian diplomat of the highest order. His addresses, which have been so large a factor in the work, are practically devoid of rhetorical embellishments. But an apprehension of the needs and possibilities involved, a logic that is invulnerable and re-enforced by abundant proof, an all pervasive earnestness that hypnotizes the hearer, an atmosphere about the man that recalls the Old Testament seer and prophet, inevitably move men to cry out, as did Demosthenes' rapt auditors, "Arise, let us go against Philip."

"With such evidences of God's approbation, calls to professorial duties and college presidencies, both in this country and on the mission field, have no charms for him. Students as a mighty lever to raise the world Godward; their need of Divine quickening; the marvelous power for good that may follow such regenerations, and the possibility of leading them to see the day of opportunity before their generation passes off the stage—these are the visions that are his inspiration and that impel him onward."

MR. MOTT'S SCHEDULE IN JAPAN.

Dates cannot be announced yet with certainty but in general will be as follows:—Arriving Sept. 23, after three days' conference with the foreign Association secretaries, will go to Sendai for evangelistic meetings Sept. 28-30. Oct. 3-6 is the fixed date of the most vital event of his visit, the National Conference at Tokyo of 125 leaders in work among students. The evangelistic meetings for Tokyo, probably in Hongo and Kanda, will come Oct. 8-11. Similar meetings in Kyoto and Osaka will follow between Oct. 15 and 20, and the campaign will close with three days in Kumamoto. Including days for rest, correspondence, investigations and travel, the program is a full one. It has caused both Mr. Mott and the committee of arrangements deep regret that the limitations of both time and strength will prevent his visiting other cities of equal or greater importance. In some cases delegates from towns and schools which Mr. Mott cannot touch will be sent to attend meetings and take back inspiration.

THE NATIONAL LEADERS' CONFERENCE WITH MR. MOTT.

The Conference of workers among students to be held in Tokyo, Oct. 3-6, with Mr. Mott, promises to be the most representative and notable of its kind ever held in Japan. Twenty pastors, professors and laymen, 20 city Association and 60 student Association delegates, and 25 missionaries closely related to work among students, will constitute the Conference, a picked body of 125 men.

The topics to be treated will center around The Spiritual Life of the Delegates, Method and Principles of Organized Work for Students and Other Young Men, and The Evangelical

zation of Japan. Mr. Mott will give the following addresses:—The Place of Prayer in our Work; Christians of Reality, the Great Need among Young Men of our Day; Fundamental Principles of the Young Men's Christian Association; Personal Work, its Importance and Hindrances, and Hints on How to Succeed; The Need of More of the Evangelistic Spirit. Other leading themes will be: Sins that Undermine our Power; Bible Study, both Personal and by Classes; Local and National Association Finances; Regions Beyond in City and Town Work; Reaching Government School Students; College Men and Religious Callings; Evangelistic Work by and for Students. In view of the large possibilities of the evangelistic campaigns and this Conference, it is urged that every missionary and Christian worker remember them in special prayer, and also that the *two weeks following the Conference be devoted in every town to special efforts to present the Gospel to students and other young men. The dates for this special effort will be Oct. 13-27*, so that attendants upon the Conference will have time to return and join in the campaign. This proposal has received the hearty endorsement and coöperation of the officers of Taikyo Dendo. By this means why may not a general awakening be created among the students of the whole Empire? In the words of Carey, "Attempt great things for God, expect great things from God."

BRANDRAM MEMORIAL FUND.

The following sums have been received toward the Memorial to the late Rev. John B. Brandram:—

Rev. F. W. Rowlands,...	yen. 5.
„ J. D. Davis, D.D., ...	5.
„ W. W. Colborne, ..	50.
Rt. Rev. Wm. Awdry, Bp.,...	50.
Mrs. Awdry,...	25.

Miss Cora McCandlish,...	5.
„ K. Tristram,...	2.
„ E. S. Fox, ...	2.
„ Julia Gulick,...	3.
„ A. G. Lewis,...	3.
Rev. Geo. M. Rowland,...	2.
„ D. M. Lang,...	10.
Galen M. Fisher,...	5.
Rev. H. G. Warren, ...	10.
„ W. B. McIlwaine,...	10.
Rev. Geo. Meacham, D.D.,...	10.
Miss M. Tapson, ...	5.
202.	

On July 30 Yen 180 was remitted to Mrs. John B. Brandram, England. Contributions will be received until November first.

Galen M. Fisher, Treasurer.
Kanda, Tokyo, 4th Sept. 1901.

UNION DEVOTIONAL MEETINGS FOR CHRISTIAN WORKERS IN HOKKAIDO.

FOR six days—August 28th to Sept. 2nd—there was held in Hakodate a meeting that is believed to be unique in the Christian annals of Japan. Its uniqueness lies chiefly in its inclusiveness. All Christian workers in the Hokkaido—male and female, native and foreign, of every Protestant church order—were invited. And there were present and participating in the exercises representatives of the Baptist, Congregational, Episcopalian, Methodist, and Presbyterian churches, to the number of eighty or more.

The thought of holding such a meeting originated with our Episcopalian brethren. The chief promoter was the Rev Walter Andrews, C. M. S., Hakodate. He began to agitate the question soon after the Tokyo Conference of Missionaries last October. And to him we are greatly indebted for the plan, for the program, for the local arrangements, and for the happy outcome in a series of helpful meetings and a deepened sense of our mutual fellowship and Christian brotherhood.

During the first four days there were sunrise prayer meetings, morning lectures, afternoon prayer and conference meetings, and evening preachings for the laity of Hakodate as well as the workers. The program was as follows—

Wed. Aug. 28	Welcome Meeting	9 a.m.	Ito.
" "	Lecture	9-30	Bishop Fyson.
" "	Prayer Meeting	2 p.m.	Namioka.
" "	Preaching	7 p.m.	Rowland-Shimizu.
Thur. " 29	Prayer Meeting	6-30	Hashimoto.
" "	Lectures	9 a.m.	Draper-Pierson.
" "	Prayer Meeting	2 p.m.	Yamada.
" "	Preaching	7 p.m.	Lang-Wada.
Fri. " 30	Prayer Meeting	6-30	Hachidani.
" "	Lecture	9 a.m.	Wadman-Sasaki.
" "	Prayer Meeting	2 p.m.	Open Parliament.
" "	Preaching	7 p.m.	Ninomiya-Watanabe.
Sat. " 31	Prayer Meeting	6-30	Nakayama.
" "	Lecture	9 a.m.	Yoshizaki-Tanaka.
" "	Prayer Meeting	2 p.m.	Open Parliament.
" "	Preaching	7 p.m.	Niven-Hikaru.

All sessions were held in the Methodist church the first day, in the Presbyterian church the second day, in the Episcopalian the third, and the Kumiai the fourth. These four busy days were followed by a Union service Sabbath afternoon with a sermon to workers by Rev. Walter Andrews, a sunrise thanksgiving meeting, Monday morning, a tram car trip to Yu no kawa and a sociable (*Shimbokukwai*) there at the hot springs.

From the program it will be understood that the purpose of the meetings was spiritual culture and fellowship, a closer touch with one another and fuller mutual understanding. There was no business to transact and no question to be formally decided. Our

aim was to gain strength for our work and to promote a perfect unity among our whole number. Not only the services themselves but our entertainment all contributed to this end. The Hakodate brethren had arranged a sort of club for the men in the vacant buildings of a private school. A caterer served meals in a common dining room and the brethren enjoyed the close fellowship of life under the same roof. The Japanese sisters, fewer in number, put up together in a boarding house. And we Europeans and Americans were most hospitably entertained in the houses of the Missionaries, where our fellowship was all that could be desired. All arrangements both for meetings and for entertainment had been made with such painstaking that it may be said without reserve that the purpose of our conference was well accomplished. And the decision to hold another similar one next year at Sapporo was unanimous and hearty. Advantages were taken of the occasion to hold other sectional meetings. The Presbyterian brethren held one meeting among themselves, as did also the Episcopalians of the Hakodate district. The Kumiai churches held their annual meeting (*Bukwai*) and their ministers their annual conference. The missionaries also held a separate session Saturday afternoon for the discussion of certain questions of special interest to themselves and certain others which failed to find a place in the general program.

This meeting embodied the results of its discussion in a series of resolutions, for substance as follows—

Resolutions passed at the First Conference of the Hokkaido Foreign Protestant Missionaries, held in Hakodate, Sept. 2nd, 1901.

1. We the representatives of all the foreign Protestant Missionary Societies working in this Hokkaido, desire to place on record our great thankfulness to Almighty God for the work He has accomplished

during the past twenty-five years in the setting of his Kingdom in this Island, where there are now about four thousand Christians, and Resolve in humble dependence on His Strength to do all we can to promote the cause of Unity among all Christians and in this way present an united front to the unbelieving world around.

2. Resolved, that we recommend that the Foreign clergy shall not marry a Japanese couple without positive knowledge that the *seki* has been transferred and that they do their utmost to induce the Japanese workers to do likewise.
3. Resolved, that, in order to follow up Christians moving from one station to another, the Missionary or Japanese worker in charge be urged to see that the necessary *Tenkai-jo* (letters of transfer) be sent as soon as possible.
4. Resolved, that a Standing Committee of Reference be appointed for the Hokkaido consisting of one resident member of each Mission.
5. Resolved, that the following five men be appointed to serve on the Standing Committee of Reference for the ensuing year:
 G. M. Rowland, Congregational.
 John W. Wadman, Methodist.
 G. P. Pierson, Presbyterian.
 W. B. Parshley, Baptist.
 Walter Andrews, Episcopal.
6. In order to promote in all their fulness the advantages of Mission comity and economy, Resolved, that the present distribution of work be accepted, and that from now no town or village of less than five thousand inhabitants already occupied by one Mission be entered by another without consulting with the missionary already in charge. In case either party so desire, the matter may be referred to the Standing Committee of Reference. Also in the event of any new Mission taking up work in Hokkaido,

it be invited to coöperate in this plan.

7. Resolved, that we strive more and more to keep before the members of the several churches the duty and blessing of keeping the Sabbath according to the fourth commandment.
8. Resolved, that the next Conference of foreign workers of the Hokkaido be held at the same time and place as the next *Shu-yo-kai* (Devotional meetings for workers.)
9. Resolved, that the Rev. W. Andrews be appointed to act as Secretary for the *ad interim* business.

We all separated with anticipation of coming together for a few days of fellowship next year.

George M. Rowland.

NOTES.

We have on hand a sketch of the life of the late Rev. Hugh Waddell; but, on account of delay in procuring a photograph for illustration, we must hold that over till next month.

The Summer School for English teachers, held in Kyoto in August by Prof. C. M. Cady, under the auspices of the Department of Education, was very successful.

The Methodist Union question finds further support in the action of the Conference of the M. E. Church, South, which approved the "Statement of Principles" with but three dissenting votes. We recently heard a prominent Japanese Methodist approve publicly in strong terms the proposed union.—*Tidings*.

The latest investigations made by the Metropolitan Police authorities put the total number of foreign residents in Tokyo and the eight surrounding districts at 995, including females.

Classified according to nationalities, they are 267 Americans, 200 Britishers, 181 Chinese, 97 French, 80 Germans, 14 Italians, 11 Russians, 8 Danes, 4 Austrians, etc.—*Japan Times*.

The October number of *Tidings from Japan* will present the Missionary Directory for Japan; together with Statistics of all Missions, Protestant and Catholic, *up to date*, and in a new and improved form. No pains will be spared to make this showing complete. Those desiring copies of Directory and Statistics should send their orders at once to D. S. Spencer, Aoyama Gakuin, Tokyo, with 2 *sen* stamps to cover order enclosed. Price 10 *sen* per copy, post-paid.

PERSONALS.

Arrived at Yokohama Aug. 20, per S. S. "Coptic," Rev. T. S. Barbour, D. D., Secretary of the Amer. Bapt. Miss. Union, and his private secretary, Mr. A. E. Isaac, who are on a tour of inspection of Baptist missions in Asia; Rev. F. M. Rains, D.D., Secretary of the Foreign Christian Miss. Soc'y, with his wife, on a trip to their missions in Japan and China; and Miss M. E. Church, on a visit to her sister, Miss Ella R. Church, (Bapt.), of Himeji.

Arrived at Yokohama Aug. 28, per S. S. "America Maru," Rev. Chas. Bishop (M. E. Church), for Hirosaki; Miss E. P. Milliken, accompanied by her mother, to resume work in the Joshi Gakuin, Tokyo; Mrs. J. M. Mc Cartee, widow of Dr. D.B. McCartee; and Miss H. Wyckoff, daughter of Prof. and Mrs. M. N. Wyckoff, for work in the Joshi Gakuin, Tokyo. These ladies are all connected with the Presbyterian Mission.

Mrs. Geo. E. Albrecht, and children, (Cong.), of Kyoto have returned to the home land for educational purposes.

Miss A. Dickerson, (M. E. Church), of Hakodate, has gone home on fur-

lough; and Rev. J. C. Davison, of Nagasaki, has been honored with the degree of D.D.

Prof. and Mrs. Howard Swan, of London, have arrived in Tokyo, where he is to be instructor of the English language in the Higher Commercial School. They are members of the Society of Friends.

Departed from Yokohama, Sept. 6, per S. S. "Empress of India," Rt. Rev. S. C. Partridge, Bishop of Kyoto, and Rev. and Mrs. C. H. Evans, of Tokyo, of the Amer. Epis. Mission, and Miss Eliza Ruhamah Scidmore.

The home address of Rev. J. H. Scott and family, (Bapt.), of Osaka, has been changed, to Kalamazoo, Michigan. The new address of Rev. J. L. Dearing, D. D., Yokohama, is 75 Bluff.

Rev. H. H. Coates, (Can. Meth.), of Tokyo, has succeeded Rev. B. C. Hawthorth as editor of the English department of *Taikio Dendo*.

Rev. J. M. McCaleb and family have returned from furlough in U.S.A.

Glasgow University recently conferred an LL.D. on Professor J. Sakurai. This is the first instance of such an honor being paid to an Oriental scholar by a British University. It is stated that Professor Sakurai received quite an ovation at the ceremony, the learned men assembled in Glasgow at the time being evidently pleased at the new departure and glad to welcome a Japanese student to their ranks.—*Japan Mail*.

The Honorary Degree of Doctor of Law has been conferred upon Miss Weston, of the Royal Sailors' Rest, by the University of Glasgow, at the celebration of their 450th anniversary, in token of their warm appreciation of the great work carried on by herself and her coadjutors in the British Navy. It is not only the British Navy, however, that has reason to warmly acknowledge Miss Weston's services. She has been the friend of many a Japanese crew which has come to England to

navigate new vessels for the Japanese navy to Japan. *Japan Mail.*

Edward A. Dickson and John E. Gustafson are the names of two more Christian young men who came out from the University of California to teach English, and are located respectively in Tokuyama and Hagi, Yamaguchi Prefecture. Rev. Hervey D. Leland, a Yale man, formerly a pastor at home, is English teacher at Iwakuni in the same prefecture. Mr. J. F. Abbott, a Stanford man, is English teacher in the Commercial School at Hachiman, near Kyoto. Rev. W. B. Grier, formerly a Presbyterian missionary in China, is English teacher in some school in Bakan.

Apostle Heber J. Grant and other Mormon leaders have arrived in Japan, and are the subjects of a warm controversy whether or not they should be permitted to preach their doctrines here.

The following has been kindly contributed:—

Mrs. J. Livingstone Taylor, of Cleveland, Ohio, is one whom God has blessed with many gifts. She is one of the very few women upon whom God has conferred the charge of a great business responsibility, and the general public perhaps know her best as one whose efficiency and executive ability in the control of this responsibility is most remarkable. But those who come into closer contact with her know better her *greater* gifts.

As a teacher of God's Word,—as a beautiful vocalist,—as one of *symmetrical* character,—as one of quick discrimination,—as one alert to respond spiritually, intellectually, and materially to the need of others, when such need is shown her by her Lord,—and above all as one who counts it all joy that Christ shall be *constantly* glorified in her, her life is crowned with blessing.

Mrs. Taylor is in Japan for rest and for a fuller personal acquaintance with the Christian work of this land.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 39 Nichome, Fujimi Cho, Kojimachi, Tokyo.

PUBLISHER:—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

In Japan, one year postpaid yen 2.00
single copies " yen .20

ABROAD, one year " . . . 4s. or \$1.00
single copies " . . . 6d. or \$1.15

Back volumes, bound in silk, yen 2.50 or \$1.25

Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

TABLE OF CONTENTS.

FRONTISPIECE.—LESPEDEZA (<i>Hagi</i>) GARDEN	267
FLORAL JAPAN.—IV. THE NANAKUSA	268
THE MORAL TEACHERS OF NEW JAPAN.—BY REV. J. H. DEFORD, D.D.	268
REV. M. C. HARRIS, D. D. (WITH PORTRAIT).—BY REV. JULIUS SOPER, D.D.	273
THE DREAM OF MY SWORD	278
CHRISTIAN WORK AMONG JAPANESE IN FORMOSA.—BY REV. W. CAMPBELL	280
MRS. CHRISTINE E. FAUST	281
W. C. T. U. DEPARTMENT	282
MISSION NOTES	284
Y. P. S. C. E. NOTES (WITH PORTRAIT)	288
OKAYAMA ORPHAN ASYLUM	290
Y. M. C. A. NOTES.—BY G. M. FISHER	291
UNION MEETINGS IN THE HOKKAIDO.—BY REV. G. M. ROWLAND	294
NOTES	296
PERSONALS	297



AUTUMN VIEW OF MAPLES, OJI, TOKYO.

The Japan Evangelist.

VOL. VIII.

OCTOBER, 1901.

No. 10.

FLORAL JAPAN.

V.—THE MAPLE.

AS we have already stated, the Japanese word *hana* is much more comprehensive in meaning than the English word "flower," and includes also grasses and leaves. It is for that reason, therefore, that the maple, with its beautiful leaves, may be treated under our general heading of "Floral Japan."

It is, however, an open question whether the maple should be treated this month or next. In Japanese calendars generally, the chrysanthemum is put down for the ninth month (o. c.), or October, and the maple for the tenth month (o. c.), or November. But, as the Emperor's birthday comes on Nov. 3, and the chrysanthemum is an Imperial badge, we have reserved that flower for next month. Moreover, it is during the month of October, according to the Hand Book of Japan, that the famous maples of Nikko and Tatta should be visited.

The maple is also given the name of Poison-dispelling Plant, because "there is an idea that the maple absorbs all poison and infection from the air." Mr. Conder also informs us that "this is one of the most important flowerless trees the branches of which are used as *Flowers* in Japanese compositions." It is appropriate to use it in combination with the chrysanthemum (white or yellow); and a painting of a stag requires maples in association with it.

But, if we may believe Miss Scidmore, the maple has also its more practical use; for "the coquette sends her lover a leaf or branch of maple to signify that, like it, his love has changed." *

Not only the Japanese landscape, but also Japanese literature, is resplendent with *momiji*. The famous collection of One Hundred Poems contains six which celebrate the beauties of the autumn leaves, especially the maples. One of these, by the well known Narihira, was as follows:—

Chihaya furu

Kamiyo mo kikazu

Tatsuta gawa

Karakurenai ni

Mizu kuguru towa.

O Tatsuta! when the autumnal
flow

I watch of thy deep, ruddy
wave

E'en when the stern gods long ago
Did rule, was ne'er beheld so
brave,

So fair a stream as thine, I vow.†

Miru hitomo

Nakute chiri nuru

Okuyama no

Momiji wa yoru no

Nishiki nari keri.

In a solitary region, remote from
town,

Red leaves of autumn flourish
and scatter

* "Jinrikisha Days in Japan."

† Translation by Mr. F. V. Dickins.

Without being seen by any visitors,
To remind one of brocade worn
at night.*

The comparison of the leaves to
brocade (*nishiki*) seems to be quite com-
mon. Another of the Hundred Poems
reads as follows :

Arashi fuku

Mimuro no yama no
Momijiba wa

Tatsuta no kawa no
Nishiki nari keru.

By the wind-storm's blast,
From Mimuro's mountain-
slopes,

Maple leaves are torn,
And, as (rich) brocades are
wrought
On blue Tatta's quiet stream.†

Yamagawa ni

Kaze no kaketaru
Shigarami wa

Nagare mo aenu
Momiji nari keru.

In a mountain stream,
Built by the busy wind,
Is a wattled barrier drawn,
Yet it is but maple leaves,
Powerless to flow away.†

Hisakata no

Tsuki no katura mo
Aki wa nao

Momiji surebaya
Teri masaru ran.

The moon in the clear autumn
night

Is bright and fair and pleasant
to look upon :

I wonder, if the *olea fragrans* of
the moon

Has its leaves changed into
scarlet.*

Okuyama ni

Momiji fumi-wake
Naku shika no

Koe kiku toki zo
Aki wa kanashiki.

In the mountain depths,
Treading through the crimson
leaves,

Cries the wandering stag.

When I hear the lonely cry,
Sad—how sad—the autumn is !*

MISSIONARY FUTURES.

By REV. WM. ASHMORE, D.D.

[Outline of addresses delivered in the
Union Church, Karuizawa, Aug. 18
and 25, 1901.]

SUMMARY.

I. Periods in mission history.

1. Babyhood.
2. Boyhood.
3. Manhood.

II. Problems and probabilities of missions.

1. India.
2. China.
3. Japan.

III. Ultimate missionary futures. Introduction.

We all deal in futures ; for example,
Farmer ploughing the field.
Merchant sending off merchandise.
Stock-brokers on Change.

Missionaries also deal in futures.

They have something to aim at.

Therefore, there are religious futures.

Matt. 19 : 28.

They are also getting some thing
now—criticism.

I. Periods of Mission History.

1. Babyhood Period.

Not many workers or converts.

Babyhood days and methods.

Illustration of a meeting in Canton.

Disorderly rabble.

Children playing tag.

Men sipping tea and smoking tobacco.

Converts weak like babies.

They would stumble and fall back ;
but must be taken up and tried
“ 77 times.”

* Translated by Mr. Motoi Kuribara.

† Translation by Prof Clay MacCauley.

* Translation by Prof Clay MacCauley.

Coax them, carry in arms, wheedle. Benumbing power of heathenism on my own soul. Shocked at first, but got used to it. Is it really true that the heathen are lost? Am I going to turn heathen myself?

Natural presentation of a thought to a heathen mind too big, must be cut down.

Missionaries very hopeful—optimistic. Home people demanding some thing interesting.

"You come out and try it."

Rev. J. C. R. Ewing, D.D., of India, related an instance of a man, who, having professed faith in Christ and endured ten years of persecution, recanted and opposed Christianity, but just before death again professed faith in Christ.

Rev. E. R. Miller, of Morioka, brought out the point of the innocency of childhood, and told of young converts, like Oshikawa and others, singing "Jesus Loves Me" for two hours. He also called attention to the simplicity of the faith of childhood, with no doubts, and expressed a wish for a return to that faith. He stated that the first evangelistic tour in Japan was in 1872, less than 30 years ago.

2. Boyhood Period.

Sophomoric period—beginning to grow in numbers and power and becoming assertive.

Like Miriam and Aaron against Moses.

"Galatians (Ch. 4:15) " Paul.

Illustration from experience in China.

Discipline of two preachers.

Cry for a native church—no foreigners.

Took them at their word.

Argumentum ad Hominem.

Missionaries soon called back.

3. Manhood Period.

The missionary a mere *locum tenens*, a trustee; he hopes that the minor will live to come of age, when he himself can retire into the back ground.

"Most humble servant."

In connection with the retirement of the missionary, comes the uprising of the native church through the encouragement of numbers.

They (natives) must increase, but we (missionaries) must decrease.

Asia will bring its contributions to the common Christianity, which may some time lean upon Asiatic Christianity, just as now it leans upon Anglo-Saxon Christianity.

II. Problems of Missions.

A. China.

1. Fight to get a foothold.

Many opponents, of whom the chief was the East India Company, to which Nahum's prophecy might be applied: "I will make thy grave; for thou art vile."

2. Right of residence (in open ports.)

3. Privilege of traveling by pass-ports.

4. Right of residence (in the interior).

5. Terms for "God," "Holy Spirit," etc.

Using words with heathen meanings is like putting milk into a tar can; the taste of the tar will contaminate the milk.

6. Polygamy.

7. Meats offered to idols.

8. Relations to government.

Assessments for idol worship.

9. Political reforms.

Prophecy: In fifty years Christianity will be the dominant religion, because one energetic man may dominate nine inactive men.

Indomitableness vs half paralysis.

B. India.

[By Dr. Ewing.]

Problems almost identical with those of China. Polygamy a difficult matter. Pantheistic conceptions from highest to lowest. "If I am a part of God, how can I sin?" Strange ideas of sin—treading on a worm. Absence of a sense of sin before God.

Prophecy — Gathering out from among the people the body of Christ. Possibly not the absolute conversion of India, any more than of England and America.

C. Japan.

[By Rev. T. C. Winn.]

An optimist on account of the tremendous changes already made in a short time. Japanese themselves have no hope in their old religions, because powerless. There is among Buddhists a prophecy that Buddhism will disappear at a certain time, only 55 years hence.

III. Ultimate Missionary Futures.

God is not a wrecker, trying to save simply all that He can.

He lets men try for themselves.

Elijah and the Prophets of Baal.

Jer. 16: 19.

Rev. 14: 6, 7 and 13: 12.

Matt. 24: 14.

Acts. 15: 16.

Is. 2: 2.

The missionary future is sure.

[To be followed by reports of addresses of Sept. 1 and 8.—Editor.]

Aoyama Gakuin has already enrolled about 200 students this term, and a fine lot of fellows they are. The school is 100 % more than last year at this time. The wisdom of pursuing the course we did two years ago,—seeking to know exactly the Government's position and endeavoring to secure religious toleration and fair play before throwing away what we had already gained,—is now clearly manifest. With freedom from military conscription, both in Middle School and College, and connection with the higher Government schools granted us, and in addition the recognition of our College diploma as a certificate to teachers of English in Government schools, our pathway to success is clear. Besides complete religious freedom, the Government has granted us privileges in excess of what we ever enjoyed before,—*Tidings*,

REV. HUGH WADDELL, B.A.,

BY REV. THOMAS WEST, B.A.,
ANTRIM.

IN the death of Rev. Hugh Waddell, B.A., which occurred on 20th June at his late residence, Glandore Gardens, Belfast, another of our devoted missionaries has passed away to his rest and reward. In the presence of his family and friends he was buried in the City Cemetery. The funeral services were conducted at the house and at the grave by Revs. John Waddell, Newton, James A. W. Mulligan, Ray, and Thomas West, Antrim. No more earnest or successful missionary has been recently removed from the mission field. Like his character, his work was quiet, solid, and fruitful in good and faithful Christian service.

He was the son of Rev. Hugh Waddell, for many years minister of Glenarm, and was born in the year 1840. Early in boyhood he was sent to business, and after a few years' apprenticeship he came under the influence of the great religious awakening of 1859, which kindled spiritual life in the souls of many who gave themselves to the ministry of the Gospel at home and in the foreign mission field. In that memorable year he was led to devote himself to study in view of the Christian ministry.

When nineteen years of age, he gave up business and began to study for college. His preparatory course was pursued in the Belfast Royal Academical Institution, and in the year 1862 he entered the Queen's College, Belfast. He passed through a very successful course of collegiate training, gaining honours and obtaining the degree of B.A.

In the year 1868 he was licensed by the Ballymena Presbytery to preach the Gospel. About this time his father's congregation was about to choose an assistant and successor, and there was a great desire by the people



REV. H. WADDELL AND FAMILY.

that the son should occupy the pulpit of his aged and revered father. Very early in his life Mr. Waddell's heart went out to the heathen. Naturally the prospect of settling at home was pleasant, but he decided to accept the first call that came. The Mission Board asked him to go China, and he took the call for an expression of the Lord's will as to his future ministry. Accordingly he was soon appointed a missionary to China.

He was well known and highly esteemed by his colleagues, Rev. J. Carson and Dr. Hunter. After a short time of service there, he took an affection of the throat, which the doctors said would prove fatal if he remained in that country. He returned home, and was shortly after sent by the Mission Board to re-open the mission in Spain. But having a strong desire to preach the Gospel to the heathen, he found that the United Presbyterian Church of Scotland required a missionary for Japan. He offered himself, and being accepted, he proceeded to Japan, where he spent twenty-seven years of arduous and faithful service.

He studied the language, habits, and religion of the people with the greatest enthusiasm. And as Luther, in his translation of the Bible, used the language familiar to the people, so Mr. Waddell made a special study of the colloquial language, and his words went home to their hearts, for the common people heard him gladly. He was also well versed in the philosophy and theology of the Japanese, and was before his death making diligent preparation of a work which might prove helpful to the people of Japan.

When he went to Japan he found that no practical mission work had been done. His difficulties at first were great, but by prayer and perseverance he overcame them. There was much prejudice against foreigners, and no apparent opening for the reception of the Gospel. He began to conduct a day school, and in this way gradually gained the con-

fidence and esteem of the people. This led soon to direct mission work, and to the preaching and teaching of the Gospel. In ten years, before leaving on furlough, he had as a result of faithful work formed a congregation, well organised, self-supporting, and ministered to by a native Christian pastor. His labours were very abundant, and few men ever showed greater facilities for acquiring Eastern languages or in interesting foreign people than he. For some time he acted as a professor, preparing candidates for the native pastorate, having made a thorough study of the religion and mode of thinking among the Japanese.

In the general work of the mission he was greatly helped by his wife. He had been married to Miss Jane Martin, related to the Rev. J. D. Martin, of Tullyallen. She was possessed of an ardent missionary spirit. She was a devoted companion, a diligent mission worker, and the mother of ten children, all yet alive.

The late Rev. Dr. W. F. Stevenson, Foreign Mission secretary of the Irish Presbyterian Church, in his tour visited Japan, and describes his sojourn with Mr. Waddell in the "Missionary Record" of Jan., 1878—"Late in the evening we closed a very happy day by accompanying our host, one of the kindest-hearted and most self-denying of mission workers, to his final service. What we lost in China through Mr. Waddell's ill-health Japan has abundantly gained. It is rather a free talk than a service, and is held in a low room that opens off a crowded and, as usual, narrow street. A lamp hung above the door bears on one of its sides an invitation to enter. The room could hold about sixty people. They squatted on the matted floor as they entered—men from their work (for except in Government offices there is no Sabbath in Japan), and women with children at the breast. They filled up all the space, and then a crowd of figures, just visible through

the semi-darkness, filled up all the space about the door. Some would move away, but others always took their place. First, the catechist spoke, and then the missionary. All listened, though in the gloom there could sometimes be seen little but the sparkle of dark eyes. One old man of eighty-two, clearly seen under the light of the lamp, was absorbed and happy. He had been a physician and a keen student of Confucius, and after a struggle had yielded to Christ, and was baptised the Sabbath previous."

We must notice the first great sorrow of his life. His wife was taken from him by fever in Belfast, in the year 1892, while he was labouring in Japan alone, she being with the children here while receiving education. This was a terrible and staggering blow to him, left now with ten young children, the youngest only two years old.

Shortly before this sad event, Mr. Sloan, of Glasgow, writes in the "Missionary Record" of 1892 an account of his visit to Japan. He says—"We have had, and still have, good men in Japan. Mr. Davidson and Mr. Waddell continue to hold the fort nobly. . . .

Mr. Waddell was my Tokio host. In Japan he carries the accent on the second syllable of his name, but the man is the same as ever—the same warm-hearted, generous Ulster Scot, with more than a dash of genius and the least bit of grievance to give life a flavour. I found him and his family running into double numbers—in a big rambling native house on the top of a hill—a house in which I lost myself regularly twice a day, but always found a welcome, fragrant as the flowers in May, even on the part of the house mother, whose hands and whose rooms were full enough without me, but whose heart is big enough to hold a Presbytery. Mr. Waddell is still the ardent student, though in Japan he is recognised as a master of the native language—a Sinologue they would call him in China. His dis-

courses are more easily understood, indeed, by the common people than are those of some of their esoteric native pastors. He is a debater unrivalled in the churches, and an orator who can sway a native audience at his will."

After his wife's death he returned home for a short furlough, but resolved to go back to his loved work in Tokio as soon as he could arrange family matters. Before leaving again for the mission field, he married Miss Martha Waddell, sister of the Rev. John Waddell, of Belfast. She has proved in every way a helpmeet to him, not only in domestic and social life, but also in the mission work which was his devoted choice. Stricken down a year and a half ago with influenza, he failed to take the requisite rest and change home in proper time. And so the change came too late for the reviving of his health. He fell a martyr at the post of duty. The love he had to his Master and his work led him to forget himself. Till the last he was bright and hopeful of recovery. Those who knew him intimately have lost a true, warm-hearted friend. His conversation was deeply interesting and instructive. He was a keen observer, and gained knowledge from many sources. He stood fast in the old paths of Evangelical truth as the power of God to save men of every nation. His heart was bent on winning souls for Christ. His life, though short, was not in vain. He was the means of turning many to righteousness, and not a few will rise up at length and call him blessed. He counted all things but lost for Christ.

Belfast Witness.

His missionary career was marked with warmth of heart, with pure evangelical piety, with a love of Presbyterian polity, and good order and truth which showed itself in the early efforts at union and in the many questions affecting the Church's purity and parity of

office-bearers. He was a ready debater, and was much sought after for sermons and lectures, both in English and Japanese. His early introduction to the study of the Chinese characters made him afterwards very much of a Sinologue, and his interest in the controversies in China on the terms for God and Spirit, led him to devote much attention to the same in the Japanese language. He was a staunch advocate of "*Ki*" for the word Spirit, instead of "*Rei*," the word commonly in use in Bible translation and in speech. He would say *Sei-ki*, instead of *Sei-rei*, for Holy Spirit. He held that *Rei* taught pantheism, while the *Ki* was the personal spirit, and impersonal as well. It was the term for spirit of Spring, for good spirits, etc., and for *pneuma* and wind. The value of these studies may yet appear. A few of his Japanese friends endorsed his views, and others may later on. Mr. Waddell's labors in connection with the Theological Department of the Meiji Gakuin, though of short duration, were much appreciated; but it was mostly, as an earnest evangelist, or herald of the Gospel, he made his influence felt. He was always a welcome preacher to the foreign Union Churches of Yokohama and of Tokyo. At times he supplied most acceptably the pulpit of the former consecutively for a period of some months. In Japanese address he was always an interesting speaker, and his services for public lectures were much sought after. He did considerable evangelistic work in country places, but his more recent evangelistic services were confined to preaching in Uyeno Park under the auspices of Miss Youngman's Uyeno Mission. These were carried on steadily for several years.

An estrangement took place, through no fault of his, in his relations with *Nihon Kirisuto Kyokwai* in its Presbyterian and General Synod. This was owing to their deposition of Rev. N. Tamura from the ministry for writing and publishing a book they construed

as defaming the national reputation. This Mr. Waddell, in common with many others, thought altogether unwarranted and even subversive of all Presbyterian government. He tried patiently to induce the prosecuting parties to retrace their steps, but failing to secure this, he quietly withdrew from all connection officially with the Presbytery and the Synod.

It was a satisfaction that many of these members at whose acts he took exception were among those signing a testimonial to his devotion and services to the Church on his withdrawal from the mission field, and petitioning his Home Board to re-enforce the mission and return Mr. Waddell, if restored to health. This, alas, was not to be. We can now see the good hand of God in taking him home with his family, permitting him to visit friends and relations in Canada, and to end his days quietly in the bosom of his family and among the relatives and friends of his youth. Mr. Waddell, by his first wife and faithful helper, had a large family of children, mostly sons, who are all growing up to usefulness, and we would fain hope that the promise, "Instead of the fathers shall be the children, whom Thou mayest make princes in all the earth," is to be fully realized in some of them taking their father's place in the ministry and in missionary work. This is a desire the writer feels confident his good friends, Mr. and Mrs. Waddell, would heartily endorse, were they capable of making their wishes known. Mr. Waddell's death coincides with the closing of the work of the United Presbyterian Church of Scotland's work in Japan. This it might have done anyway, but it is all the more regretted that his useful services can not be secured under other auspices. And the more regrettable, because Rev. Robert and Mrs. Davidson's useful labors can not also be continued to Japan.

Two Missions, the Edinburg Medical Mission represented efficiently by Dr.

Palm, and the United Presbyterian Church of Scotland's Mission, latterly represented by Rev. Davison and Rev. Waddell, are now withdrawn. Thus the several families of Reformed and Presbyterian Churches interested in supporting the "Church of Christ in Japan" are now wholly of American connection. Whether Canadian, Australian or European Presbyterian bodies are to take part in the future remains to be seen. We are thankful for the good part the United Presbyterian Church of Scotland Mission took in the early organization of the Council of the three Missions, until recently grown to be seven missions, but now by that Mission's withdrawal reduced to six missions, viz; three Presbyterian, two Reformed, and one Woman's Union Board of Missions.

To have been an esteemed member of one of these contributing Missions, to have earnestly and hopefully labored for the conversion of the Japanese, to have many Japanese brethren to lament his early loss, is an honor well deserved, and such as to enable us to say anticipatively of our Lord's own words, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

J. H. B.

The monthly preachers' meeting on the 13th inst. was a good one, but furnished little *data* for a report. One brother said that after a long talk with a woman about the claims of Jesus, she seemed fully convinced, and then she astounded him by telling him that hereafter she would surely worship "Ebisu Sama," and he had to explain to her that the *Jesus* whom he preached was not *Ebisu*, one of the "Seven Bliss-bestowing Gods" of Japan.—*Gleanings*.

Rev. J. C. Brand, of Mito, has issued a tract on "The Second Coming of Christ," copies of which can be obtained for distribution upon application to the author.

ANCESTOR-WORSHIP AND JAPANESE LAW.

THIS is the title of a pamphlet* of about 75 pages by Prof. Hozumi, of the Imperial University, Tokyo. He discusses very thoroughly the subjects of ancestor-worship in general; ancestor-worship in Japan, in its three forms of the worship of Imperial, of clan, and of family ancestors; and ancestor-worship in its relations to Japanese law, with special reference to the new codes. He thinks that the origin of ancestor-worship is found, not in the "dread of ghosts," as some authorities find it, but in the "love of ghosts," i. e., the love of ancestors. At least, it is so in Japan. He describes and explains each of the three kinds of ancestor-worship mentioned above. He then treats of the bearing of ancestor-worship upon the government, the constitution, the people, the house, marriage, divorce, adoption and dissolution of adoption, and succession. This pamphlet, showing the extent of ancestor-worship among the people, is a most valuable contribution to the English literature of "things Japanese."

"To Western eyes, the sight would appear strange of a Japanese family inviting their relatives, through the medium of a telephone, to take part in a ceremony of this nature; while equally incongruous would seem the spectacles of the members of the family, some of them attired in European and others in native costume, assembled in a room lighted by electricity, making offerings and obeisances before the memorial tablet of their ancestor. The curious blending of Past and Present is one of the most striking phenomena of Japan. The people, whether Shintoists or Buddhists, are all ancestor-worshippers."

* Published by Z. P. Maruya & Co., Tokyo.—
50 sen.

**SOME POINTS OF CONTACT
WITH, AND OPPOSITION TO,
CHRISTIANITY IN JAPANESE CHARACTER.***

An Address delivered by the Rev. T. Harada at the Annual Meeting of the Japan Mission of the A. B. C. F. M. Translated at the request of the Mission, by Geo. E. Albrecht.

WHILE it is true that human nature everywhere is essentially the same, yet, looked at from another standpoint, it is certainly true that Greeks and Jews, for example, are not in all things alike. We speak of national differences, since each nation has its peculiar characteristics, which are manifest, first, in external appearance, then in different customs and practices, in literature and institutions, and so forth. Thus it is of the greatest importance for preachers and teachers of the Gospel, who intend to be "made all things to all men," that by all means they "might save some," to study the characteristics of the particular people among whom they are working.

If I were to state the chief characteristics of the Japanese people, looking at them from the ethical side, I would say that there are especially four points, which demand our attention. Without due appreciation of these, we can not understand the Japanese.

First, "*Giri*," the Sense of Ought. *Giri* is a term difficult of rendering into foreign languages. "Reasonable," "right," "justice," "ought," or the German *sollen*, are all inadequate translations. In most cases *giri* conflicts with *ninjo* (human affections, natural feelings). What moves the Japanese most in novels, or in theatrical plays, are those scenes in which the conflict between *giri* and *ninjo* is represented. "If you obey the dictates of the former, you can not obey the latter; if you obey the latter, you can not obey the former; standing between *giri* and *nasake* (between duty

and natural affection), there is nothing left but to weep." A passage like this moves the Japanese to tears. The scene, in which Shigemori, of the Taira clan, remonstrates with his father upon his plan of violence against the emperor, is one of the finest passages in Japanese history: "If I am loyal, I can not be filial; if I am filial, I can not be loyal; here is my sore dilemma." This is an example of the conflict between *giri* and *ninjo*.

But, as, according to the Japanese saying, "the most sacred relations must give way before great duties," so, when duty demands, the relation between father and son ceases to be; everything must be sacrificed on the altar of duty. One's own interests, or welfare, can not be taken into consideration. *Giri* includes the spirit of chivalry and of self-sacrifice. A man who does not acknowledge these principles is despised as a man devoid of the sense of *giri*.

"Full well I knew this course must end in death:

It was Yamato-spirit urged me on
To dare whate'er betide."*

This verse we may well consider as expressing the sense of *giri* applied to patriotism.

Such words as these of the Apostle Paul, "For I wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," while hard to understand on utilitarian principles, are readily understood from the standpoint of *giri*. Words also like these of Christ, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me," when considered in the light of the principle I have stated before, that "the most sacred relations must give way before great duties," are wholly natural.

* The Japanese text of this address appeared in the *Tokyo Maishu Shinshi* of August 23rd.

* Translation taken from "Bushido" by Dr. Nitobe.

The life of Christ is an example of the victory of *giri* over *ninjo*. The temptations of Satan were all addressed to the natural feelings of Christ as a man; but Christ, discerning clearly what duty demanded, overcame them. Again, when Christ prayed, "O my Father, if it be possible, let this cup pass from me," He gave expression to his natural feelings; but when He added "nevertheless not as I will, but as Thou wilt," He conquered them by His sense of duty. This is an explanation, which I think, is readily understood by the Japanese. Such theological statements as that the cross of Christ is an atonement, offered up for the appeasing of God's wrath, find very reluctant acceptance from the Japanese. But if we explain the cross from the standpoint of self-sacrifice, it presents no special difficulty to them. There is not a Japanese whose admiration is not aroused when hearing of Sakura Sogoro, of Shimosa, who took his life in his hands and went to the cross for the sake of his neighbours. They admire his loyalty to his sense of duty. Looked at from his standpoint, though the cross may be a "stumbling-block to Jews and foolishness to Greeks," it is not so to the Japanese.

Second, *Ho-on*, the Sense of Gratitude.

I remember being frequently taught as a child, that to be ungrateful is to be brutish. Even among animals the dog remembers a kindness, while the cat is considered with less favour, because it has little or no gratitude. Buddhism teaches "the four blessings,"—viz., the blessings of parents, of one's country, of the people at large, of Buddha; to be thankful for these is the duty of man. To show gratitude for blessings received is a teaching common to Shintoism, Buddhism and Confucianism. We have it impressed upon us from childhood on, that there is nothing so base as ingratitude.

One reason why the Japanese have

opposed Christianity is, that they have mistakenly thought that it makes light of the favours and mercies which we receive from rulers and parents. If they would understand its real teachings regarding gratitude to God, they would gladly accept them. But to teach them, that, if they do not believe in God, they will receive punishment, while if they believe, they will be rewarded, has no influence whatever over them; nay, rather it arouses in their minds strong opposition.

"If but my heart is in accord with truth,

Though suppliant hands I do not raise to heaven,

The gods will not refuse me their protection."

This will be the answer of a Japanese to such teaching. But if they are taught that the chief purpose of prayer is to express our gratitude to God, and that to walk in the way of righteousness is to requite the favours of heaven, there is not one who will fail to understand such teaching.

Fukuzawa Yukichi recently opposed severely Kaibara Ekken (1630-1714) on account of his teaching regarding woman. But while Fukuzawa's merit is great for diffusing the ideas of Western civilization during the Meiji era, that of Kaibara Ekken is not less for diffusing the moral ideas of Confucianism in a way easily comprehended. And books like Kaibara's "Ten Precepts," or "The Great Teaching of Women," were esteemed by the people of the pre-Meiji era as their Bible. In the writings of Kaibara we find the following passage:—"Man receives his life from heaven and earth; thus he secures from them unlimited blessings, as from father and mother; not only is he born through the mercy of heaven and earth, but his whole life is sustained by them, even as after his birth through his parents he is nourished by them, and thus grows up to manhood; so also, after having been

born into this world, he is constantly to think how to serve heaven and earth, and how to requite their favours; this is to serve them with a filial spirit." There is scarcely a single Japanese, I think, who does not agree with these words. Of course, by 'heaven and earth' Kaibara means the Supreme Being, who is the ruler of them. That he had no clear idea of a Heavenly Father is, of course, true. But his idea is, that if man derives his life from the Supreme Being, it is but natural that he should serve Him. It is worthy of our attention that these words of the Confucian teacher of two hundred years ago closely resemble those of the Bible.

Third, *Renketsu no Sei*, the Spirit of Disinterestedness.

Renketsu is a term expressing the opposite of "covetousness," "greed," "love of money." Of course, every nation values this spirit, but it is not too much to say that there is no nation, where it is held in as high esteem as by the Japanese. We have the saying:—"The true gentleman does not think about his own advantage"; and this spirit formerly went to the extreme of considering the mere handling of money degrading. In the age of feudalism, for example, the saying was, that "even though the warrior has nothing to eat, he uses a long toothpick;" * and so, even when hungry, he was ashamed in any way to act as if soliciting a favour. And this spirit existed not only among the warrior-class, but among all classes, down to the common day labourer. Here lies the great difference between the Japanese and the Chinese. A Chinese does not mind getting his ears boxed for the sake of making an extra penny or two; but a Japanese will box the other man's ears, though he loses money through it.

Through ignorance of this character-

istic, foreigners frequently err in their treatment of the Japanese. Japanese engaged in evangelistic, or educational work, especially dislike to speak of their salaries. To be asked: "How much salary do you have?" is considered by such a man as an insult. Among Japanese evangelists there are not a few who have used up their property for the spread of Christianity, and who now are satisfied with a small and insufficient income. It is in consequence of this spirit of disinterestedness that to-day there are many, who, in accordance with their principle of self-support, endure hardships, and are content to remain poor. I think this is because of the influence of *bushido*.

When at the time of the Restoration, before the complete abolition of the feudal system, three hundred *daimyo* passed over their ancestral estates to the Imperial Government without reluctance, it was indeed an unprecedented act; it was an event unparalleled in the history of the world. Anyone not understanding the spirit of the Japanese can scarcely appreciate such an incident.

Some years ago I went with a friend from America to see Count Okuma's Garden. We were shown around most politely by a young man attached to the Count's house. As we were about to leave, my friend handed to the young man a small amount of money, without first wrapping it in paper.* The young man considered this very strange, while I felt sorry for him. I explained to him, that, as it was customary in other countries to give a fee to guides, my friend, not knowing the customs of this country, had acted accordingly. I, therefore, apologised for him, and took back the money. When I explained the matter to my friend, he, in his turn, thought it exceedingly strange. It was a point

* *i. e.* Even in poverty the warrior does not forget his dignity.

* This refers to the polite custom in Japan of wrapping a fee, or any gift, in paper, before presenting it.

where Eastern and Western ideas differ.

It is to be greatly regretted, that, together with ideas of Western civilization, the "almighty-dollar" idea is spreading more and more in our land. But the conviction, that, while "a man lives but one generation, his name lines unto all generations" is still the great motive ruling the Japanese. Several years ago a whole family of the *samurai* class in Kumamoto died of hunger. They considered it unbecoming and cowardly to ask for aid, and so they lay down and died together. But in the alcove of their room, it is said, stood intact a box with a splendid set of armour.

No doubt this high sense of honor, if misused, may degenerate into hypocrisy; but the *samurai's* sense of honour was in itself certainly beautiful. If developed in the right direction, its possessor, we may well believe, is not far removed from him who is "poor in spirit who is pure in heart," who is "persecuted for righteousness' sake."

Fourth, *Chūkō*, the Virtue of Loyalty and of Filial Piety.

That this has exerted a very great influence in Japanese thought is too well known to need demonstration anew. To-day, it is true, these two ideas are apt to be degraded by mere outward observance, and not a few evil practices result therefrom. This is in consequence of carrying to an extreme the esteem in which they are held, and of applying them mistakenly. But certainly loyalty and filial piety, as such, are not wrong. To-day yet they are the greatest inspiration to millions of Japanese. They are closely related to the spirit of gratitude of which I have spoken before.

"Even though the master fall short of his duties as master, the servant must not fall short of his duty as servant; even though parents fall short of their duties as parents, the child must not fall short in his." Loyalty and filial piety demand from us noth-

ing short of complete surrender of ourselves to our master or parents. It is the spirit of not living unto one's self, but unto our superiors. The *samurai* considered it a matter of course that he should fall fighting in front of his lord's horse. That his life was not his own was his firm conviction.

As an illustration of the former education of a *samurai*, let me give you an account, which I take from the *Taiyo*, Vol. 4, No. 1: The people of Kagoshima were accustomed to foster among themselves a spirit of utter disregard of death. When a boy had grown to the age of seven, or eight, his father, or elder brother, or any one standing in place of them, would ask him, without giving any further reason: "Are you ready to die for your lord and for your father?" The boy, then, would reply in the same frank manner, as if making a sacred pledge: "I am ready to die; I am ready to die!" But even among the bold and daring Satsuma *samurai* were some weak-spirited boys, who did not reply thus promptly. Their father, or brother, then would expostulate with them, and even beat them until they gave their pledge. Looked at in the light of to-day, this was a barbarous custom; but it is evident, that there was something in the education of a *samurai*, that was closely akin to a religious spirit.

The superiority of the Japanese soldiers in the war with China is not explained merely by the fact that they had superior arms, and were more thoroughly disciplined; every one, acquainted with the facts, will say, that it was because of the spirit of loyalty in their breasts.

We may well say that the spirit of the ancient *bushi* in his relation to his lord was essentially the same as that expressed in the apostle's words: "For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord;

whether we live, therefore, or die, we are the Lord's." The essential spirit can not differ; there can only be a higher, or lower, a nobler, or a less noble, object of attachment. If this spirit is developed by the spirit of Christianity, it will become towards God the spirit of loyalty and of filial devotion, and towards man that spirit of benevolence, which gives itself for the welfare of mankind. Jesus Christ said: "I am not come to destroy, but to fulfill." Christianity, I believe, is to develop such virtues, is to enoble them, is to lead them on to perfection.

According to what I have said so far, we may conclude that in Japanese character, looked at on its ethical side, there are not only no points of opposition to Christianity, but many points of close contact. But if we ask again, in what respects do the Japanese offer opposition to the Gospel, we will have to reply that the points of opposition are found along intellectual and philosophical lines. Chief among these are the following three, of which I will speak but briefly:—

• First, the Japanese are inclined to Positivism, and consequently to Anti-Supernaturalism.

Speaking in a general way, Japanese nature is not fertile soil for pure philosophy. It has produced many men of the type of Aristotle, or Franklin, but scarcely any of that of Plato, or Kant, or Hegel. Buddhism has flourished in Japan, but the most eminent men among Buddhist believers, men like Nichiren, Kobo, Shinran, have in every case been eminent for their qualities of religious statesmanship. The sects which these men founded have spread widely among the Japanese, while more erudite and mystical sects, like the *Tendai* or *Kegon* sects, have never found a large following. And a world-view, like that influenced by Confucianism, which says, "We do not know what life is, how can we know what death is?" has the greatest

influence among the middle and upper classes. In Confucianism itself also, the *Shushi*-school, which keeps closer to realities, had by far greater influence than the more philosophically inclined *Yomei*-school. That in the religious ideas and customs of former ages much superstition intermingled, is, of course, true; there was much talk about mysterious supernatural beings and strange powers; but together with the incoming of Western scientific thought this has readily and entirely disappeared. This, we must say, is in consequence of the positivistic tendencies of Japanese character.

It is, therefore, exceedingly difficult to explain to the Japanese the supernatural element in Christianity. The miracles are for them not a proof in favour of the Gospel, but rather a stumbling block.

Secondly, the Japanese are Pantheists. That Buddhism is pantheistic, is a well-known fact. Shintoism also is pantheistic. The Japanese are deficient in the sense of personality. They speak about "heaven," or "truth"; but they do not possess the conception of a personal Heavenly Father. This is an entirely new thought.

And again, Japanese thought is greatly deficient in the Christian conceptions of righteousness and sin; rather the principle has become prevalent that, for the sake of accomplishing one's purpose, it is proper to use cunning expedients or pious frauds. And the failure of men and women to observe strict chastity in their intercourse with each other, this great weakness of the Japanese people, has its origin in this same deficiency. The criticism of Canon Barnett a few years ago, that there is no fifty-first Psalm in all Japanese literature, is certainly correct.

That such a pantheistic tendency is of advantage in the explanation of some Christian doctrines, is no doubt true; but at the same time it presents not a few obstacles. If we wish to establish

Christiau theism both firmly and widely, we must begin at the very foundation.

Third, as a result of these positivistic and pantheistic tendencies Fatalism has a powerful influence over the Japanese.

This is the reason why at times the daring courage and recklessness of the Japanese cool so quickly. The Japanese, on the whole, dislike an excess that tends to offend good taste in anything; for example, in the colouring of any object of art, they do not like loud colours; in their food, they prefer articles of plain and delicate flavour.

"Isles of blest Japan!

Should your Yamato spirit
Strangers seek to scan,

Say, scenting morn's sun-lit air,
Blows the cherry wild and fair! *

While this spirit is certainly beautiful, it has its defects. Thus, the Japanese readily gives up and says *shikata ga nai* (there is no help for it); or when fighting against some enemy, he again very quickly makes peace. To fight to the bitter end, even in the cause of righteousness, is not his strong characteristic. Therefore, he can willingly sacrifice himself; but to take care of himself, and be faithful until his time of death comes, nay more, to cherish the noble hope of eternal life, this spirit, I believe, he can attain unto only through the influence of Christianity.

In the above presentation of Japanese character I have not tried to speak in detail of the causes that have shaped it; but that among these we have to reckon the influence exerted by Shintoism, Buddhism and Confucianism is too well-known to need special mention. The social institutions of Japan have also greatly influenced it; and I believe that the natural characteristics and the scenery of our country have likewise contributed much.

In short, Japanese character being as

I have briefly outlined it, we can say that on its ethical side it offers points of contact to Christianity, and even welcomes it; while, on the other hand, on its intellectual side it offers not a few obstacles. For my part, I have no doubt that the Gospel of Christ is the "power of God unto the salvation" of the Japanese; that, "even as among other Gentiles", it will "have some fruit" among the Japanese also. But I do not think that the fruit will be exactly the same as that produced among other nations; yes, I believe that it ought not to be the same.

Unfortunately the sense of duty, of disinterestedness, and the other noble virtues, of which I have spoken, have been greatly impaired by contact with materialistic civilisation. The Gospel of Christ is the power to revive them and breathe into them new life. To develop the ancient, ethical conceptions towards still nobler and loftier ideals, and thus to perfect them; yes, even more, to show to the Japanese the true relation between God and His world; to make them acquainted with a Heavenly Father; to strengthen in them the sense of personality; to arouse in them a deeper sense of responsibility; to build up strong, noble characters; this, I believe, is the message which Christianity has for Japan.

Japan Mail.

It is stated that Mr. Tsien Siun, a Chinese who is taking charge of Chinese students dispatched to this country by Viceroy Chan Chi-tung, has decided to have his 18 year old daughter admitted as a student of the Oizumi Girls' School, Yotsuya, which is under the superintendence of Madam Sada-ko Kogu, who has willingly agreed to educate this Chinese young lady. This is the first example of a Chinese girl being educated in our institutions. As we reported some time ago, the son of Mr. Tsien Siun is now studying in the Keio Gijiku in Mita.—*Japan Times.*

* Translation taken from Nitobe's "Bushido."

THE JAPANESE STUDENT ARMY.

BY REV. J. S. MOTODA, PH. D.

JAPAN as a nation is dominated by young men. In education and journalism, law, science and trade, only men of modern education can keep abreast of the times, and even in politics, where the so-called "elder statesmen" have long held sway, the younger set fill all but the highest posts. Therefore, it is safe to say that the character of Japan will be more largely determined by her students than by any other class. To Christianize the students means to take the most direct step in the Christianization of the nation.

The West has of late heard not a little about Japan's military strength, but equally numerous and more noteworthy is her standing army of students. Co-education in colleges is unknown. For men there are at present two universities, two colleges (a military and a naval), eight high schools corresponding to German gymnasia, 190 middle schools and 60 others of similar grade, one higher normal school and 49 ordinary normal schools, 47 special schools and 233 schools of technology. In these 592 institutions there are enrolled over 12,000 students, ranging from twelve to thirty years of age.

Tokyo is by far the greatest student center. Here are found institutions of all grades, public and private, religious and secular. Their 45,000 students come from every corner of the Empire, for Tokyo is the student's Mecca. There are also secondary centers, such as Kyoto, Sendai, Kumamoto, Okayama and Sapporo. Besides these students in recognized schools, there are thousands of others, perhaps 15,000 in Tokyo alone, who, while attending no regular school, call themselves students. This nebulous mass is one of the most difficult for the police to

control and for the Young Men's Christian Association to touch.

In every country students have recognizable ear-marks. So in Japan, aside from the uniform and cap of government schools, certain manners and customs are peculiar to students. "I am a student" brings exemption from the code of etiquette which requires one to bow low and long and to squat on one's heels. Students often affect a sort of "high-shoulder" swaggering gait, not unlike that of a self-satisfied tar. The forms of address and expression common among students are understood in all parts of the country, even the most rustic. In character, I should describe them generally as governed more by the feelings than by the will. There is an abnormal sensitiveness to all that appeals to feeling and passion, and the will being weak, the judgment is overborne by the desire for pleasure or indulgence. Add to this the fact that they are at the most expansive stage of life, and, lacking strong restraint from without or control from within, it is not surprising that physically they tend to intemperance, intellectually to doubt and aberration, emotionally to rash and violent deeds.

The new civilization has brought new temptations. Cigarette-smoking, saloons and billiards appeal strongly to students. Then there are the dancing girls who appeal to the lonely student, and *sake* shops for the thirsty. Worse than these are the public prostitution houses, of which there are five main ones easily accessible about Tokyo. Vice is extremely cheap, eminent men defend and practice it, public opinion smiles at it. Christianity is the only force that resolutely fights it and works to keep students from yielding to it. Buddhism is silent and powerless; Bushido, the stoical code of medieval knights, is all but extinct.

The problem is plain: given 120,000 students, predestined leaders, a privi-

leged class; self-confident, passionate, tempted; old religions and moral forces moth-eaten; how shall they be saved for themselves and for society?

To this problem the Student Young Men's Christian Association Union exclusively addresses itself. The Union traces its source to three Associations founded in Tokyo in 1888, which increased in number rapidly during Mr. Wishard's visit in 1889. When Mr. Mott came in 1896, he found eleven surviving Associations and organized seventeen more, which united to form the Union in January, 1897. These twenty-eight Associations have since grown to thirty-five, containing 900 members. Since 1898 we have had a Japanese and a foreign traveling secretary. From this summer we expect to have a permanent Japanese secretary, the first graduate of the Imperial University to enter a Christian calling. The Associations will contribute one cent a month a member for his support and collect as much more from friends. Besides this they raise several hundred dollars each year for the thriving district training conferences and summer school. Evangelistic meetings for students are held frequently in the principal cities, for they are eager to hear men with a message. Bible study, a fair index of Association vigor, has increased sixty per cent, while the number of Associations has increased only seventeen. The possibilities of the printing-press in our work have only begun to be tested, but a magazine and several pamphlets have proved very helpful.

The Union is the only national student organization; it is growing steadily; it enjoys the confidence of the church at large; but compared with the problem stated above it seems insignificant. Out of 593 schools, only forty have Student Associations; out of 120,000 odd students, less than a thousand, or seven in one thousand, are Christians. Yet it should be said that of the 60,000 who may properly

be called college students, the proportion of Christians is one to thirteen, which is three times as great as in the population at large. Furthermore, many of the higher government colleges have been entered. The untouched field is the normal and middle schools. Many of the students of the latter are too young to be reached by present methods. It is nevertheless encouraging to note that most of the recently organized Associations have been in government middle schools.

There are obstacles, many and serious, but no organized or set opposition. The government schools are non-religious and teachers are generally indifferent, yet but rarely actively opposed, to our work. As for parents, sometimes non-Christians are eager to send their boys to Christian schools in hopes of their becoming Christians. The great and comparatively open field of the Union, therefore, lies in the government schools. Their students are increasing at the rate of thirty per cent a year. Two high schools (gymnasias) have been opened within a year. Meanwhile private and Christian schools, though superior in certain respects, just hold their own. The Union, as a specialized arm of the church, must evangelize and organize these government school men. Forty bands of men are at work doing this, quietly as leaven works, individually, as Christ and Andrew worked.

Yet, in addition to the ordinary lines of Association activity, there is one which cannot be over-emphasized in Japan, Christian student homes. Some Christian educators hold that it might have been better from the first to build Christian dormitories for government school students than to establish Christian schools in face of government competition and opposition. Is it too late yet for mission boards to adopt the suggestion? It is gratifying to record that some Episcopalian workers feel the need so deeply that they have sent a Japanese

brother to America to gather funds for a large home in Tokyo. The Associations have already successfully tested the plan in six cities. Three homes, valued at \$10,000, are Association property. Others are urgently needed in Osaka and Nagasaki, centers alike of trade and of temptation. But unfortunately, where the need is greatest, rents and prices are highest. So we must give friends abroad a chance to contribute. Few investments will yield a surer return than homes such as these. No one who has joined in a meeting at the homes of the Flowery Hill Association or the Faith and Love Club, or climbed to the tower room of prayer in the Home of the Imperial University Association, can doubt that the solidarity and activity of these foremost government school Associations is mainly due to their homes.

Intercollegian.

JAPANESE WORK IN SAN FRANCISCO.

By E. A. STURGE, M. D.

IN 1884, when there were very few of the Mikado's subjects on our Pacific coast, an illiterate Japanese cook was working for a family on Mason street, in San Francisco. When not needed in the kitchen, he retired to the barn, where he passed his nights in company with a large collection of discarded books, which had been piled up there and neglected. These literary companions did little to relieve the loneliness of this stranger from the Orient, as their language was an unknown tongue to him. One evening he received a call from a fellow-countryman. After chatting for a time on various subjects, the eye of the visitor was attracted by the literary array, such as is rarely to be met with in such a place. Becoming more interested, he arose and selected the volume which appeared to hold out the greatest promise. He was not influenced in his choice by any knowledge of the value

of the contents, but judged its worth by the expensive binding and gilt edges. Brushing off the thick coating of dust, he spelled out the words "Holy Bible," but at that time the name was meaningless to him. Not knowing that they had stumbled upon a mine of inexhaustible treasure, the two young foreigners began to make an investigation. Night after night they pored over the words of wisdom, sometimes spending an hour or more in trying to decipher a single verse. An Anglo-Japanese dictionary lay open before them on the table, and they seemed to study this quite as much as the volume they sought to interpret. One evening, while thus engaged, a Christian Japanese of the student class, who had been led to the Saviour but a short time before, called upon the cook and was greatly surprised to find him and his friend eagerly trying to read the Word of God. He gladly assisted them with their translation, and opened up to them the Scriptures, especially the sweet story of Jesus and His love. These two young men soon became earnest Christians. The finder of the volume, after doing much good among his countrymen in San Francisco, returned to his own land, where he is now preaching the gospel. The other man is still a member of our Japanese church. I have dwelt at some length upon this incident because it was the germ from which sprang our work among the Japanese on this coast.

The cook and some companions became so interested in the study of the Bible that they formed a little association called The Gospel Society, the chief object being the study of the Scriptures of the Old and New Testaments. These young men met in an upper room on Golden Gate avenue, and were greatly encouraged by Elder Roberts, Rev. John Carrington and others interested in their welfare. In May, 1885, at the request of the Bible students, the First Japanese Presbyterian Church was organized in that

upper room. God's blessing has rested upon it. Hardly a communion season has passed without witnessing some additions to this little fold. In all, three hundred and eighteen—mostly young men of the student class—have united with it. Many of these have returned to Japan, where they are witnessing for the Master. The Japanese of San Francisco now have a large suitable building for their work, with a Y. M. C. A. of more than a hundred members, and a Branch Mission Home in another part of the city.

Assembly Herald.

By Rev. Arthur J. Brown, D.D.

The Japanese in San Francisco number 3,500 with 2,500 more in the rest of the State. Unlike the Chinese, the Japanese population is increasing about 10 per cent annually. Unlike the Chinese, too, the Japanese who came here are mostly students. Very few are women, and these the mission does not attempt to reach, the Occidental Board taking any Japanese girls who can be rescued by the Rescue Home. The young men are as a rule poor, not earning as much as the Chinese, but

giving much of their time to study and earning what they can outside of study hours. Nor do they stay long, as they return to Japan after two or three years. Yet they pay all the expense of the Japanese work in San Francisco, except the salaries of Dr. Sturge and his assistants.

Altogether, the work among the Chinese and Japanese in the United States is highly interesting and important. The missionaries, the Rev. Dr. and Mrs. Ira M. Condit for the Japanese, are universally respected and beloved. This whole enterprise of our church on the Pacific coast merits a larger attention from the churches than it has yet received, and if it could be so reinforced as to permit a larger co-operation with pastors and presbyterial committees increasing missionary interest and gifts, a general forward movement might be inaugurated. The problem of the twentieth century is the problem of Asia, and in the solution of that problem the churches on the Pacific coast and the Chinese and Japanese who are there taught Christ's Gospel, will be a mighty factor.—*Assembly Herald.*

The fire at Aoyama, occurring at 12.20 a.m., Sept. 1st, destroyed the house occupied by the Rev. Y. Honda, President of the school, together with all his furniture, books, clothing and effects. The loss to Bro. Honda is very great. He had no insurance. Of the 13 persons occupying the house that night, every one escaped without serious injury, though with nothing except the night clothing they wore. The little children had to be dropped from the second story, as no other means of escape remained. Mrs. Honda manifested great bravery and presence of mind. Bro. Honda, being at Hirosaki to aid the 20th Century Movement, received the telegram on Sunday

morning before preaching, but with *Samurai* coolness and nerve went into the pulpit, preached a Gospel sermon and then permitted the announcement of his loss to be made. The building was insured for 1,400 *yen*. The fire is supposed to have originated in the bathroom.—*Tidings.*

H. M. the Empress gave a donation of 2,000 *yen* to the Woman's University established by Mr. Jinzo Naruse. Prince Iwakura and Marquis Hachisuka will call at the Imperial Palace in a day or two in order to express the gratitude of the university for this munificent donation.—*Japan Times.*

W. C. T. U. Department.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION WHITE RIBBON BULLETIN.

U. S. A.

The National W. C. T. U. has been granted space in the educational department of the liberal arts building at the Pan-American Exposition at Buffalo. The wall space will be covered with pictures. A large one of Miss Willard, a group of the present national officers, a large photograph of Rest Cottage, the headquarters of the society, and a group containing the old Crusade church at Hillsboro, Ohio, Mrs. Eliza J. Thompson (the Crusade mother), and the Crusade Bible will be among the pictures hung.

Two large wall cases will be filled with printed cards giving the work accomplished during the twenty-five years of the Society's life in the different States, and upon these cards will be mounted the photographs of the presidents. The result of the work in each of the thirty or more departments will also be shown with the photographs of the present superintendents of the departments. There will be sixty-six of these cards. The banners of eight of the largest States will also decorate the space. The exhibit is largely statistical and historical, and gives a comprehensive view of the work of the organisation. Book shelves will

be filled with the books and leaflets of Mrs. S. M. D. Fry, Corresponding Secretary.

During the months of November and December last, Miss Orr, the W. C. T. U. missionary at the port of New York, met 121 steamers, containing 47,727 immigrants. She distributed 10,500 papers to them. She met 371,699 immigrants during the year. This work is maintained by the National W. C. T. U. through the department of work among foreign-speaking people.

Mrs. Lillian M. N. Stevens and Miss Anna A. Gordon, President and Vice-President at large of the National W. C. T. U., have just completed a southern trip of over eight weeks duration. They travelled over 8,000 miles, delivered 78 addresses, and attended eight state conventions and several conferences. They found encouraging conditions in all the States visited, great advance in the work was apparent, and life and activity everywhere.

The department of work among soldiers and sailors of the National W. C. T. U. is in charge of Mrs. Ella M. Thacher, of Florence, N. J. She visits the soldiers' homes and forts, and organises Christian Temperance Unions among the soldiers. Those joining sign the pledge and wear a button decorated with the white ribbon bow. More than 2,500 old veterans and young soldiers are members, and 10,000 have

taken the pledge. Unions have been organised in Dayton, O., National Soldiers' Home, Fort Monroe, Va., Fort Scriven, Tybee Island, Ga., Fort Thomas, Ky., Columbia Barracks, Havana, and Vetado, Cuba. Mrs. Thacker has helpers in 31 States, who visit the homes and forts, carry flowers and delicacies, comfort bags, and reading matter to the soldiers. Placing loan libraries on the ships is an effort being made this year, also the opening of more coffee houses and sailors' rests. She is now raising a fund to support a white ribbon missionary at Manila.

B. W. T. A.

Nearly 800 delegates attended the Annual Council Meetings in London last month.

Lady Henry Somerset in her address emphasised the enormous loss to the trade of the country caused by the drinking habits of the wage-earners.

Resolutions were adopted by the Council as follows:—In favour of Temperance Canteens for Volunteers, Peace and Arbitration, for an effort to be made to induce the Sunday Schools to have Temperance Addresses on the third Sunday in May and November, in favour of the Local Control of the Drink Traffic by the votes of the people, Sunday closing, closing of public-houses on election days, urging the need of amending the Inebriates' Act, so that any confirmed inebriate may be compulsorily placed in a licensed retreat on a certificate signed by two medical men and a magistrate.

The Hon. Mrs. Bertrand Russell suggested that we should endeavour to establish a Temperance lectureship at the London University. The suggestion met with much approval.

DENMARK.

Denmark W. C. T. U. has 158 members, besides 21 honorary. There are five unions. General meetings are held every year, besides local monthly

meetings. A flower mission has been organised at a hospital. An excellent Scandinavian W. C. T. U. paper is edited by Miss Sannom, and has a vast circulation. The building of a Temperance home for women has been proposed, and it is hoped one will be erected before long.

MISCELLANEOUS.

Mother Stewart celebrated her 84th birthday on April 25th. The people of Springfield, Ohio, demonstrated their appreciation of her heroic life in many delightful ways.

On the initiative of Mrs. Osborne (B. W. T. A.), the Southend School Board has introduced Scientific Temperance Instruction Primers to be used in the day school.

CAPE COLONY.

The Monday meetings for the soldiers at Seapoint are still continued. Many of them have become Christians, and the men are thankful they were sent to South Africa. Owing to the plague, the workers (Miss Corderoy in chief) are fearing that they may get orders to close the meetings, but praying against that, nevertheless. Over 400 pledges have been taken.

The W. C. T. U. meetings are held at the Guild Parlor of the Dutch Reformed Church, which is a very central and pleasant room, and our members are slowly, though surely, increasing.

Owing to the plague and martial law, the Annual Convention must again be abandoned. This is a most serious drawback for our work. It is well-nigh impossible to describe the heroic work which has been done during the war by our White Ribbon women in South Africa. Hundreds of soldiers have been led to a higher, truer life by them, and the White Ribbon badge has become widely loved by British and Boer soldiers.

SUBSCRIPTIONS RECEIVED FOR
THE FLORENCE CRITTENTON
HOME SINCE JULY.

Miss C. H. Spencer (Yokohama)	1.00
Miss H. J. Wyckoff	5.00
Mrs. M. N. Wyckoff (Tokyo)	5.00
Miss Holbrook	1.00
Miss Wilson	5.00
Mrs. Howard	2.00
Mrs. Cosand	1.00
Mrs. Livingstone-Taylor (Cleveland)	10.00
Miss Preston (Kofu)	2.00
Mrs. Snyder (Sendai)	5.00
Miss Wiedner	2.00
Mrs. Faust (in memory)	1.00
Mrs. Knipp (Kyoto)	5.00
Miss Griswold (Maebashi)	3.00
Rev. Dr. Ewing (India)	2.50
Mrs. W. Mc. S. Buchanan (Takamatsu)	5.00
Mrs. Booth (Yokohama)	2.00
Miss Baucus	5.00
Miss Dickinson	5.00
Mrs. Wm. Ashmore (China)	2.00
Mrs. John Scott (Tokyo)	1.00
Miss Imhof (Sapporo)	2.00
Mrs. Huett	2.00
Mrs. Rowland	1.00
	<hr/> Y 75.50

A. A. Borden, Treas.

Last April a *sake* brewer, by name Tomiemon Konishi, in Echizen Province, having heard the gospel, became convinced that brewing *sake* was not right. His house had been engaged in brewing the past ninety years, but as soon as he saw that it was a bad business, he abandoned it and began making *shoyu*—a sauce much used in Japan. This change in his business was made at considerable sacrifice, and we honor him for his commendable conduct in this particular.—*Kuni-no-Hikari*.

MR. MIYAMA KWANICHI.

This able evangelist and reformer, at last after a year's consultation, was secured to travel through the North with me. To my regret, various reasons combined to prevent my accompanying him, but everywhere he had exceptional audiences and aroused exceptional enthusiasm. I recommend him to any and all missionaries, and fortunate indeed are those who can have the privilege of his invaluable addresses.

The most I could do in Sendai was to secure him entrance to the Government Prison, where he spoke to six hundred prisoners. At first they listened mechanically, but soon they felt Mr. Miyama's deep sympathy so much that many cleared their throats and blew their noses, until tears streamed down the faces of a large number at the picture of the blessed privilege of all men to repent and become as though they never sinned. And when he called for all who wished to repent, not outwardly but from their deepest hearts, to show their hands, I think the whole six-hundred hands went up as though there were the joy of a precious pardon before the men. Certainly they were deeply moved.

J. H. DeForest.

The report of the Rescue Home, combined with the report of the W. C. T. U. annual meeting in Karuizawa, prepared by Miss Clawson, was necessarily very much condensed, and as there is a misleading statement, I wish it corrected, and will send in a report of the work later on. The statement that "the running expenses amount to one hundred *Yen* a month," is not correct. Since December of last year the average expense has not been over thirty *Yen* per month, as we are in our own house in Okubo and have no rent to pay.

J. K. McCauley,
Sec'y Rescue Home.

Mission Notes.

M. E. CHURCH.

(From *Tidings*.)

YOKOHAMA DISTRICT,— WOMEN'S WORK.

By Miss M. B. Griffiths.

KAWAGOYE always attracted me. It is such a clean, comfortable business-like looking town, and when we arrived there for a full three days work, it was with keen desire and earnest prayer that some among its busy thousands might be led by the Spirit to attend to the most important business in their lives, namely, to seek and find the true God. The pastor, our zealous, energetic Bro. Kamba, lives at Toyooka, another point on his wide circuit, and did not arrive till the next day, but we remembered the name of a Christian gentleman and wife whom we had met years ago, and called at their home. We found them anxious that something should be done for Kawagoye, where we have a mere handful of believers, but not realizing that God wanted to use them for this service. During the hour we four spent together that morning in prayer and Bible searching, the Spirit opened their hearts to a sense of their own privilege and responsibility in this matter, and we knew that already the Lord was working. This was the beginning, and was followed by visits in other homes,—homes of unbelievers, of believers or of backsliders,—and evening services of great interest, with thirty to forty attentive listeners, some of whom came boldly into the little Japanese house which serves as a church, while more stood outside in the dark listening. Several earnest enquiries and a few decisions

for Christ greatly rejoiced the heart of the soul-seeking pastor and encouraged the few Christian members of the little church.

We found Ogawa to be a little town of some two thousand inhabitants, prettily situated among the foot-hills, and resplendent with gaily colored, immense, paper fish floating out to the breeze, like long, narrow flags, from poles erected at nearly every house; for it was the fifth of May according to the old calendar, and therefore the Boys' Festival. A few earnest believers there are working faithfully with Bro. Kitahara and his capable wife, and we had some very interesting visits in the homes of both believers and unbelievers. One Christian physician, who invited us to his home to talk to the ten or eleven men who were working on his new building told us how the beautiful death of a Christian nurse had led to his own conversion a few years ago. He had been notorious for his drinking and other bad habits, but is now an upright humble follower of the Lord Jesus.

He invited me to baptise his baby grand-daughter!—which suggested a talk on the Discipline. One of the teachers in the public school is an earnest Christian, and the fact that he and his wife are active workers in the Sabbath school has much to do with the fact that that newly opened little Sabbath school already has sixty to eighty pupils. At the two evening services the Japanese room which serves, though very inadequately, as a chapel, was packed with people, many of whom probably came to see the "foreign woman"—a curio in those parts—but among whom were several

seekers after the truth, the strange power that could transform that physician whom they all know.

At Moro we found a cordial welcome to the Izumi factory, formerly at Takenoire. We have no Bible woman there now, but found two devoted, Christian young women doing all in their power for the spiritual uplifting of the eighty girls employed there. The factory still maintains its Christian character in that the Sabbath is kept, and morning and evening worship are held. On enquiring of the manager if the factory were boycotted on account of its Christian principles, he said no, but that the chief difficulty they experienced from being Christian was that of obtaining employees,—workmen and girls are afraid to enter a Christian place of business, and can only be obtained by the payment of higher wages than are given by ordinary factories. On account of a funeral, the work of the factory was suspended the day we arrived, so we had opportunity for an afternoon and an evening meeting, besides personal talks with several. And when we left, the following day, Miyahara San, the manager, cordially invited us to come again, saying they would *make* time for us to talk to the girls, even if we could not come on a Sunday. One of the two earnest workers mentioned above was the first convert after our Bible woman, Baba San, entered the factory a few years ago, and who had at first been the most actively opposed to Baba San's coming.

The other had had some education in two Christian schools, but having later to take up this work, for some reason unknown to me, she chose this Christian factory, and in addition to her regular manual labor is keeping up some of the work left unprovided for when Jo San left, the Bible woman who succeeded Baba San, and is the spiritual leader of the girls, as well as their daily instructor in reading and writing at the brief periods set apart by the managers for this purpose.

Our hearts were deeply touched as we caught glimpses of the quiet, patient, heroic work for Christ and souls of these two young women. Twenty of the eighty girls now there are Christians. Everywhere the Spirit is moving one here and another there to enquire after the Way, and moving the hearts of those who already believe to more earnest effort to lead others to the Savior.

AMER. BOARD MISSION.

(From *Mission News*.)

NIIGATA NOTES.

THE great event of the year at Niigata has been the Industrial Exposition, which began its fifty days' existence on the tenth of August, as per advertisement, with buildings all complete, grounds in perfect order, and exhibits practically all in place. With a constituency including Tokyo *Fu* and the eleven Prefectures that form the wide belt running north and south between Tokyo and Niigata, the city was naturally the focus upon which many streams of travel centred, and the demands upon the hospitality of the community have been unprecedentedly great. That these demands have been met in such a way as to give general satisfaction, with hardly a simmer of complaint, must be set down to the credit of the Exposition management not only, but to that of the local enterprise which for the past year has been making preparations patiently, systematically, and enthusiastically, renovating the numerous canals of the city, putting in new bridges, widening streets, erecting many new buildings and touching up the old ones, till the city may well be called by the name often applied to it, the New Niigata.

The great concourse of people called together at this time was naturally looked upon in different ways by different eyes. To some it meant pleas-

ure; to some, money; to some, profit of various sorts. But to the Christian eye it meant *opportunity*, one of the rare opportunities for sowing the seed of the Kingdom. To utilise this opportunity, a series of evangelistic meetings was planned and carried out during eleven days, from August 18th to 28th; and a further series is planned for September.

The heat during August was most oppressive, but it seemed to serve only to heighten the ardor of the local evangelists, who entered most heartily into the plans and worked most effectively in carrying them out. Great assistance was rendered also by several brethren who came in from the outside for a few days each, depriving themselves on our account of a part of their well-earned vacation days at Karuizawa. Pastor Hori of Maebashi, Rev. E. R. Miller of the Presbyterian Mission, and Messrs. Cary, Clark, and Pedley, of our own Board contributed very largely to the success of these meetings; and their coming was so timed that at each one of the fifteen meetings held during these eleven days, there was at least one foreign speaker. This fact was of itself an attractive feature of these meetings; and while the meeting places were all rather small,—only the two churches and the two chapels being used,—the estimated attendance for the whole was two thousand.

The plan was to have a meeting every night at the chapel on Furumachi, in the business centre of the city, and on Sunday and Wednesday nights at both the chapel and the church at the same time. Other special meetings were held also at the Presbyterian Church, and at our chapel in Shima, the lower part of the city.

But to say that at these fifteen meetings two thousand persons listened to the preaching of the Gospel, tells only a part of the story. Cards of invitation to these meetings, with appropriate Scripture texts and Christian sentiments upon the margins and sever-

al popular hymns printed upon the back, were widely scattered, and short, pithy tracts were distributed by thousands. Of these latter, there were republished here an edition of ten thousand each of Mr. Tamura's *Makoto no Sukui* (True Salvation), and the Tract Society's *Tsumi no Atai* (The Wages of Sin), while many of the larger tracts, such as *San Koryo*, *Kirisuto no Mondo*, *Hototogisu*, *Ai no Sakazuki*, etc., were judiciously given away.

What the results of these meetings may be it is, of course, quite impossible to say. The preaching was invariably earnest, serious, and in the best sense *evangelistic*; and the fact that thirty people were willing to give in their names as desirous of becoming followers of Christ was, of course, a great encouragement. But one of the most beneficial results was the quickening of the spiritual life of the Christian people, and the starting of them up to a desire to engage in active service for the Master towards whom the faith of some had become lukewarm. In this fact lies the hope for the future success of the Church in Niigata and in Echigo. A choir of young ladies was always present, and rendered most efficient service in song; the young men of the church were very helpful in distributing invitations and tracts, and in acting as ushers at the meetings; while the elder men found their tongues as they had never done before in personally urging those who sat near them to remain after the meeting for further conversation, or to sign the cards expressing their wish, at least, to know more of this doctrine, if not actually committing themselves to become followers of Him.

It was a great pleasure to have the Bible Society comply with our request to put the Book on sale here during the Exposition. Both Mr. Parrott and Mr. Lawrence were present for a time, together with a Japanese colporteur, and their work of selling upon the streets in the vicinity of the Exposition

by day, and at the chapel during the evening, has been very successful, and will probably be continued during September.

An attempt was made to have one of the Christian book stores of Tokyo open a branch here for this special occasion; but though this could not be brought about, the *Kyobun Kwan* kindly forwarded several boxes containing a large selection of the best Christian literature; and at the close of our series of meetings the chapel was transformed into a very attractive looking bookstore, the young men of the church spending their evenings there as salesmen, and entering most heartily into this form of Christian service.

The Annual meeting of the Christians of Echigo and Sado (*Es-sa Shim-bokkwaï*) was held this year August 23-25, and was quite well attended, many of the brethren from the country making this their time for coming in to see the Exposition also. One of the questions discussed was the need at Niigata of a Young Men's Christian Association. All without exception believed that the time had come for such a move, and pledged their sympathy and support to such a scheme, emphasising their belief that, when formed, the *Christian* element should be made not only prominent but predominating.

A plot of ground of 1280 square yards has recently been purchased in the heart of the city, and plans are already afoot looking towards the erection thereon of a suitable association building which shall be a centre of Christian life and activity. H. B. N.

OUR TRIP TO URAKAWA.

Of all the tours of my twenty-seven years in Japan, this to Urakawa was by far the hardest, physically. For the first time Mrs. DeForest accompanied me, and since she stood this trip well, it is safe to say that she is good for any possible future missionary tours.

It was exceedingly interesting, as we rode horseback at the foot of the endless cliffs with the ocean waves breaking into foam right under us, to study the geology of this unique coast. The strata are lifted in every direction, and they told some very entertaining stories to us of how the Hokkaido was born into its present existence. Then the Ainu are in that land, and I should fancy that almost the whole 15,000 that remain of the tribe are along the hundred miles we traveled. I think I saw in all 14,000, some of whom had either forgotten to dress, or had never learned.

But to get to the Christians of Hidaka Kuni. What a nest of robust independence they make! They ask no financial aid from the mission, and when I offered to contribute to one of the new churches, I was told with big dignity that if I did it to help *them*, they would not touch it, but if I did it to help Christ and His work, there would be no especial objection. Then what generosity in caring for us for ten days! Whether in private houses or in hotels, we could pay nothing. I have occasionally met with such cordiality for a day or two in other places, but never before on this scale.

But the most blessed thing was an unexpected revival in Kerimap, a village where five or six Christians live, and where we held a meeting in the hotel. Some forty or fifty people attended, and at the end of the services I called for a show of hands from those who were Christians. To my surprise over a dozen hands went up. Then I called for those who would like to be Christians to raise their hands, and to the surprise of everybody, three middle aged men raised their hands, one of whom had been up to that time the most bitter opponent of Christianity. Such scenes as this are so rare that it is a joy to witness one of them. But the after meeting on the next day was immense. They decided to start a Sunday School, and spent hours over

the proposition to raise twenty-five *yen* to build a hut for this purpose. Then their hearts were suddenly enlarged. One man gave twenty-five *yen*. Others followed suit, and at once about three hundred and fifty *yen* were subscribed for a chapel, and the Christians naively voted to spend Sundays in cutting timber and floating it down the river for the new house of worship.

But enough. The Hokkaido is ripe for large movements, and the fall harvest on the Hidaka coast will be unusual.

J. H. DEFOREST.

OUR RETURN FROM HOKKAIDO.

As Mr. DeForest has written the Hokkaido part of our summer, I will write of later experiences. When we went to Muroan and also when we returned, as far as Hakodate, we were fortunate enough to hit the Satsuma Maru, that largest boat on the line, but at Hakodate, owing to some irregularity in the boats and to the lateness in buying tickets, we were able to buy only third class tickets on the smallest boat, the Mutsu. When we descended into the already crowded steerage, we decided we could not stay there and would find a place on deck, for the weather was fine. So we sat down on the forward hatch until a steward told us to go one degree higher and he spread for us a piece of matting on the hatch of the second class department. Two English missionaries were in the same plight as ourselves.

We decided not to spend the night in Aomori, but to go on to Asamushi (Thin Worm), where there are hot springs, and from there go to Kanegasaki by day rather than reach our first out-station at two o'clock in the morning. The Asamushi hotel is on the edge of Aomori bay. The water of the springs is so hot when it first issues from the earth that one's hand can't endure it. It is slightly impregnated with iron.

A ride of eight hours brought us to

Kanegasaki, the most northern station of our Sendai field. A number of Christians met us at the railway station and conducted us to our hotel. There was a large attendance at the evening meeting, and several of the audience are thoughtfully studying Christianity. After the meeting a gentleman exhibited an American watermelon raised from seed sent from Washington in recognition of some rice seed a hundred years old which he gave Mr. DeForest a year or more ago, and which the latter sent to the Agricultural Department. The next morning, as we reached the railway station, this gentleman was there with the melon for us to take with us, and it proved a welcome and delicious addition to our dinner. However, the gentleman said, in a way that produced quite a laugh, that the Russian melon was more of a success than the American. The Agricultural Department had sent melon seeds from all over the world, and Mr. DeForest had given them all to him, to his great delight.

In Mizusawa the afternoon meeting was a combination of baptismal service, welcome meeting, and sociable with a photograph of the Christians taken in the middle of it.

The man who was baptised had been an earnest Buddhist for years until he was thirty-eight, and the first time he had been really touched by Christianity was at the funeral of the mother of the mayor of the city, a funeral which Mr. DeForest went eighty miles to conduct nearly two years ago. Then Mr. Coates' address on the Holy Spirit at the Summer School recently brought him to a decision to give himself to Christ.

Before the evening meeting, the pastor took me to the park and showed me a huge stone slab on a pedestal surrounded by a stone railing. The inscription tells the reason for honoring one of Japan's heroes, Takano Chōi, who really lost his life in consequence of his protest against the action of the

Government in refusing to allow some shipwrecked Japanese sailors to land in Japan, whither a foreign vessel had brought them.

Takano did not protest directly, but wrote what purported to be a dream in which he saw these shipwrecked sailors refused admittance to their native land because of suspicion of a foreign power, and he wondered where there could be any country so barbarous as to exclude its own people for such a reason.

He was put in prison, but escaped, and after a while in his own garden was attacked by six government assassins, one of whom he killed and then stabbed himself, following the old code of honor. The great-grandson of this man is one of the regular attendants of the Mizusawa Sunday School.

I have never spent such a unique summer as the past has been, and judging from the stimulus I have received, I would urge every body to visit the field of somebody else and receive new ideas and gain fresh encouragement.

ELIZABETH S. DEFORD.

KOBE.

Kobe College opened favorably on the 11th instant. 160 pupils are present, and others who have sent various reasons for tardiness will return later. The young ladies seem happy to return to their studies again, and the outlook for a good term's work is bright. The loss of Mrs. Tsukamoto, as a resident in the school, is a great one, and causes a heavier burden to rest on the remaining resident teachers. The College is fortunate in having a new matron, Mrs. Wada, wife of a pastor connected with the work of the United Brethren at Shizunaka. With her experience in Christian work, it is hoped she will be able to make herself a power in spiritual influence, as well as show a strong hand in executive lines connected with her department.

A. W. S.

AMER. BAPT. MISS. UNION.

The dedication of the new recitation-building of Duncan Academy (*Tokyo Gakuin*) took place on Tuesday afternoon, Sept. 10. The new building, which cost, with furnishings, more than 7,000 *yen*, is a two-story frame structure with tile roof. It comprises a main part, a wing and a common entrance under a tower. The main part is known as Harris Hall in honor of Mrs. Robert Harris, N. Y. City, who is the chief benefactor of the institution; it contains the office and three recitation-rooms on the lower floor, and the chapel and two recitation-rooms on the upper floor. The wing is known as Runyan Hall, in honor of Mr. and Mrs. E. M. Runyan, of Portland, Oregon; it contains the teachers' room on the lower floor and the laboratory on the upper floor.

The building has been very well constructed under the supervision of Mr. Nakagawa, a member of the Kobe Baptist Church; and it has been a great relief and delight to see that honest and faithful work was being done at a reasonable price. Mr. Nakagawa has also shown his skill and honesty in the construction of a mission house on the same compound for the dean of the institution. We take pleasure in giving this Christian contractor a little free advertising in these lines!

The program of the dedicatory exercises was as follows:

Voluntary	Rev. C. B. Tenney, Kobe.
Hymn (Japanese) ...	"Holy, holy, holy, etc."
Imperial Rescript ...	Prin. Watase.
Scripture Reading...	Rev. Chiba, Tokyo.
Prayer	Rev. Toriyama, Tokyo.
Duet (English)	Prof. and Mrs. Topping.
Delivery of Keys	Mr. Nakagawa.
Responses.....	{ Prin. Watase. Dean Clement.
Addresses.....	{ Rev. J. S. Motoda, Ph. D. Rev. T. S. Barbour, D.D.
Hymn (Dedicatory)	Written by Prof. M. Kuribara.
Congratulatory Speeches.	
National Anthem.	
Doxology.	
Benediction.....	Prof. Y. Chiba.

It was, of course, a very special privilege to have Dr. Barbour, the Foreign Secretary of the Amer. Bapt. Miss. Union, present on that occasion, and to listen to his appropriate and impressive words, forcefully interpreted by Prof. Umeji Sasaki. Dr. Motoda's address was also much appreciated.

We are also pleased to be able to state that the new term has opened in an encouraging manner, with almost all of the old students back rejoicing and several new ones enrolled, so that there is a net gain in attendance.

Another cause of rejoicing is the fact that on Sept. 30 the Academy lot of about 2,000 *tsubo* was formally purchased from the Mitsui Bank by the Baptist Dendo Shadan (Mission Corporation), and the transaction was duly registered at the Fujimi Cho branch of the Tokyo District Court. It was about two years and a half ago that the lot was first leased in the name of a Japanese; it was two years ago, soon after treaty revision, that the lot was

again leased in the names of two foreigners, with a promise to purchase by Jan. 31, 1902. At that time the purchase price was fixed, and a certain amount was paid down. Throughout all our negotiations and dealings with the Mitsui Bank, we have experienced nothing but the utmost kindness, courtesy and patience, and have always found in the officials, whether high or low, of that company a spirit of accommodation. We esteem it a privilege that in such an important business matter we were brought into relations with an honest and reputable concern, and we gladly testify to the integrity of the Mitsui Bank. And we are also more delighted than we can express, that the croakings of the pessimists have proven entirely unfounded, and that, *just as we have always expected and affirmed*, the Japanese Government has provided a way by which foreigners can get an absolutely secure title to land.

E. W. C.



TOKYO MISSIONARY CONFERENCE MINUTES.

The long looked for, almost despaired of, and much criticized book is at last finished and ready for delivery. They will be mailed as fast as received from the binder. There were some delays in the finishing of the work that kept us from mailing as soon as promised.

We again wish to call the attention of many subscribers who have not paid for their books that payment is due and much needed by printers.

Those who paid for the book at Conference or afterwards, must also remit for postage: twenty-five *sen* for Japan, and fifty-six *sen* to England or America, for a single copy. Send all money to J. L. Cowen, 2 Shichome, Ginza, Tokyo.

We are very glad to see that the religious revival in Tokyo and other parts of the Empire during the campaign last spring has been fully reported in the different religious papers of the home lands and that the friends at home have thereby received great encouragement in pushing the cause of foreign missions. We ask their prayers for the fall campaign soon to begin.

Kwassui Jo Gakko (Nagasaki) opens with crowded halls, and bright prospects for the coming school year.—*Tidings*.

Aoyama Jo Gakuin finds its rooms full at the opening of the year, and has been compelled to reject more applications than it could receive for new boarding students.—*Tidings*.

Y. P. S. C. E. NOTES.

(From *The Endeavor*.)

REV. Messrs. J. D. Davis, T. Miyagawa, M. Oshima, and T. Yoshiooka, the committee appointed to award the prizes for the best tracts sent to them for comparison, submitted their report some weeks ago.

They finally decided to divide the first prize of *yen* twenty equally between a tract entitled,

Bikkuri shita mo na (Don't be Alarmed), written by Mr. Tsunejiro Koyama, of Shiribeshi, Hokkaido, and one entitled,

Sukui no Tebiki (Guide to Salvation) by Mr. Tsutomu Murata of Kyoto.

Three tracts received an equal number of votes for the second prize so it was decided to give *yen* five to each of the three.

These are

Seisho Annai (Guide to the Bible) by

Rev. S. L. Gulick ;

Jin-sei no San Mondai (Three Problems of Human Life) by Mr. Kiyozo Takemoto, Tokyo ; and

Hito wa ikanaru Kami wo hai subeki mono naru ka (What kind of a God should man worship ?) by

Rev. S. L. Gulick, Matsuyama.

Arrangements will be made shortly for the publication of these and a few others of the best Mss. submitted, so that Endeavorers and other workers may have helpful material for their evangelistic meetings.

TIMELY HELP FROM AMERICA.

Through the kind offices of Dr. F. E. Clark and A. S. Hall, Esq., Mr. Charles Wilder of Newton, Mass, has been led to contribute five hundred dollars for the foreign work of Christian Endeavor. One half of this amount was sent immediately to Japan and is now in our treasurer's hands. It amounted to *yen* 495. It is further intimated that the remaining half may be apportioned to Japan next year.

This strikingly providential and exceedingly generous gift, together with smaller ones by Mrs. Julia Billings, Woodstock, Vt. and other loyal supporters of Christian work in Japan, puts C. E. on its feet, financially, and allows a very material enlargement of its work.

A meeting of the councillors was held in Kobe the last of September to make definite plans for the forward movement.

Let the prayers and deeds of all Endeavorers keep step with our enlarged opportunities and responsibilities.

In reporting this gift, Dr. Clark makes this admirable suggestion, "I hope every Japanese society will contribute something to the maintenance of the work from the beginning."

This is one of our principles and thus far our practice has been in line therewith.

Let us be spurred up to do more ourselves for ourselves and for the world as we praise God and take fresh courage.

OUR DELEGATE AT CINCINNATI.

Recent letters from America contain items that will please all Endeavorers in Japan.

Writes Dr. F. E. Clark: "Mr. Miyake did admirably at Cincinnati and made a hit every time. He was one of the stars of the first magnitude at the convention. One of his best points was that he knew every time when he got through and was as brief as he was bright."

Treasurer Wm. Shaw says in his letter: "We were delighted with Mr. Miyake and he received a splendid reception at the Cincinnati convention. His addresses were all exceedingly interesting, and no speaker was more heartily welcomed than was he. I am sure that he will return to Japan with greater enthusiasm than ever."

THE MOTT MEETINGS IN SENDAI.

IT was a great pleasure to us personally to have Mr. Mott as our guest for three days, for our daughter Sarah is now one of the traveling secretaries of the Volunteer Movement, and had recently been at Northfield where Mr. Mott presided at the meetings. But his coming was a very great and unusual delight, not only to the missionary community in Sendai, but to the churches, as well as the students. I think the Christian forces of Sendai were never better united in prayer and preparation than for this effort among students. Mr. Mott was surprised at the complete organization, the perfect harmony, and the readiness at every point for his work. The main trouble was the impossibility of accepting all the invitations to speak. The Principal of one Chu Gakko was so desirous to secure an address that he offered to suspend recitations at any hour to suit Mr. Mott's convenience. And the few Christian students of that school prepared a beautiful Sendai tray with a carved verse of scripture on it to present him. But there was no time for even such an exceptional opening, yet the boys brought the tray and presented it with gratitude. And with good reason. For over twenty students from that school gave in their names as earnest seekers, promising to study faithfully the Bible, and they all joined at once the Y. M. C. A.

But to take this up in order, the Educational Hall, holding 600, was engaged for two days and nights; and 2,000 invitations, printed on a large sheet of paper with brief accounts of Ma. Mott's life and work, were handed by Christian Students to their classmates. The two most influential papers had several long articles about Mr. Mott and this world movement among students. And under this earnest preparation the conservative Higher School authorities were

approached to see whether it were possible to have Mr. Mott invited there. It was done, and he had by all odds the largest audience of students ever gathered in the northern half of Japan to hear a Christian address. It was a splendid presentation of "The Influence of Christianity upon the Students of the West," and there cannot fail to be a deeper respect for the Christian Religion on the part of all who heard.

The first evening meeting ended with one of Mr. Mott's remarkable after meetings, in which over sixty students gave in their names as inquirers. The next meeting brought in seventy-five more. These were organized into Bible classes the next day, before any cooling could take place, and most of the inquirers were taken at once into one of the three Y. M. C. A. Students came, as representatives, from six or seven distant cities and towns, and some of them became intensely eager to go back and form Y. M. C. A. at once in their schools. As a result there will be formed this fall not less than four new societies, I think.

We were sorry to see this band, Mott and his secretary St. John, his interpreter, Ishikawa, of the Tokyo University, and Fisher, leave Sendai. It was good for us all to have them there. And it will be good for all Japan, for this new aggressive movement among students will not cease until the higher schools of Japan are more than touched by it.

J. H. DeForest.

[The accounts of the Conference of Workers and the evangelistic services in Tokyo and elsewhere will appear in next month's issue.—Editor.]

Dr. Motoda, Chairman of the Students' Y. M. C. A. Union, has issued a pamphlet entitled *Gakusei to Shukyo* ("Students and Religion"), which is very useful in work among the student class.

WILLIAM MCKINLEY.

The news of the death of President McKinley, as the result of a dastardly attack upon him while he was engaged in giving a cordial hand-shake to all who desired the privilege, caused great sorrow here. Nor was the grief limited to American citizens: it was not bounded by any national lines, but was as cosmopolitan as possible out here. Memorial services were held and memorial addresses were delivered in Tokyo, Yokohama, Sendai, Kobe, Nagasaki and perhaps other places. Even those who do not agree with the late President's political views were willing to acknowledge the nobility of his character and his Christian spirit. His devotion to his aged mother and his invalid wife is well-known the world over. And to missionaries his earnestness in Christian faith and his activity in Christian work have been a special blessing, as furnishing them with a noble example to quote to their Japanese friends. And it is worth mentioning that his last words of submission to God's will have made a deep impression upon the Japanese. William McKinley will ever be remembered as a sincere and earnest Christian statesman.

NOTES.

St. Paul's College (Rikkyo Gakuin), the Amer. Epis. school in Tokyo, has over 400 students this term. Its Y. M. C. A. numbers about 100 members, and is much encouraged over the prospects of Christian work among the students.

From several items appearing here and there in this issue, as well as from oral news of several other schools, we are able to state, with the greatest pleasure, that mission schools, both for boys and girls, are encouraged by increased attendance, and that some have not had room enough to accommodate all applicants.

"A Japanese Miscellany" is the title of Lafcadio Hearn's new book.

We have now 167 students in the Meiji Gakuin, an increase of about 50, as compared with this time last year. Thirty-two new students have joined us this term. Work has started well and the Y. M. C. A. prayer meeting of the students has so far been well attended. In the theological department six new students have entered, which is a larger number than we have had for several years.

The Southern Presbyterian Mission have joined us in theological work and Rev. S. P. Fulton, of Okazaki, will come here to teach. M. N. Wyckoff.

Dear Sir,

In a letter in the September EVANGELIST by "W. Campbell," of Formosa, he states that the English Presbyterian Mission and Canada Presbyterian Mission are the only Protestant Missions in the Island. Please allow me to point out that there is also there a work of the Japan Episcopal Church (Nippon Seikokwai), under the supervision of Bishop Foss, of Kobe, and carried on by Rev. T. Terata. It is worked by the Japanese (native) Missionary Society.

D. M. Lang.

POSTPONEMENT.—Because of an unforeseen difficulty, the Missionary Directory and Statistics published by "Tidings from Japan," and announced to appear in October, will be postponed to November. Orders for the same should be sent at once to D. S. Spencer, Aoyama Gakuin, Tokyo, with postage stamps to cover accompanying. 10 *sen* per copy, post-paid.

Mr. Walter Dening, Professor of English in the Second Koto Gakko, Sendai, is at work upon a series of Anglo-Japanese Readers and has already issued Book I. It is published by the Kobunkan, Tokyo, and sells for 25 *sen*. The principle of the series is an ex-

cellent one, which saves the young student some mental exertion ; for the book consists of familiar Japanese and Chinese tales in English dress. The work, therefore, of learning a foreign tongue is considerably lessened.

The readers of the EVANGELIST will remember that at the Missionary Conference held last year a committee of five, representing the several church groups, was appointed to prepare a uniform translation of a hundred or more of the commoner hymns used in public worship. This committee invited and received the co-operation of a number of the Japanese brethren. It has now completed its work, and the results will be incorporated in the two hymnals which have been preparing, one for use by the Episcopalians, and one, a general book, for all the other churches. The committee did not confine itself to the number one hundred, but prepared instead one hundred and twenty-five hymns, chosen so as to embrace nearly all the subjects represented in the various hymnals hitherto used. The Episcopal hymnal is now in press, but the union book (known as Kyotsu Sambika) will not be ready before next spring or summer. Work upon the latter is conducted by a union committee of Japanese and foreigners, representing respectively the Baptist and Disciples, the Congregational, the Methodist, and the Presbyterian and Reformed groups of missions and co-operating churches. Pending the issue of these two hymnals, this statement is made for the information of such as have inquired concerning, and of others alike interested in, the progress of the movement towards union which the joint work illustrates.

T. M. MacNair.

The election of officers and committees of the Yokohama Literary Society was then proceeded with and the following were elected:—President, Rev. J. L. Dearing, D.D. ; Vice-Presi-

dent, Mr. A. Bellamy Brown ; Secretary, Mr. A. W. S. Austen ; Treasurer, Mr. N. G. Maitland. Literary Committee—Mr. A. Bellamy Brown, Mr. A. W. S. Austen, Miss A. Abenheim, and Rev. E. S. Booth, M.A. Music Committee—Mrs. O. A. Poole, Miss Thomas, Madame Henckler, and Mr. A. Mason.—*Japan Mail*.

The 28th of August was the 120th day after the birth of the little Prince Imperial. That day is celebrated in Japanese house-holds as the *hashizome no iwai*, or first using of chopsticks, which means that the baby is allowed to eat rice for the first time. As, however, the little prince was absent in Nikko from the latter part of July, it was decided that the fete should be postponed until the 5th of October. After the ceremony, the Prince was taken first to the Imperial Palace to see the Emperor and Empress and subsequently to the Aoyama Palace to meet his parents. He is said to be remarkably healthy.—*Japan Mail*.

Yale University has offered to give the degree of LL.D. to Dr. Kikuchi, Minister of Education, and has requested his presence in the centennial celebration of the institution. The Minister of State is unable to comply with this request, but Prof. Nakashima will attend the celebration as the representative of the Imperial University.—*Japan Times*.

New Series of Tracts.

About one year ago the Methodist Publishing House offered prizes for the best tracts written by Japanese on six given subjects. Many M. S. were received. The prizes have been awarded as follows: Tract for Laborers, Rev. K. Nakada ; For Postmen, to Miss O. Okubo ; For Merchants, Rev. S. Abe ; For Women, Rev. K. Takemoto ; For Students, Mr. S. Tomita. These tracts will be published in the near future.

The Mormon missionaries have finally submitted their application for permission to preach and teach in Japan, and to enjoy the privileges extended to other religious bodies. It is stated that their application contains a solemn declaration in the sense that plural marriages are no longer sanctioned by their creed and that the doctrine of plural marriage will not be taught by them in Japan. Under those circumstances we presume that the Authorities will grant the application.—*J. M.*

In the second application for permission to propagate their creed, the Mormon missionaries have stated that their denomination is called the Latterday Saints' Christian Church, and that they will pay visits to more than 100 families every day for the purpose of propagating their creed, besides delivering speeches in public halls, churches and at the wayside.—*Japan Times.*

"The three principal societies for the reform of customs with regard to women" have presented a petition against allowing the Mormons to propagate their creed in Japan.

The building of the Yasukuni Shrine, more popularly known as the Kudan Shrine, (Tokyo), that was started on August 20th, 1899, is expected to be finished within a few days. The new shrine is built after the style of the Shishin-den, the old Imperial Palace in Kyoto, and is made of various excellent kinds of wood produced at the Imperial forests in Mimasaku. The cost of construction has been a little less than 120,000 *yen*, exclusive of the payment made for the timber. Major-General Heizo Okura took charge of the work and has been assisted by over thirty officers from the Army and Navy. The building is roofed with copper, and inside it is decorated with precious metals, the cost of which is estimated to be more than 10,000 *yen*. It is reported that the work will be completed about the middle of next month.—*Japan Times.*

PERSONALS.

The new address of the editor of the *EVANGELIST* is given in full on the next page.

Mr. E. Snodgrass is "in Kanazawa for the rest of this year in the Fourth Koto Gakko—my vacation preparatory for the *Daily Voice* next year."

Miss Clarissa H. Spencer, (M. E. Church), of Yokohama, has gone home on account of the death of her father, and was accompanied by Mary and Dorothy Cowen, who are going back to attend school. Mrs. Van Petten has just returned to Yokohama.

The S. S. "Empress of China," which reached Yokohama Sept. 23, brought over a large party of missionaries and friends of missions, such as the following: Mr. John R. Mott and his private secretary, Mr. B. St. John, and Mr. and Mrs. Geo. Gleason, (Y.M.C.A.); Rev. and Mrs. H. K. Miller, (Germ. Ref.); Rev. Albertus Pieters and family, (Dutch Ref.); Rev. and Mrs. D. Norman, (Can. Meth.); Rev. E. R. Fulkerson, (M. E. Church); Rev. A. D. Gring, (Amer. Epis.); and Rev. J. W. Cate and family, (Univer.); and Hon. J. G. Wier, M. P., wife and daughter, who at once publicly identified themselves with Christian work in Japan by actively assisting in the English services of the Central Tabernacle, Hongo, Tokyo.

Mrs. C. A. Clark and children, (Cong.), of Miyazaki, have gone to America.

A Japanese girl by the name of Miss Yone Yanagisawa, now living in San Francisco, has recently graduated in the medical course of the California University and had conferred on her the title of M. D. on the 15th of May this year, when the graduation ceremony of the institution took place in the presence of President McKinley. Nor was this all. The Japanese girl had obtained the title of B. A. some three years ago, when she graduated from said university. From a para-

graph appearing in the *Hochi*, it seems that the girl is a daughter of one Yanagisawa, an old Japanese resident in San Francisco.—*Japan Times*.

Mr. Edward A. Dickson has given up his work in the Chu Gakko at Tokuyama to become private secretary to Dr. Loenholm, of the Imperial University, Tokyo, and Mr. John E. Hail has taken the position at Tokuyama.

Rev. D. Norman, B. A., (Can. Meth.) of Tokyo, was married last May at Mitchell, Ontario, to Miss Kate Heal, B. A. (Univ. of Toronto). In behalf of all friends, we extend to them most hearty congratulations and a cordial welcome to their work in Tokyo.

Miss Catherine Pifer, of Punxsatowney, Pa., and Rev. and Mrs. H. K. Miller, of Reading, Pa., reached Yokohama on Sept. 23d. and arrived at Sendai on Sept. 25th. Rev. Miller, who has already spent eight years on the field, will devote himself to evangelistic work, while Miss Pifer, who has come out for the first time, will be associated with the ladies of the Miyagi Jo Gakko. Rev. and Mrs. Miller will locate in Yamagata, but until a foreign house is finished for them there, will remain in Sendai. L.

Arrived at Yokohama, Oct. 8, per S. S. "Doric," Miss M. F. Denton, (Cong.), and Rev. C. A. Tague and family, (M. E. Church South),—all returning from furlough in the home land.

Rev. J. Hartzler, of Alberton, Md., U. S. A., formerly a missionary in Japan, in sending his subscription to the EVANGELIST asks to be remembered to his former fellow workers in Japan, and says that he is well and working for the Lord on the other side of the great Pacific, and reads with deep interest all news of the work from Japan.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 29 Sanaizaka Machi, Ichigaya, Ushigome Ku, Tokyo.

PUBLISHER:—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

In Japan, one year postpaid . . . yen 2.00
single copies " . . . yen .20
ABROAD, one year " . . 4s. or \$1.00
single copies " . . 6d. or \$1.15
Back volumes, bound in silk, yen 2.50 or \$1.25
Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

TABLE OF CONTENTS.

FRONTISPIECE.—MAPLES at OJI . . .	299
FLORAL JAPAN.—V. THE MAPLES . . .	299
MISSIONARY FUTURES.—BY REV. WM. ASHMORE, D.D. . . .	300
REV. HUGH WADDELL (WITH PORTRAIT) . . .	302
ANCESTOR-WORSHIP . . .	306
CHRISTIANITY AND JAPANESE CHARACTER.—BY REV. T. HARADA . . .	307
JAPANESE STUDENT ARMY.—BY REV. J. S. MOTODA, PH. D. . . .	313
JAPANESE WORK IN SAN FRANCISCO. . . .	315
W. C. T. U. DEPARTMENT . . .	317
MISSION NOTES. . . .	320
Y. P. S. C. E. NOTES. . . .	327
THE MOTT MEETINGS IN SENDAI.—BY REV. J. H. DEFORD, D.D. . . .	328
WILLIAM MCKINLEY . . .	329
NOTES . . .	329
PERSONALS . . .	331



C. EST. OKUMA'S CHRYSANTHEMUM BED
AT WASEDA, TOKYO.

The Japan Evangelist.

VOL. VIII.

NOVEMBER, 1901.

No. 11.

FLORAL JAPAN.

VI.—THE CHRYSANTHEMUM.

AS we stated last month, the chrysanthemum, in Japanese calendars, generally belongs to the 9th month (o. c.), or October. This is probably due to the fact, that the fifth great festival, the *Kiku no Sekku* (Festival of the Chrysanthemum) fell on the ninth day of the ninth month (o. c.), or toward the end of October. But we took the liberty to change that order, simply because the Emperor's birthday comes on Nov. 3, and the sixteen-petalled chrysanthemum has been for a long time the Imperial emblem. Moreover, the annual Chrysanthemum Garden Party, given at one of the Imperial Palaces, falls in November. The difficulty in harmonizing the two calendars (old and new) arises from the fact that the ninth month of the old calendar covers portions of both October and November.

The chrysanthemum blossoms are of various shapes, sizes and colors; but, according to Mr. Conder, "the yellow kind rauks first." It is, in fact, said that there are almost 300 different shades of color in about 800 varieties of chrysanthemum raised in Japan. One can find, moreover, "gigantic flowers, microscopic flowers, plants of a single [huge] blossom, and single plants of two hundred [600 or 700] blossoms."^{*} And one of the

great curiosities of the chrysanthemum season is, of course, the view of "living pictures" at such a place, for instance, as Dango-zaka in Tokyo. This is the Japanese esthetic variation of the Occidental prosaic wax-works.

The chrysanthemum and the fox are commonly associated ideas in art and literature on account of an old tale to the following effect, as related by Dr. Griffis: "A fox, assuming the form of a lovely woman, bewitched a certain prince. One day, happening to fall asleep on a bed of chrysanthemums, she resumed her normal shape. The prince, seeing the animal, shot at him, hitting the fox in the forehead. He afterward saw that his concubine had a wound in the corresponding part of the head, and thus discovered her true nature." The chrysanthemum is also associated with the crane.

In the "One Hundred Poems" there is only one reference to the chrysanthemum, as follows:

Kokoro-ate ni
Orabaya oran
Hatsu-shimo no
Oki-madowaseru
Shiragiku no hana.

THE FROST'S MAGIC.

If it were my wish
White Chrysanthemum to cull;—
Puzzled by the frost
Of the early autumn time,
I perchance might pluck the flower.*

* Miss Seidmore's "Jinrikisha Days in Japan."

* Translation by Prof. Clay MacCauley.

Another old poem, of which we have not found the Japanese original, has been translated as follows:—"Looking upward to the palace garden, long I gaze and wonder what they are, whether white and snowy petalled, chrysanthemum, or the twinkling lustre of the stars."

But in Japan there is one place where it is said to be unlucky to raise chrysanthemums, that is, in Himeji. The reason therefor will be evident from the following story, related by Lafcadio Hearn in his "Glimpses of Unfamiliar Japan":—

Himeji contains the ruins of a great castle of thirty turrets; and a daimyō used to dwell therein whose revenue was one hundred and fifty-six thousand koku of rice. Now, in the house of one of that daimyō's chief retainers was a maid servant, of good family, whose name was O-Kiku; and the name "Kiku" signifies a Chrysanthemum flower. Many precious things were intrusted to her charge, and among other things ten costly dishes of gold. One of these was suddenly missed and could not be found; and the girl, being responsible therefor, and knowing not how otherwise to prove her innocence, drowned herself in a well. But ever thereafter her ghost, returning nightly, could be heard counting the dishes slowly, with sobs:—

Ichī-mai, Ni-mai, San-mai, Yo-mai, Go-mai, Roku-mai, Shichi-mai, Hachi-mai, Ku-mai, —

Then would be heard a despairing cry and a loud burst of weeping; and again the girl's voice counting the dishes plaintively:—"One—two—three—four—five—six—seven—eight—nine"—

Her spirit passed into the body of a strange little insect, whose head faintly resembles that of a ghost with long disheveled hair; and it is called O-Kiku-mushi, or "the fly of O-Kiku":

and it is found, they say, nowhere save in Himeji. A famous play was written about O-Kiku, which is still acted in all the popular theatres, entitled *Banshu-O-Kiku-no-Sara-Yashiki*; or the Manor of the Dish of O-Kiku of Banshu.

Some declare that Banshu is only the corruption of the name of an ancient quarter [*Banchō*] of *Tokyo* (*Yedo*), where the story should have been laid. But the people of Himeji say, that part of their city now called *Go-Ken-Yashiki* is identical with the site of the ancient manor. What is certainly true is that to cultivate chrysanthemum flowers in the part of Himeji called *Go-Ken-Yashiki* is deemed unlucky, because the name of O-Kiku signifies "Chrysanthemum." Therefore, nobody, I am told, ever cultivates chrysanthemums there.

Among the new books of the season, we find the following on Japan:—"A Boy of Old Japan," by R. Van Bergen.

"Jingles from Japan," by the Chinks, illustrated by Helen Hyde.

"A Japanese Nightingale," by Miss O Noto Watanna.

"In the Mikado's Service," by Rev. Wm. E. Griffis, D. D.

"A Son of Satsuma, or With Perry in Japan," by Kirk Munroe.

The 20th inst. [Oct.] being the day dedicated to the deity *Ebisu* [God of Wealth], all the merchants in *Tokyo* had festivities in their houses, and in the vicinity of *Otemma-cho* a fair was held at the wayside.—*J. T.*

Two Japanese boys, named *Hidezo Yokota* and *Bunji Yoshida*, having disturbed the service at church, in *Atagomachi, Shiba*, last Sunday evening, were arrested by the police and sentenced to seven days' detention—*J. T.*

* *The Far East*, Vol. II, No. 11.

HOW TO PREACH TO PEOPLE ABSOLUTELY IGNORANT OF GOD.

(Report of the lecture and discussion
in Dr. Ashmore's Bible Class at
Karuizawa, Sept. 1, 1901.)

REPORTED BY REV. FRANK S. SCUDDER.

WE have been on the Mount with Christ, and now that we are to go down, each one to his work, the question is how to make practical to the masses of uninstructed men the teachings we have received from Christ; especially, how to teach those who are absolutely ignorant of God. The ground we wish to cover in this discussion is suggested in the following points:—

I. Study your man.

II. Ascertain the common ground between yourself and him.

III. Learn to master and apply Scripture models of teaching.

IV. Get a great deal of help out of native preachers.

The first thing that strikes one in the problem in non-Christian lands is, the work is totally different from preaching at home. The man at home goes to a people with a capitalized *knowledge* of Christianity, and a capitalized *faith* in its teachings. Their knowledge of Christianity is more or less undeveloped and is not practical. It needs to be stirred up. In the matter of faith also there is already a large basis to begin with. All people recognize Christianity as the one religion, all have a belief in one God, in a Day of Judgment, and in the need of repentance. The difference in working among such people and those in heathen environment is like the difference between working an old farm and a new one. On the old farm the ground is prepared, the house and barn are built, and the necessary implements are at hand, everything is ready to raise a crop next year. On the new farm you must girdle the

trees and clear the ground, scrape a little this year, and more the next: you must make your farm before you raise your crop.

Every one of us in beginning our work out here is at once struck with the *density* of heathen ignorance. There are large towns with their thousands of people who have never heard of God or Christ; even their scholars are ignorant of anything more than that there is a character in the dictionary for "Yaso". Heathenism as respects Christianity is capitalized ignorance. When a man becomes a Christian, he is absolutely dazed as he looks about him. No one believes his faith. His fathers were ignorant of it, and all society is ignorant or contemptuous of it. It is a dream! At home a Christian is backed up by a whole community. Here he stands alone.

Now, how are we to work under such circumstances?

I. We must thoroughly understand the heathen heart. We can not do this by reading their books, though books have their place: but the heathenism of the man is a totally different thing from the heathenism in books. We must study marketplace heathenism, family heathenism, and individual heathenism. Christ taught the need of this discrimination. Among his hearers, as among all hearers, there are three classes. "What went ye out for to see? (1) A reed shaken with the wind?" these are the curiosity mongers. (2) But what went ye out to see? "A man clothed in soft raiment?" These are the self seeking class, looking for a chance to better themselves. And (3) there are those who are anxious to hear a real prophet and to hear what he has to say on great themes. We must study our man if we want to know how to meet him. Study him as a moral man, and as a religionist; as a neighbor and in his family life. This is the advantage of our enforced waiting while we are

acquiring the language; a man beginning work immediately after coming to the field would flounder in no time.

II. To preach effectively it is important to ascertain the common ground between yourself and your hearer. After all there is a good deal of common ground. For example, in China, there is the belief in a future existence. But what kind of a future existence? Here is the opportunity to show them the weakness of their position and the strength of our own. Then there is the belief in gods and spirits: but of what kind? There we join issue. The heathen has millions of gods, and all things around are filled with spirits. I must lead him from the idea of many gods to that of One. The question is, can a man by the light of nature be led to the conception of the One God? I think he can. It appears to have been the original conception. In the most ancient histories, there was one God. Man does not come to the conception of one God by elimination. It was implanted there by God. Now, is the lost knowledge of God discoverable or not? I think it is. We read in Romans 1: 19-20: "That which may be known of God is manifest in them,being understood by the things that are made." It is ascertainable if you go at it in the right way. Suppose we ask how many suns there are in a solar system; how many supreme rulers in a nation. Or let us say, Teacher, as you look around the world, is all confusion, or is there arrangement and order? Well then, can you conceive that this order and arrangement have come about without some intelligence behind it. No,—no! Is intelligence separate from personality?—No. Then you think there is order and it must be an intelligent person who directs. Does he have power? Yes, to manage all this he must have power. How much power? Then suppose there is something here in this country that needs looking after,

and at the same time something on the other side of the world, in my country, that needs attention. Well, he must need to be in two places at once. Knowledge of God is recovered by a man who sets himself to it. Not all things, not about love and about Christ, but the things which pertain to "His Eternal power and Godhead." What have other missionaries to say on this point?

REV. MR. VAN HORNE.

In teaching a class of men who knew nothing of God, I said, what do you believe? "I believe there are Gods all over this country, and every element needs a god." You are a carpenter? Yes! How many tools have you? Can you attend to them all? Yes. Then you are greater than your Gods, because you have to have a special God for each tool.

DR. ASHMORE.

How about sin and expiation? In China they have the idea and many ceremonies, based upon it. Here is a basis to work on.

REV. E. R. MILLER.

The Japanese can hardly be said to have an idea of expiation, and it is very difficult to show them the hatefulness of sin.

DR. DEARING.

There is great difficulty in bringing out the idea of a personal God to the Japanese.

DR. ASHMORE.

The Chinese pray to *Heaven*. In the ancient books there is an idea of personality connected with that. Our workers argue thus: Do you ever have business at a *Yamen*? Yes. Do you stand outside and call out, "Oh, yamen, oh yamen"? "Oh we are not so foolish as that! We call to the man in the yamen." But you say, "Oh Heaven."

Heaven can not hear you, but it is the person in Heaven who hears.

III. We ought to master and apply Scripture models of teaching. I would suggest that the Old Testament is full of ways of reaching heathen, But in the New Testament I read, with never ceasing wonder and fresh admiration, the story of Christ and the Samaritan woman. How Christ aroused her curiosity, and kept it aroused by shifting the ground of conversation, and at last showed her her heart, till she said to her fellow townsmen, "Come, see a man who told me all that I ever did." This was somewhat of an exaggeration, but perhaps she was afraid he would tell her more. Many believed her testimony, but their faith was stronger when they personally met Christ. This suggests the value of second faith, until it can be had first hand. We must be able to shift our ground, drop our subject and talk about the things that will hold the attention of our hearers. There is a splendid study in this kind of sermons in Acts; especially the Sermon at Lystra, and the Sermon on Mars Hill. Some criticise Paul's sermon on Mars Hill. They say he made no converts at Athens. I don't think it was a mistake. If we hadn't that sermon, we would lack one of the richest examples of how to preach to heathen. Our work is not alone to make converts; it is to "make ready a people prepared for the Lord."

IV. Get the help of your brother ministers. Often I preach a sermon, and then get my native preacher to preach on my subject. Then I see how he preaches, and in what ways he brings home the same truths to his people. He improves greatly on my sermon, and then again, I can improve on his, by taking his method of presentation, and putting into it my larger spiritual knowledge and experience. Teach your evangelists to rephrase every sermon in Acts; then

they can not fail to get a good deal about sin in their sermons.

What made my best preacher great? It was his intense conviction. When he said, This is the word of God, men believed it: when he said, What! don't you fear the living God!!, the audience quailed before him. In these days everything is permeated with doubt. We must have no uncertain message. Men may say I am dogmatic. Brethren, I have gone through all these things for my own salvation. I *know* what I preach. I will be dogmatic.

[To be followed by a report of the address of Sept. 8.—Editor.]

For 70 days beginning the 12th prox. a sort of general pilgrimage festival will be conducted at all the important Buddhist temples in Osaka. The festival is to occur every 12th year, and is to be held in every "Bull's" year as, according to the Zodiacal almanac, this year is. The ceremony is the exact opposite of the Catholic lent, for during this period of 70 days the parishioners of each temple are entitled to lodge in its premises free and to be fed free. Then, along the route to each temple, stands are established where the pilgrims can have all the necessities of life as presents from the temple, food, paper, even baths, hairdressing and so on. There are 33 temples which carry out this festival at the same time, so that mischievous folk given to idleness can get on very well without work, by visiting one temple after another in the circuit.

Japan Times.

The infant Prince Michi, son of the Crown Prince, is now enjoying excellent health in the residence of Count Kawamura, in whose charge His Highness is placed. On Wednesday, some toys such as "oshaburi," etc., were given to the Prince, who has grown enough to be able to amuse himself with such playthings.—*Japan Times.*

THE "TAIKYO DENDO" MOVEMENT:

WHAT HAS IT ACCOM-
PLISHED? AND HOW CAN
WE FURTHER IT?*

BY REV. GEO. E. ALBRECHT, D. D.

A Paper Read Before the Missionary Conference of Central Japan at Osaka, Oct. 22, 1901.

That the Japanese, who do not count their years from the birth of our Lord, should make the beginning of the twentieth century after Christ the occasion for special movements of any kind, seemed anomalous to many. But in view of the results achieved in connection with the movement inaugurated by the Protestant Church of this land, we may well look at this movement as inspired of God.

I. Among the results, for which we can give devout thanks to Almighty God, we may count the following:

1. *Christianity has again secured the attention of Japanese society.*

The last ten or twelve years were years of reaction and of opposition on the part of the people, of debility and frequently of decline on the part of the Church. Writers on religious and sociological topics had almost ceased to count the Church one of the vital forces of the land. It was considered an exotic, which, for a while, had thriven under the genial sky of popularity, but had quickly withered under the chilling blasts of indifference, of nationalism, of opposition. The '*Taikyo Dendo*' Movement has proved that the Christian Church in Japan, while benumbed, was not dead; it has forced Christianity anew upon the attention of the people. Japanese society quickly saw that here was a reawakening force; that the Church

was still full of vitality; that Christianity in Japan had by no means perished, as not a few of its opponents had asserted triumphantly.

And Japanese society not only had its attention directed again to this revived force, it responded to it. It was ripe itself for just such an advance movement. Neither nationalism, nor philosophy, nor religious eclecticism had been able to satisfy the best longings of the people. They responded to the call of the Church, when it went forth with the simple message of reconciliation to God through his Son, Jesus Christ. Hundreds, who a few years ago did not think it worth while to look into Christianity, have become seekers after the truth. Nor are all these by any means, not even in a majority, from among the slums of society, but from the respectable classes, who nevertheless felt constrained to ask: "What lack I yet?"

2. *The movement has borne direct results in inducing large numbers to inquire into the truth as it is in Jesus, and in persuading many to begin the Christian life.*

In the booklet published by the "Japan Evangelical Alliance," entitled "The Works of God," the number of six thousand seekers is given as expressing in round numbers the visible result of the meetings in Tokyo, while in some of the Christian newspapers the figures were given as high as eight thousand. To put the figure at ten thousand for the whole empire would be a moderate estimate. But we ought not to make too much of these figures. There is a good deal of chaff among them. To send out reports of five and six thousand conversions is utterly misleading. On the other hand to disparage these results wholly as ephemeral is as unwise as to disparage the blossoms of the apple tree in their spring-glory, because scarcely one out of ten, or twelve, will develop into a well ripened apple.

*I would express here also my grateful appreciation of the courtesy of the friends, both Japanese and missionaries, who by their kind replies to my questions have given me most valuable aid.—G. E. A.

Most every church, in cities where this work has been carried on efficiently, has received additions by confession of faith, after a course of instruction in Christian doctrine. But even those who have not pressed on into the kingdom will hardly have been injured, or hardened, as no undue excitement has prevailed in these meetings. Rather it may be believed that these also have received an impetus, which, reinforced by other influences in the future, will lead them at some time to come to a decision.

3. Of greater moment than either of these two results I count *the new life and courage that have come to the Christian Church in Japan.*

Not only have lukewarm members been revived, backsliders recovered, attendance at all the services of the church increased, the Church as a whole has been filled with new courage and new confidence. For some years our churches in their various localities have been like besieged garrisons, the enemy encamped round about them, their spiritual vision dimmed, so that they could not see the chariots and the horsemen of God on the hills, thankful for every month and day during which they were enabled merely to hold their own. This "Advance Movement" has brought them out of their crumbling castle-walls, and with renewed confidence in their great Captain they have ventured upon an aggressive campaign. The result has been far above what many dared to ask or think. The Christian Church in Japan begins its full campaign in a far more vigorous condition than it began the new year, and we may well believe that this Twentieth Century Special Movement will mark the beginning of a new era for the Church in Japan.

4. One other characteristic feature is that *the whole movement has been from its inception a union movement.* Christian union has been promoted,

and to no small degree actualized by this evangelistic campaign.

In Tokyo the so-called liberal churches were excluded from this movement, while both there and in some other cities some congregations of the "*Seikokwai*" declined to coöperate. Aside from these exceptions, there has been everywhere hearty coöperation. Pulpits have been freely exchanged and denominational lines forgotten. Churchman and Independent, Baptist and Pedobaptist, Calvinist and Arminian, have stood shoulder to shoulder, holding up before the eyes of a perishing world the same cross, proclaiming in church and chapel and by the way side the same blessed Redeemer. For this, brethren, we may well thank God.

5. Again *this movement has recalled to the minds of Christian workers the old, but oft forgotten fact, that the "power of God unto salvation" is the "Gospel," and nothing but the Gospel.*

The call of the Evangelical Alliance was for "aggressive work on purely Gospel lines." The keynote of the whole movement was, and is, "Not by might, nor by power, but by my Spirit, saith the Lord;" and the movement has been kept true to its purpose. Apologetic and miscellaneous lectures have given way to simple Gospel-preaching. The speakers have aimed not merely at the intellect, but at the conscience and the will. Individual unfortunate exceptions, no doubt, have occurred here and there; but on the whole the preachers have been true to their commission to preach Christ and Him crucified.

Nor has any reliance been placed upon sensational methods. In fact such were conspicuously absent. There were singing bands marching through the streets; there was thorough advertizing by posters and by handbills; there was a liberal use of tracts; there were after-meetings of one kind or another; but reliance was not placed upon any or all of these methods, but

solely upon the convincing and converting power of the Spirit of God.

At the same time Christian workers have learned the value of method in Christian work. Thorough preparation for the work, means adapted for the securing of the desired results, suitable endeavors for gathering and preserving these results have characterized the work. But above the importance of method has been placed reliance upon the Spirit of God to fructify the various methods used.

6. I mention but one more result of the movement so far: *it has shown that, when men and women are spiritually alive, the money needed for the work is forthcoming.*

Japanese Christians have given with a fair degree of liberality and with joy. In not a few churches the regular contributions show an encouraging increase, while several have been brought to self-support.

II. But our eyes must not be turned merely backward, to see what has been accomplished. If past achievements serve as food for complaisant satisfaction, they become a curse. The past is to teach us lessons, either of encouragement or of humiliation. This special evangelistic movement has just begun; how can we best advance it in the future?

My answers to this question will not be equally applicable to us all. Our relations to this special work, and to the various local organizations carrying it on, differ widely. We also are entrusted with a variety of talents, and can not all trade in the same way. But as indicating some lines along which we as missionaries can advance this work, I would say:

1. *Give the work your hearty, whole-souled sympathy.* God is in it; we ought to be.

You ask perhaps with surprise: "Is there need of this suggestion? Are there those who withhold their Godspeed, their prayers and their aid from this work?" And facts compel

me sorrowfully to reply: "Yes, there are." One of the most candid and friendly pastors of this vicinity has expressed to me his regret that in some places missionaries take little interest in the work. The '*Taikyō Dendo*,' the paper published in behalf of this movement, has given expression to a similar regret. A bishop of the "*Seikio-kwai*" has publicly disparaged the movement in an American religious paper, saying, that this movement "is not to be regarded as of permanent benefit." Not a few missionaries have kept wholly aloof from it.

Brethren, these things ought not to be so. No doubt there is occasion for criticism. No doubt many of the arrangements made do not meet with our approval. No doubt some of the methods used are not such as we are accustomed to. But I repeat it: God is in this work; we ought to be. No movement of any kind, in which men are engaged, has ever been above criticism. The greatest results in any cause have always been achieved when individual and class preferences have been forgotten at the call of the country, or of God. We have declared that we are one in Christ. We have prayed and are praying for a fuller realization of that oneness for which the Master Himself prayed. As members of the Tokyo Conference we have voted, pledging our cooperation in this evangelistic movement. Now, brethren, do not let all this be but empty words. Fulfill the pledge. Demonstrate the oneness. An unbroken front in this advance movement is of untold value. Every gap is a loss. Where it is caused by sincere convictions, either doctrinal or ecclesiastical, we can only regret it, deeply, painfully regret it, and suffer from it. Where it is caused by indifference, it ought to disappear from to-day on. You recall that thrilling passage in Sir Walter Scott's great epic poem, when Vich-Alpine's messenger carries the fiery cross from hill to hill, and when

"Fast as the fatal symbol flies,
In arms the huts and hamlets rise;
From winding glen, from upland
brown,
They poured each hardy tenant
down."

* * * * *
"The fisherman forsook the strand,
The swarthy smith took dirk and
brand;"

* * * * *
"The herds without a keeper stray'd,
The plough was in mid-furrow
stay'd,
The falc'ner toss'd his hawk away,
The hunter left the stag at bay;
Prompt at the signal of alarms,
Each son of Alpine rush'd to arms."

Shall God's call meet with less ready response than that of the Highland chieftain? I plead for cordial coöperation with our Japanese brethren in this work.

2. I would say secondly: *pray for the work and the workers, and especially pray for particular individuals.*

Philosophise about it as we may, the fact remains that prayer is a divinely ordered means of extending the kingdom. The promise remains, that "the supplication of the righteous man availeth much in its working". Who of us has not verified it? The truth remains that "more things are wrought by prayer than this world dreams of." Let us verify it anew. There is untold joy in praying some soul into the kingdom.

3. *Most of us will be able to do some personal work in visiting inquirers or converts, and in receiving visits from them.*

Make full use of the personal element. Remember Verbeck, Brown, Hepburn, Williams, and their personal influence. There is need also of Bible classes and other forms of instruction. Valuable help can be rendered by aiding in singing or organ playing. If we are really eager to be used of the Lord in this work, there will be no lack of opportunity. An offer of our

services to some Japanese pastor or evangelist will be appreciated, and will open the way for useful service.

Further financial aid will also be needed. I do not think that large gifts are demanded from us. The chief responsibility must lie with the Japanese. The test of willingness to give will always be one of the best tests of seriousness in such a movement. But both as an expression of interest in the work, and as a proper method of coöperation, we ought to take some share in the financial demands of the work.

4. To those of us who are called into the councils regarding the work I would venture to make the following two suggestions:—

First, *endeavor to have more continuity, even if less variety, in preaching.* Instead of a week's services with three speakers each evening, each one with a different and at the best but loosely related topic, it would be far more effective to have but one or at the most two speakers each evening, who would present in succession the important truths of Christianity: God, Man, Sin, Redemption, the Christian Life, etc., We do not want "*enzetsukwai*," we want a clear presentation of Christian truth. The Spirit of God works by means of the truth.

My second suggestion is: *try and have the local churches and congregations push out into the adjacent country.*

This work ought to spread more. It ought to be carried to "the regions beyond." The hundreds and thousands of outlying villages and smaller towns ought to be reached gradually. The churches ought to go out to "seek" the lost, in order to save them. There is not yet enough of the missionary spirit in this movement.

5. To those who preach I would say: *aim at the conscience.*

I have suggested the presentation of the important truths of Christianity in a series of meetings; but I mean that

these truths should be presented "in terms of personal relation." Federal headship, original sin, governmental and other theories have no place in the preaching demanded. Sin and guilt and an almighty, divine Savior have. Those of us who have heard recently Mr. Mott's preaching were certainly impressed by this very fact. He was tremendously practical. He massed his batteries upon the conscience and the will of his hearers.

6. In connection with this I make as my sixth suggestion: *the preparation of a brief, pithy tract on the essence of our Christian religion*

Such a tract or leaflet should be small, adapted for free distribution, or for sale at a very low price. It should state in most concise terms and in a most practical way the chief truths of Christianity, without, however, running into a phraseology meaningless to a Japanese, no matter how current in the West.

There is room also for other, larger tracts. One of the greatest needs of our Christian work in this land is a union effort in creating good, religious literature. Most every missionary, who is "piously inclined," thinks he is doing the Lord a service by writing a tract; and the godowns of tract societies and publication agencies are full of them. A union committee, looking over the whole field of literature in the vernacular, and then preparing the needed books and tracts, would do a most important work.

7. My last suggestion, and perhaps my most important one is: *let us do our utmost in providing for the nurture of those who have been spiritually awakened.*

A too rapid reception of these seekers into the Church is not advisable. Nor will it in many cases be most profitable to have them join the existing Bible-classes. A class studying the Book of Job or the Epistle to the Romans is not the place for such an inquirer. Special classes, in which a wise, sym-

thetic teacher, who distinguishes between essentials and non-essentials, sets forth the chief truths of our Christian religion, and shows how to advance in the Christian life, will be far more profitable.

In connection with this work I believe it would be well to use a simple catechism; and if there is no suitable one, to prepare one. Christian doctrine can not be separated from Christian life; only it must be presented as the framework of a living organism, not as a skeleton on wires, or as a mummy.

There will naturally be a shrinkage before these seekers or converts can be gathered into the church. I believe we can do no more important work than to aid our Japanese brethren in seeing to it that the shrinkage be the least possible. One of the most valuable features of Mr. Mott's meetings is the provision he at once makes for those who have decided to begin the Christian life.

"To every man his work." Where the prayer goes up from the heart, "Lord, use me!", the opportunities for furthering this movement will soon outstrip our ability to respond. Therefore

"Let none hear you idly saying,

'There is nothing I can do.'

Gladly take the task He gives you,

Let His work your pleasure be;

Answer quickly when He calleth,

'Here am I, O Lord, use me.'"

A news agency reports that, with the praiseworthy idea of helping men of talent, Prince Iwakura has arranged with Mr. Sawayanagi, Director of the Elementary Education Bureau, to give pecuniary help to impecunious students of promise, and that already at the recommendation of the Director several students in the Colleges of Law, Engineering and others of the Imperial University here are receiving help from the Prince, who set apart from the last academical year a sum of several thousand yen for this worthy object.—J. T.

"TAIKYO DENDO."

BY REV. HATANOSHIN YAMAKA.

TRANSLATED BY MISS G. BAUCUS.

(A story of the "Great Forward Evangelistic Movement.")

"Oh, but I am sick of this world ! Children increasing, wife always scolding ! To add to my troubles, business is not good. From morning till night, I have to work with all my might ; and still my earnings are so small that I cannot afford a good drink of *nezake*.*"

"And now the Bon festival is coming, and I must surely buy each of the children a new dress this year. What can I do, steal ? Oh, no ; I cannot do that, no matter how poor I get. Then shall I kill myself ? Oh, but that would be a foolish thing to do !" It was after this fashion that a jinrikisha man of about forty years of age was talking to himself, as he drew his empty jinrikisha toward home at the close of a day's work.

A man dressed like an artisan, accompanied by a woman, came along the street, and seeing the empty jinrikisha, called out to the driver to take him to Noge. A glance at the driver's face, however, made his own fall, and saying, "I beg your pardon, young master of Owariya," he hurried on, as if eager to get out of sight in the crowd. The jinrikisha man stood gazing at the two departing figures with angry eyes. The two were laughing and chatting. The woman looked back and, seeing the jinrikisha man, gave him a scornful look. "She's a devil," he muttered and, forgetting where he was, stood, with his hands still on the shafts, weeping. "I was wrong. It's all my fault. Owariya was the leading dry-goods house in Yokohama, but Kichi, the clerk squandered the property with that dancing-girl and ran away. Then

my parents had an anxious time, and finally sickened and died. I was so burdened with debt that I could do nothing but give over the house and store to my creditors. In my desperation I grew more and more dissipated and, before the hundred days of mourning had passed, descended to the low life of a jinrikisha man. Formerly when our business was prospering, many people came to see me, but now I have no guests. That bad Kichi did not mean to beg my pardon. I am a man. My parents did not bring me up to be a jinrikisha man. It is my fault. It's all my fault."

"Here, here !" called out a policeman. "Why do you stand obstructing the road ? Go on quickly with your jinrikisha. It's high time, too, for you to light your lantern."†

With a heavy heart, the poor man obeyed the policeman's orders. As he went on his way, looking toward the bridge, he saw a great procession of people. First came a group of girls, their hair combed in foreign style and wearing red *hakama*.* They carried small books in their hands. Then followed men, some officials, some students. In their midst, one strong man bore aloft a large, square lantern with the words "Taikyo Dendo" on one side and "Yokohama Kyokwai Dendotai" ["The Yokohama Church Evangelistic Band"] on another. The procession stopped and gathering about their standard, sang "From my gracious Father's side."

"What's this ? Yaso [Jesus.] ! Yaso people, too, cannot eat well these dull days, and so they go about telling of it, do they ? What can it be ? The Salvation Army ! Then they are out to rescue the *jōro* [prostitutes]. But, no, it is different !—for they would beat a drum and wear red shirts."

* As soon as it is dusk, every jinrikisha must carry a lighted lantern.

† A pleated skirt much in vogue among school-girls at present.

* Wine drunk upon going to bed.

"What foolish talk! If they beat a drum, it is just like Hokke. [A Buddhist sect.]

"Amen. amen! Namu Amida Butsu" [A Buddhist prayer].

"Don't push! Don't push! Don't push so at the back!"

"Who stepped on my foot?"

"Look out for pickpockets!"

These were some of the exclamations which came from the noisy crowd about the singers. The jinrikisha man's curiosity was roused, and, putting his jinrikisha down by the roadside, he listened to know what Yaso was like.

The speaker was telling about a prodigal who repented and came back to his father's house, asking for pardon. At first, the jinrikisha man only thought that he was a very clever speaker; but, when he got to the middle of the story, he doubted if he heard aright. "Why, it's just my own history," he said to himself. "Who could have told him about me?"

At the close, the speaker with tears in his eyes said: "We have all been disobedient to God, our Heavenly Father. Let us come now, even now, and confess and repent of our sins."

This exhortation went to the heart of the jinrikisha man, and he listened on.

Two or three other speeches followed. Then a young man, with his hands full of tracts, began to distribute them, inviting all who wished to hear more or who had any questions to ask, to come to the church on the opposite corner, as there was a meeting there every night at eight o'clock. The tract which the jinrikisha man received was one that told about the conversion of Ando Taro. He asked how much he should pay for it. "Not anything; was the reply, "Only please read it!" He bowed his thanks two or three times, put it into his bosom, and went away.

After that, every night he was present at the church, and it was not

long before his name was written on the board which contained the names of all the members and hung in the entrance of the church.*

Time passes so quickly that all this seems like yesterday, but people had already begun to view and admire the iris fields, and the potato shops had turned to ice shops. The Yokohama Church had gathered a rich harvest through the Taikyo Dendo, and had stopped for a little to baptize the repentant and instruct the new members before continuing the Forward Movement. They wanted hundreds of new members and thousands of inquirers and were having prayer-meetings every night for this purpose just as Dr. Harris, an old, respected missionary, who was on an evangelistic tour through Japan, came to Yokohama.

Our Christian jinrikisha man was always the first one to come to every meeting, receiving the other people and taking care of their *geta* [wooden clogs]. At the close of the meeting, he gathered up the hymn-books and put out the lights, and so was also the last one to leave.

One night Dr. Harris spoke about Katei Dendo ["Home Evangelistic Work"], closing with the following exhortation: "Brothers and sisters, if you want to give the Gospel to others you must give it to your own families first. If we have a good thing, do we not first share it with our dearest ones? If we have not their sympathy and help, we can have no power to work for others."

As our jinrikisha man listened to this exhortation, he made a firm determination in his heart to follow it and, leaving the church before any one else, hastened home. On the way he ran against Kichi, his former clerk, who was drunk to the point of jollity and was singing a popular air. He called out: "What fool struck me? Oh,

* (A common-custom in Japan).

is it the young master of Owariya? No, jinrikisha man! If I were clerk, you would be my master; but now I am your master, you stupid fool of a servant! Don't you like it? Come, fight with me!"

Taking no offense at his words, the jinrikisha man replied: "Oh, Kichi San, you are angry! I was wrong. Please excuse me! I have some business to-night and must hurry."

"No, no! Can't excuse you!" Kichi replied, spreading his feet apart across the road. "Can't let you pass till this is settled. It isn't enough to say just 'excuse me.' Come on, let's fight it out! Ah, if you're so afraid of Kichi San as that, then get down on your knees and beg my pardon as you ought. What are you muttering? I don't understand what you say."

Our young Christian, on his way to urge his wife to become a Christian, was anxious to avoid a quarrel and hurry on. So, at first, he was very humble and ready to ask forgiveness; but, as the talk went on more vile and abusive, his heart boiled with anger and rude words rushed to his lips. He shut his eyes and prayed, but still the abusive words poured into his ears. "I can't stand it any longer," he said to himself; and, with the words "It was you, vile Kichi, who caused my ruin," he stooped for his *geta*.*

As he did so, his little Testament fell out of his bosom. All in a tremble from head to foot, without raising himself he said: "Kichi San, see, I beg your pardon on my knees. Though you are angry, please excuse me." Then, wiping his muddy Bible, he went on his way. Kichi spat at him as he turned and thought to himself: "He used to have some spirit, but now that he has become a Christian he's no good. How can Christians be as humble as that! Still the Christian religion....." and both figures disappeared in the darkness.

* A common weapon in Japan.

"Open the door, O Hana! It is not necessary to keep it locked. Come, open it quickly!"

"I don't know about that! Don't tease me! There is so much stealing these days, that I can't keep the door unlocked till you come. What have you got to tell? The story of Yaso again! That's always the way now, but I don't want to hear it. If you will provide plenty of food and clothing for your wife and children, then I will be Yaso or Miso,* just as you please."

"O Hana, don't joke about it! But please listen to me to-night! It is such a blessed religion that I am not contented to keep it to myself and it is not good for the children that I should. I received a special blessing to-night, and I do want you to hear about it. Please!"

"If you say please, so will I. If this Yaso teaching can do so much, then show me ten one-hundred *yen* bills. Until you do that, I'll have nothing to do with it. I hate it, and don't want to hear, or see, or know anything about it. Away with it!"

"O Hana, is that the right spirit?" exclaimed her husband, the veins bulging out on his forehead and his knees.

"Oh you're going to strike are you? It's a rare thing in these days, but, come, strike me! strike me! Is it right for Yaso people to strike their wives? Strike me! Strike me!"

The poor man knew that this must be the temptation of the devil and silently prayed, "Oh, God, help me!" But, as his wife's voice rose sharper and louder, it fired the anger which he had been trying to restrain in his heart, until it seemed as though it must burst forth. "If I had only not been baptized," he thought, "it would not matter so much. I could strike her then. But, away, I must do it, for I can't stand her tongue any longer.

* A word of no meaning.

Oh, God of Heaven, I can't endure any more. Forgive me for striking her. I must do it."

As his hand flew forward and struck the woman, his face suddenly blanched and crying aloud, "It's worse than death," he rushed from the house.

Half an hour later, the door slowly opened. "Is that you?" called out Hana, "Where have you been? I have been so anxious about you!"

The man answered not a word, but walked silently across the room and sat down by the *hibachi*, putting his hands on the mats before his wife in a beseeching manner. "O Hana, forgive me! From the depths of your heart, please forgive me! The Jesus God does not hear the prayers of those who quarrel. When I rushed out of the house a few minutes ago, I went to the church and asked the pastor to pray to God for me that He might forgive my sin. He guessed my heart, I know not how, and opening the Bible, read: 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' After he explained it, I said that I was willing to do anything else but that I could not apologize to my wife. 'Would not God forgive me?' I asked. Then the pastor was very much astonished, and said that, if it was my wife with whom I was angry, it was all the more necessary that I should seek reconciliation. O Hana, this is my religion. I was very bad. Please forgive me! I ask you in this way."

As he was bowing, his wife called out: "That will never do! You were patient and good. I am the one to say 'forgive me.' It is only because we know each other so well as husband and wife, that we speak everything out. I have had a hard time with my housekeeping, and so I scolded and spoke crossly; but I did not mean it. How angry you must have been with

me! I felt deeply the power of Yaso, when you stopped drinking wine and became so kind to me. What a hard time you have had to-night! When you said it was worse than death and rushed out of the house, I was afraid you would kill yourself, and became so anxious that I could think of nothing else. I am so glad you have come back; but, if you ask my forgiveness, then I can't live any longer." As she said this, she burst into a violent fit of sobbing.

"I was wrong," said the man.

"No, it was I," said the woman.

Then Matsutaro, the oldest child, who had been peeping out from the bed-clothes at all these strange proceedings, began to cry and say: "Oh, father, please forgive mother, and I will be a better boy."

O Take, his sister, added her pleadings: "Mother, please love father, and I will take nice care of baby."

"I was a devil. I was a dragon. Even the children are better than I. I want to believe in Yaso now. Please take me to church to-morrow."

At this moment, a voice came from the door: "Young master of Owariya, I want to go to church, too. I am the bad Kichi who squandered your property on a dancing-girl! When I tried to pick a quarrel with you, I wondered greatly at your meekness and followed you. It was very rude of me, but I have been standing here, listening to all you have said. The more I heard, the more astonished and ashamed I felt. There is no one in all the world so wicked as I am. You need not be anxious any more, my mistress, for I will make restoration of all that I have received from your house. I will help my master to hang out the curtains of Owariya,* as they were before."

"I am so glad and happy, it's just like a dream," said the young master.

* (Curtains always hang before dry-goods shops).

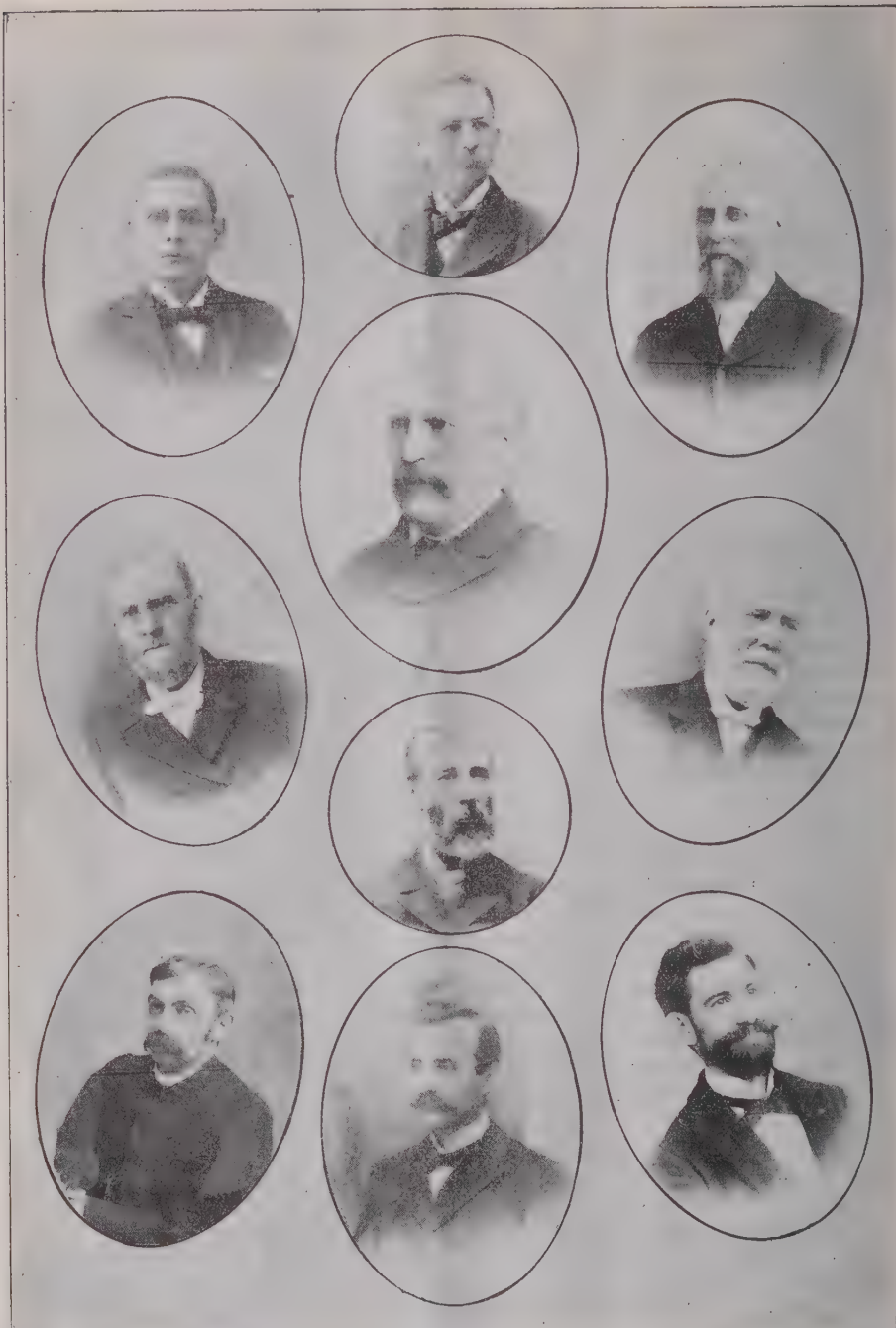
"Come, let's go to the church now and tell the pastor all about it. We will take some notices of the meetings to distribute on the way. There are still people in the streets, I think."

TOKYO MISSIONARY CONFERENCE.

THE proceedings of the General Missionary Conference held in Tokyo in October, 1900, have been published, and make a fine volume of more than 1,000 pages. It is impossible to speak too highly of the value of this book, which is a real thesaurus of figures, facts and fancies about mission work in Japan. It contains not only the minutes of the various sessions, all the papers read, and a full report of the discussions, covering almost 700 pages, but also more than 300 pages of supplementary matter and statistics. This appendix includes a necrological report; the reprint of Dr. Verbeck's historical report before the Osaka Conference in 1883; supplementary histories of all the Protestant missions at work here; a list of places where churches or preaching places are located; various papers on the subject of corporate oneness; a list of Protestant hymn and tune books; various statistical tables, as well as charts and maps; and an alphabetical index to facilitate the investigator in finding what he wants. Besides all this, there are seven full-page illustrations, three of which we take great pleasure in reproducing in this issue. These are the "living pictures" of the great missionary exhibition in Japan. The work is well printed on good paper with large type, so that its perusal will not be a burden to the eye or mind. It is not, of course, free from typographical errors, which, we doubt not, are "the work of the devil"! But the minor faults inseparable from so large a work do not diminish appreciably the immense value of the book, which, we have no hesitation in affirming with italic

emphasis, is *absolutely indispensable* to the student of mission work in Japan or of comparative religion. But, as we need space for illustrations, and a view of persons is more interesting than a review of a publication, we refrain from further comment, and content ourselves with quoting the final paragraph of the Preface, written by Rev. D. C. Greene, D.D. :—

"The perusal of the various papers submitted to the Conference can hardly fail to impress every thoughtful student of Missions. The conviction will force itself upon him that Christianity has ceased to be an exotic, that it has sent its roots deep down into the soil of Japan; and that it is exhibiting in every department of activity an independent life. Japan occupies a unique position as she stands between the East and the West. Two more or less conflicting civilizations meet within her borders. She is vexed with many problems. She has, there is reason to believe, already solved some of these problems in the light of Christianity; others still seem in a fair way to be solved in the same light. It can not be doubted, that as time goes on, this period of transition, of storm and stress, will claim to an increasing degree the attention, not of Christians merely, but of all thoughtful minds. There is no class of social phenomena more interesting and instructive than those within the observation of the Christian missionary; and when men come to see, as the missionary sees, how powerfully the thoughts which Christianity has brought to Japan have affected the habit of mind and the social ideals of the Japanese people, they must be led to a revision of many of the dicta which during recent years have passed for truths. Is it too much to hope that such a recognition of the working of the Divine Spirit among men may open, not a new era of missions only, but a new era of faith throughout the world?"



REV. S. H. WAINWRIGHT, M.D.
REV. J. SOPER, D.D.
REV. W. P. BUNCOMBE.

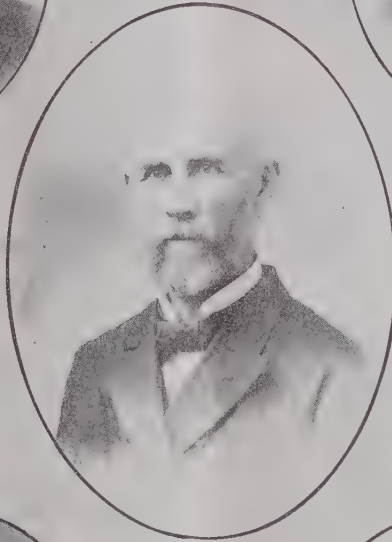
REV. R. E. McALPINE,
Sec. and Treas'r.
REV. A. OLTMANS, Chairman,
REV. J. B. HALL, D.D.
REV. H. H. GUY.

REV. J. L. ATKINSON, D.D.
REV. JOHN SCOTT, D.D.
REV. S. S. SNYDER.

GENERAL COMMITTEE OF ARRANGEMENTS.



CONFERENCE GROUP.



REV. D. S. SPENCER,
V. Pres.
REV. R. A. THOMSON,
First Sec.

REV. WILLIAM IMBRIE, D.D.,
V. Pres.
REV. J. D. DAVIS, D.D.,
President.

REV. WALTER ANDREWS,
V. Pres.
REV. H. M. LANDIS,
Second Sec.

OFFICERS OF THE CONFERENCE.

A. E. E. M. Department

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

NEED OF TEMPERANCE WORK AMONG FOREIGNERS IN JAPAN.

BY MISS JESSIE ACKERMAN.

In International relations, especially in connection with Commerce, reciprocity has been the basis of establishing profitable interchange of manufactures and products, until the wares of each country may be found in the most remote bounds of the habitable globe. Greater, however, than any exchange of merchandise, must be reckoned the fact that these close relations of Nation with Nation have led to the widest exchange of thought.

The Philosophy and Sciences of the Orient have found ready students among men of letters in the West, and the civilization of the New World has attracted scores of "commissions of inquiry" to learn the operation of legislative systems and the inner workings of modern Reforms.

When the very best the West had to give was not eagerly sought for by the Orient, men and women, full of good deeds, self sacrifice and consecration, left the land of their birth and, crossing the seas, brought as a free gift to the people the most enlightened and advanced methods of Reform.

Among the good things coming from the West was the organized movement to save man from the slavery of his deadly foe, strong drink. Many of the Japanese saw the need of such a

movement, and all over the Empire, under the leadership of that genius of organization, Taro Ando, and his chief aid, Mr. Miyama, can be found bands of faithful men and women, their only object being the praise-worthy one of saving their fellow creatures from the drink curse.

While all this is being done for the Japanese, hundreds of young men land in the ports, coming from many climes and countries. Being strangers, they drift into the drink houses where they frequently become a disgrace to the nations to which they belong.

In Kobe and Yokohama special effort is being put forth in their behalf. In the latter place Mr. and Mrs. Austen have in charge the Seamen's Mission, and more valiant service has never been rendered to humanity. Almost daily Mr. Austen may be seen afloat in his Gospel launch, "The Gleaner," visiting ships, leaving papers and periodicals, holding services and sending the launch to carry men to and from the Gospel meetings ashore, where preaching services are held in the Mission hall.

By way of entertainment, concerts are frequently given and large picnic parties are personally conducted to the capital, where Mr. Austen acts as guide to the party. When the round has been made, the men return to the Mission hall for dinner, and later Gospel services are held.

The scenes in the streets of Yokohama these days are beyond descrip-

tion. The foreign saloons on one of the principal streets are filled nightly with a crowd of drinking, dancing, swearing, drunken sailors, many of whom land on the floor so helplessly intoxicated that it becomes necessary to carry them into a conveyance and put them somewhere to bed until they are restored to their right minds.

Others don native dress over their own clothes and with boisterous song make the night hideous with their howls. A day or two since I saw five open carriages, containing a half dozen sailors each, being driven through the street. Many of the men were in the last stages of drunkenness, hanging limp over the sides and ready to fall out; while others unblushingly drank the health of the passing Japanese, either in *sake*, whiskey or beer.

Mr. and Mrs. Austen are trying hard to stem this tide of drunkenness, but they work almost single-handed. The missionaries of that city are so occupied that it is impossible to give either their time or strength, each having his own lines of direct work.

Would it not be a good plan to adopt the International idea of reciprocity and apply to these foreigners the principles of Reform that the West was glad to bring to Japan?

Should the Japanese, of any faith or creed, reach out a hand at this time to remove the cause of all this debauchery and make impossible the disorderly doings that render many of the streets unsafe for a woman, Japanese or foreign, to traverse alone—should this be done, the world will read in "burning letters, bright" a new lesson that will place the Empire upon the highest plane of modern progress and an additional bond will thus be established between the Occident and the Orient. The question is, What will the Japanese Temperance Society do to help save the drunken, foreign sailors?

THE SOCIAL EVIL.

TO THE EDITOR OF THE
"JAPAN MAIL."

SIR,—It may be interesting to your readers to know that the long litigation connected with the work of rescuing girls from a life of shame is now drawing to a close. The case to test the validity of the "debt" contract is on the docket for the 31st inst. in the Supreme Court, and when this case shall have been disposed of our legal work will end, so far as we now know. It will be remembered that the "labor" contracts and the decisions of the courts that a girl could not be bound by contract to a life of shame became the basis of the Home Dept. regulations that provided for "free cessation," *jiryu haigyo*. Under these regulations thousands of prostitutes have left the brothels and have returned to honorable lives. It was not expected at the time that the brothel keepers would try to collect the debts due them from the released girls by process of law, as it was our opinion that the "debt" part of the contract became invalid with the other, labor part.

Suits, and distrains on the property of parents and relatives of released girls, however, have followed almost every free cessation case in some places, and as several girls have been frightened or forced back into their old trade by these means, we felt compelled to take such action as would clear up the matter, expecting at the time to secure the dismissal of the suits. So far, however, every court has upheld the contracts and accounts as presented by the brothel keepers, on the ground that the papers are in legal form, and the courts decline to go behind these papers into the facts, that is, we have had judgments "according to the papers" presented by the keepers.

The grounds of our appeal are:—first, the purpose of the debt is to bind the girls to a life of shame until it is paid, and as said debt only increases with years of labor, there is no prospect of its ever being paid, hence in reality the money paid for girls comes nearer being the purchase price than a loan. Purchase of human beings being prohibited in Japan, the transaction is illegal, and being illegal should have no standing in court. Secondly, the effect of the debt is to cause young girls to continue to prostitute themselves against their wills, hence it is in conflict with section No. 90 of the Civil Code, and should be invalidated, as was the labor contract, by virtue of the above section; and thirdly, the appeal court having declined to take notice of the facts in the case, the judgment is based on insufficient grounds and should be quashed, and sent back for re-trial. I think that there has been a gradual increase in the number of jurists who side with our position, but the result of the appeal to the highest court in the Empire cannot be predicted with any degree of certainty. We have done all that we can and the matter is now before the court of final resort. The effect of the judgment will be disastrous to the brothel keepers should we win, but will strengthen their hold on the poor unfortunates in their possession should the keepers win. It is scarcely necessary to say that the effect on society will not be slight, no matter which side wins.

Yours most sincerely,

U. G. Murphy.

Nagoya, Oct. 21, 1901.

Nagoya, Nov. 7.

Dear Bro. Clement:

The Supreme Court has decided that the grounds of our appeal are valid and the case has been entertained. Argument will be heard on the main question within a few weeks. The news that the Supreme Court has entertained our appeal was very grateful to me and has caused consternation among the brothel keepers. Now for the final struggle. May God guide the Court!

U. G. Murphy.

Subscriptions received for Florence Crittenton Home during Oct.

Mrs. Binford	(Mito)	5.00
Miss Veazey	(Tokyo)	5.00
A Friend	"	.80
Miss Oldham	"	2.00
Miss Rioch	"	2.30
Miss Wirick	"	3.00
Mrs. Keirn	"	2.00
Mr. & Mrs. Hagen	"	4.60
Miss Clawson	"	2.30
Mrs. Weaver	"	2.50

Y 29.50

A. A. Borden, Treas.

The One Hundredth Number of the *Kuni-no-Hikari* was issued on Oct. 26. It is an unusually large number, containing 90 pages of Japanese, and 14 pages of English, matter, besides two groups of portraits of prominent temperance workers, both Japanese and foreign. It is a fine number with a great deal of valuable material, from which we expect to make some quotations in our next issue.



Mission Notes.

CHURCH MISS. SOCY.

(From C. M. S. Quarterly.)

KAGOSHIMA.

WE were all pretty tired by this time, and the heat was very trying, so our four Japanese fellow-workers went off at once for a week in the hills. On their return, I went off and spent a delightful week in a cool and quiet spot on Mt. Kirishima, which stands towering up above the clouds about 30 miles away, in the north-east corner of Kagoshima *ken* (province). I stayed just outside the precincts of a famous Shinto temple, situated about 1500 feet above the sea amid some magnificent old cryptomeria trees. There is a beautiful view of almost the whole of Kagoshima Bay; the place itself is shady and cool and quiet—an ideal place for a holiday. My soul was much refreshed by quiet communion alone with God, as I walked up and down in front of the shrine under the shade of the beautiful old trees. I made the acquaintance of the gentleman who has charge of the temple, and we had some most interesting conversations; I think we struck up quite a friendship. He took great pains to let me know that he is in no sense the priest of the temple, but only an official in charge of Government property, the office having been held by his family for many generations, and no doubt formerly carrying with it religious duties. I found him remarkably familiar with the New Testament. He has spent many years in Kyoto and other places where he came much in contact with Christians, and most of his relations

appear to be Christians. He evidently has a great respect for Christianity, and one night at the end of a solemn talk, as we stood together in the moonlight under the shadow of the giant cryptomeria, he said, as he grasped my hand, "I too shall be saved some day." Pray God that he may, and that that day may be soon; he is an old man now. You ask, perhaps, what hinders him. I think it undoubtedly is that he feels in his heart that to become a Christian would mean to give up his office as keeper of the Temple, an office held and prized by his ancestors for several hundred years; we can little realize what a wrench it would be. He reminded me forcibly of the man whom Jesus looked upon and loved, but who couldn't give up his treasure to follow Him.

One day Mr. Peeke (of the Dutch Reformed Church) and I made the ascent of Mount Kiri-hima, famous in the mythology of Japan as the spot upon which the gods first descended upon Japan ("the Land of the Gods"). On the summit stands a bronze pole some $4\frac{1}{2}$ feet in height and averaging $1\frac{1}{2}$ in. in diameter. It is known as the Heavenly Sword, which the god dropped down in his descent and which stuck there point downwards on the summit of the mountain. About 8 in. from the top there is a thickening and two human faces with long noses, one pointing east and the other west, are easily discernible. A modern Japanese scholar has expressed the opinion that it was placed there many hundred years ago to indicate the points of the compass, completely overturning the ancient tradition. Not

so many years ago, such an idea would have been held to be treason, and no one would have given expression to it even had he believed it to be true. This is a good illustration of the way in which modern scholarship has changed and is changing the thought of Japan.

One thing I must mention in conclusion. It is a subject for praise and earnest prayer:

God has opened the way for daily preaching of the Gospel (excepting Wednesday, the night of our prayer meeting) in our preaching place, and the workers who formerly thought of it as an impossibility now admit that there is no such great difficulty in it. And the reason of it is just this—and it is by no means the least important effect of the new plan—that, instead of preparing elaborate discourses far above the comprehension of the audience, they simply tell the message of the Gospel. The result is better attendance and, I believe, a general awakening to the fact that Christianity is really a Gospel. Pray much for us now, that we may have strength to carry on this work and above all Divine power through the Holy Spirit, to win souls. F. W. Rowlands.

M. E. CHURCH.

(From *Tidings*.)

ITEMS FROM HAKODATE.

WHILE not strictly a mission school, yet the one founded by Mr. Ogita, a most earnest young man, member of our church, is worthy of special mention. Perhaps some of our friends will recall the story of his conversion and the photograph published in "*Tidings*" a year and half ago. He was brought to Christ by the death and funeral services of our Pastor's wife. Intelligent, bright and consecrated, by his energy and enterprize, one of the most desirable situations in Hakodate was secured; a beautiful

building erected, and the "English school for boys," became an accomplished fact. At the dedication service held in August, the leading citizens and officials, as well as Rev. Mr. Wadman and other missionaries, took part. Three hundred pupils are registered and six teachers compose the Faculty, with the hope of securing in addition a Y. M. C. A. man from America. God is so wonderfully using this brother, giving him favor also with man, that our hearts are full of thanksgiving for his faith and consecration to a work so far-reaching in influence for good.

SCHOOL FOR THE BLIND.

Through the personal gifts of money from friends here belonging to the other missions as well as our own, we have been enabled to keep this little school open thus far. We are very grateful for this, as it is a centre of Christian influence and reaches a hitherto neglected class of people in Japan. We have no money for this work except the small amount appropriated for the rent of the building for the industrial school which is in the same house. The blind learn to read and write by means of the Braille system, and our pupils have made hymn-books, and are working on their Bibles. The teacher must be supported, and the minor expenses met each month.

Including the pupils in the industrial department, the school numbers thirty-two. I have just come from there, and as I looked into the faces of the pupils gathered around their teacher, bright faces notwithstanding the sightless eyes, and listened as they sang "In some way or other the Lord will provide," my own faith was greatly strengthened.

Bishop Moore, when here, saw our need of another teacher, and realizing the heavy burden which would fall on other shoulders already burdened, appointed Miss Hewett, of Hirosaki; to

Hakodate. A very cordial welcome awaits her back to the school she so faithfully served years ago.

Our hearts were made glad last mail by a letter from Miss Dickerson ; she had safely reached San Francisco, and is by this time in Philadelphia. Mr. Miyama recently occupied the pulpit here one Sabbath, and is now in Sapporo, from where he and Mr. Yamaka expect to go farther north, for evangelistic meetings. Travelling is especially difficult in the Hokkaido, the ship is almost inevitable, the "basha," and in extreme cases a man's back, have all come into requisition, in conveying the missionary to his or her appointment ; but the Presiding-elder recently decided to test the bicycle, but after having a delightful ride the first two hours, and then pushing his wheel and walking the remaining twenty, without even a lunch, over the mountains "rough and wild," he does not recommend the latter mode of conveyance.

The "Iai Jo Gakko" opened with crowded halls and school-rooms, over fifty day scholars, some graduates from the Hakodate Girls' School having enrolled as our pupils. They were opposed by some of their teachers, but came in spite of the opposition. They are earnest in all their studies, coming from their homes in time every morning for our early singing and music drill before school prayers.

We are so grateful to our Father for the evidences of his continual care and the success of the work here.

Florence Singer.

The Dedication of Takeoka M. E. Church took place on Saturday, Oct. 19th. during the District Conference. The building is a frame, clapboard, tile roof structure, 24 x 36 feet, with recess pulpit, pastor's study, and vestibule side entrance. The total cost of lot and building, besides the parsonage, is *yen* 1692.42, of which the Mission

gave *yen* 300.00, the members raising the balance among their friends. Many unbelievers gave. The Presiding Elder of the District had charge of the services, the Rev. Y. Honda preached, the Rev. T. Ukai presented the financial question. A deficit of *yen* 456 remained to be provided for. The storm reduced the audience to the preachers and the members of the local church, all of whom had previously subscribed. Yet by skilful management *yen* 206.00 were secured, and all were encouraged, when, to the surprise of all, the four trustees, already the most liberal givers of any, tho all poor men, advanced to the communion rail and voluntarily and personally assumed the remaining *yen* 250.00, and the building was dedicated to God entirely free from debt. We have never witnessed a more joyous dedication, a better spirit, or larger liberality. Compared with the thousands raised at some dedications, this small sum was positively munificent. The trustees ought to have further help from those who are able.

The Buddhists of the place are angry. Our success means their failure. They have in recent months organized in the town and surrounding villages systematic opposition to the Church. They had arranged to come on the Sabbath, obstruct our meetings and tear down the fence around the church. The police, hearing of this, came to give us warning, sent two to guard our meeting, and several to control the Buddhist meeting arranged for near by. They warned the Buddhists what would be the consequences to them of injury to our property, and by their skilful management saved us from all trouble.

DUTCH REF. CHURCH.

(From *The Mission Field*.)

SOUTH JAPAN.

FOR your encouragement I must write you something about my recent trip to our Bungo district. It was at Oita, where the pleasant surprise of finding *seven* candidates ready for baptism made me "thank God and take courage." That one or more were to be baptized I knew from a letter of Mr. Moriyama, the evangelist in charge. But as he had not mentioned the number, I was not expecting to find so many. Upon examination of the several candidates, I was still more pleased to see the evidences of faith in Jesus Christ as a personal Saviour, and their right conception of the essentials of Christian doctrine and life. Three were young men, one of whom graduated from the Chu Gakko (Middle School) this spring, and the other two students at the same institution. They were largely the result of the faithful labors of one Christian student in the school, who was baptized a year and a half ago. As he graduated this spring, and went to Tokyo for further study, he leaves behind two other students converted through his personal influence. All these three young men—contrary to the usual case of student candidates for baptism—had a real heart experience to tell, which clearly showed that they were led by the Spirit of God. The recent graduate among them will enter the Kumamoto Higher Middle School, and doubtless will identify himself there with the work of our Church.

Two other candidates of the seven were still more striking cases. They are a Buddhist priest and his wife, of the Shinshu Sect, which has more points of similarity to Christianity than any other. They were first led to the meetings at our evangelist's house by another young Buddhist priest of the same sect, who had become interested

in Christianity. But, as happens frequently, the first became last and the last first. Those led were first brought in, while the leader is still undecided, though he is genuinely alarmed at the fact that he has fallen behind in the race. We hope to see him soon joining his friends in the Christian Church. The priest and his wife who were baptized went out of the Buddhist connection with absolutely nothing as a means of support. They are now devising ways of making a living in an honest, Christian trade. The man presented me with his rosary, which he had been using as a priest, while he gave his priestly head-dress to the Oita Church. We hope the Lord may use him and his wife greatly to His glory.

Still another candidate baptized was the wife of the teacher of Chinese in the Middle School, and with the mother their child also received baptism. The husband had been a Christian of outspoken character for some years.

The seventh adult candidate was a young girl who lived for some time at the home of one of our Christians and there received her Christian training. She, too, gave satisfactory evidence of a change of heart, as far as we could judge.

What is specially encouraging in our work at Oita is the activity of the members of the church. Though it be but little, every one is doing something to further the cause. This is very helpful and encouraging to the evangelist in charge, who seems to have real ability to set the members to work. There are still several inquirers who receive regular instruction.

If at this auspicious time our mission could make a forward move in securing well-located preaching places in several of our large towns in Kyushu, I think it would be of incalculable benefit to our work in the future. *It ought to be done.* In several places our work is greatly hampered by the lack of preaching accommodations. If

possible, good sites ought to be bought. That would save us from all annoyance of moving and the uncertainty of maintaining a foothold once gained, while in the end it will be far cheaper than renting.

That is one side of the question. The other and far more important side is the abundant outpouring of the Holy Spirit upon all the workers and

all the Christians for holiness and service, and His convicting power upon the people at large. We see signs of the beginning of both these operations of the Spirit. May they be soon followed by abundant showers of blessing upon the whole land of Japan, and upon all the lands of the earth!

A. OLMANS.

Y. P. S. C. E. NOTES.

(From *The Endeavor*).

COUNCILLORS' CONFERENCE.

The meeting was held at the Baptist church, Kobe, September twenty-fifth and sixth. There were present Rev. Messrs. Harada, Inanuma, Osada, Yoshikawa, Suzuki, Kuipp and Pettee and Misses Garvin and Keith.

The secretary reported the formation of eight new societies since his entering the work in April, and the treasurer reported all arrears settled and a balance on hand of *yen* 205.77, thanks to recent generous gifts from America. As between one hundred and one hundred and fifty *yen* a month is imperatively needed for a few months, to increase our supply of literature, pay the secretary's salary and travelling charges and meet other incidental expenses, the treasury will soon be empty again, unless additional funds are forthcoming either from Japan or abroad. It was the confident opinion of the councillors present that such gifts were to be expected. Hence the whole tone of the meeting was in the highest degree helpful and assuring.

All sorts of subjects were considered and several sub-committees were appointed to give practical effect to decisions reached.

A collection of C. E. hymns is much desired. A general invitation is herewith extended to all verse makers to try their hand at writing a hymn appropriate to some feature of C. E.

service, the work of one of the committees, an opening hymn of praise, one of fraternal fellowship or general worship or practical consecration. Let all composers remember that brevity is a distinguishing characteristic of C. E. and keep their hymns down to three verses at the longest. All Mss. should be sent to either Rev. T. Osada, Kobe, or Rev. J. H. Pettee, Okayama.

A general desire was expressed for the larger use of C. E. pins and banners. A Nagoya silversmith is now at work on designs for the former, and a national pin will soon be devised.

Local societies and unions are invited and urged to work appropriate banners. The councillors voted to request every society in Japan to devise a banner for its own use and to send it for exhibition at the next annual meeting, which will be held in Osaka next April. In case this request is generally complied with, the meeting will be asked to vote on the most appropriate design submitted, not necessarily the prettiest or most expensive, but the most suitable and fitting, the best all-round banner.

Let every community bestir itself to do its best, so that the competition may be keen and the resulting exhibition inspiring.

We have received the announcement of a new Children's Hymn Book, called *Yukibira*, containing ninety songs with music, compiled by Miss Clara L. Brown, of Niigata; but we have not yet seen a copy of the book.

MR. MOTT AND THE SPIRITUAL AWAKENING AMONG JAPANESE STUDENTS.

Mr. Mott could hardly have arrived in Japan at a more opportune moment. The Twentieth Century Forward Evangelistic Movement had just reached one crest and was gathering energy for another advance, when he came and, by his four weeks' campaign among the students, not only won signal victories, but put new confidence into every other battalion throughout the land. Yet this way of putting it perhaps conceals what Mr. Mott considers the real secret of the success: to quote his very words, "Thank God for the intercession of men and women of God in every land." Months before he left America, a league of tried friends throughout the world had begun to pray for him and his coming work in Japan, China and India.

In Japan, also, preparation, practical and spiritual, was begun last Spring. Correspondence, publications, and visitation by Association Secretaries to the seven centers where evangelistic meetings were to be held, were all utilized. In each city strong and representative Committees advertised the meetings, stimulated Christians to prayer and personal work with unbelievers, sent special invitations to school authorities and to students of neighboring towns. An edition of 12,000 copies of "Students and Religion" was prepared at Tokyo for distribution in each city just prior to the opening of the meetings there. The Christian students were a unit, not only in working up attendance beforehand, but ushering, singing and enlisting disciples of Christ at the after-meetings. When one considers the vastness and distractions of a city like Tokyo, the efficiency of the arrangements perfected under the lead of the University Christian Association seems all the more remarkable. And Tokyo was no exception. Two strong

factors of success everywhere were concord and a controlling purpose to carry all to a spiritual conclusion.

Within four weeks of his arrival, Mr. Mott held eighteen evangelistic meetings in the seven cities mentioned in the following detailed reports.* Of the 11,580 young men who heard the message, 1,464 became inquirers or disciples of Christ, and of these over 1,000 were students. The number of decisions at each city was as follows: Sendai 138, Tokyo 431, Kyoto 176, Osaka 275, Okayama 206, Kumamoto 211, Nagasaki 27.

Unusual precautions were taken to ensure serious and intelligent decisions. All the meetings where men were to be pressed to decision consisted of three sections: first, an address to awaken a sense of sin and the need of power to conquer it; second, a meeting to which all who felt special interest were invited to remain to hear specifically of the path to purity and power thro' Christ. After this address Mr. Mott generally spoke as follows: "All of you who wish to declare your earnest desire and purpose to become disciples of Jesus Christ that you may come to know Him as your personal Saviour and Lord, will please raise your hands a moment." The full import of this declaration was invariably dwelt upon. Then workers passed blank cards for names and addresses. Third, came a meeting limited to workers and those who had signed cards, when Mr. Mott gave sympathetic counsel and warning, covering these points: Church membership after proper preparation and examination; cutting loose from all known sin; beginning daily prayer and Bible study; joining the Student Christian Association where possible; making restitution; informing friends and relatives of the decision; conquering

*[The report from Sendai appeared in the Oct. EVANGELIST, and the reports from Kyoto, Osaka, Okayama, Kumamoto and Nagasaki will appear in our next issue.—Editor.]

the fear of men and assaults of temptation by a living trust in God.

The difficulty and importance of conserving results were realized from the first. Steps were taken to prevent the irrevocable damage that would result if the 1,400 deciders were neglected. After the closing meeting in each city, a Committee of Conservation was appointed at once. This Committee classified inquirers and assigned them to some responsible person or organization for visitation and instruction. Where necessary special Bible classes and meetings for encouragement and drawing out new believers were arranged. In every city professors were enlisted as teachers of converts.

Furthermore a special fund has been contributed by a generous friend, (1) to help conserve results in the above 7 cities, and (2) to create similar awakenings in centers not touched by Mr. Mott. The Executive Committee of the Student Union is now enlisting and sending out the strongest evangelistic speakers in the Empire, to hold meetings for students only, similar to Mr. Mott's. As auxiliaries in this work of continuation, the following have been, or are about to be, printed:

Special Characteristics of Christians.

Personal Work to Win Others to Christ, J. R. Mott.

Counsel to Inquirers and Converts, J. R. Mott.

The Evangelization of the World in this Generation, J. R. Mott.

Mr. Mott is the first distinctively religious worker to be invited to speak in the Tokyo Imperial University. He addressed 400 students on "The Influence of Christianity among Students of all Lands."

Besides the above, 1,100 Christian workers were addressed in 14 gatherings.

The second main purpose of Mr. Mott's visit was realized in the Conference at Tokyo, Oct 3-6. The Conference bore directly upon the work of the Young Men's Christian

Association, but also made a valuable contribution to all the forces working for the evangelization of young men. Mr. Mott spoke on 'The Possibilities of this Conference; Why I Believe in the Y. M. C. A.; Importance of Bible Study; Christians of Reality; Need of More of Evangelistic Spirit; and Personal Work. The program was laden with valuable papers and discussions. Other leading participants were: Presidents Honda, Ibuka and Motoda, the President of the Lower House, K. Kataoka, Principal Hattori, Dean M. Honda of the Foreign Language School, K. Oka of the Tokyo Imperial Univ., Bishop Awdry, U. S. Minister A. E. Buck, Dr. Schneder, Pastors Uemura, Kozaki, Harada, K. Tomeoka, the penologist, and Association Secretaries.

The attendance was restricted, 140 in all, 52 from outside Tokyo. It included presidents or deans of 11 Christian schools, 3 professors in government schools, 80 delegates from 28 student Associations, 10 City Association men from 7 cities, 20 pastors and laymen, and 25 missionaries representing 16 missions. The above include 22 members of the Central Committees of the Association Union.

Some outstanding fruits of the Conference are:

The Association idea and relationship to Church defined so as to win stancher friends among Christian leaders. A wise and steady enlargement of its work is earnestly desired to reach the growing and largely neglected number of men in cities and schools. The need of college graduates to enter the ministry must be brought home to the present generation of students. Greater zeal evoked for evangelizing students while the tide is favourable. Consciousness of the unity and strength of all those workers for young men heretofore comparatively isolated.

So much for the appreciable results of the visit and the latent forces it released. But its indirect influence, who

can predict?—upon the evangelistic method in Japan, upon the educational world in creating confidence in Christianity, upon young men in presenting a noble object lesson of ability consecrated to the kingdom of God, upon the whole world as an evidence of the power of prayer linked to painstaking preparation and concentration upon a single purpose! All this is the Lord's doing; it is marvelous!

Galen M. Fisher.

SYNOD OF THE CHURCH OF CHRIST IN JAPAN.

THE fifteenth meeting of the Synod took place in Tokyo, October 11th to 14th. The Rev. K. Ibuka, the retiring moderator, preached the opening sermon from the text: "And I saw and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."—Rev. 6:2. The discourse was an eloquent plea for more of the true evangelistic spirit and for greater activity in making known the gospel of Christ to all men. After the sermon, the Synod was constituted by the election of the Rev. Mr. Tada, pastor of the Kochi Church, as moderator, and of the Rev. Mr. Wada as clerk. Forty two delegates, representing the five presbyteries of the Synod, were in attendance, among them Mr. Kataoka Kenkichi, president of the House of Representatives.

The report of the Committee on statistics showed the number of Churches to be 71, the same as the preceding year, and the number of preaching places where Churches are not yet organized 109. The total church membership is 11,117, the net increase over last year being 339. One Church on the list, namely, the Kaigan Church of Yokohama, has a membership of more than 600; the next largest church is that of Kochi, with a membership of 500 plus. Besides these, the Churches

having more than 300 members are two, those having 200 plus, five, and those with 100 plus, twenty. Churches having raised during the year *yen* 1,000 or more, are five; those having contributed *yen*, 500, or more, fourteen. The statistics are for the year ending Dec, 31, 1900.

The evangelistic spirit in the Synod was strong from first to last. The great mission of the Church to the world was uppermost in the minds of all present. At two different times the Synod went into a committee of the whole in order to discuss freely evangelistic methods, and to determine what attitude should be taken toward the Taikyo Dendo movement as conducted by the Japan Evangelical Alliance. While there was a very general feeling that the Evangelical Alliance as an organization is unsuited to the purpose of carrying on an evangelistic campaign, at the same time the spirit and aim of the Taikyo Dendo movement met with the approval and sympathy of all: and it was felt that not only should this first year of the new century be marked by special effort for the conversion of the world, but that the Church should be henceforth more alive to her responsibility for the universal proclamation of the gospel. It was in accordance with this spirit that the Synod determined to reorganize the Dendo Kyoku, or Board of Missions. This body in the form in which it had existed since 1894 was composed of twenty members and was entirely independent of the Missions connected with the church of Christ in Japan. Its work during this period of seven years, though necessarily conducted on a small scale for lack of funds, has been attended with marked success, especially in the matter of strengthening weak churches and bringing them to self-support and greater general efficiency. But it was felt by the synod that the time had come for reorganizing the Board and for putting it on a more permanent and satisfactory basis. Accordingly,

Mr. Kataoka was chosen as the official head of the Board, which is henceforth to consist of ten directors and of such officers as the directors may appoint. The Board under the new organization will continue, as heretofore, to be a purely Japanese body, that is independent of the missions. In addition to its regular work, it is expected to undertake special evangelistic work as rapidly, and on as large a scale, as possible.

An overture from Chinzei presbytery prayed that the Constitution of the Church be so amended as to admit unordained evangelists to seats in the meetings of presbyteries, if not as regular members, yet so as to allow them to take part in the business transacted at such meetings. The overture was referred to a Committee which reported later, that no amendment to the Constitution was necessary, but merely a change in the rules of the presbyteries, so that such evangelists could be allowed to sit as Corresponding members. This report was adopted. Its adoption serves to remove a cause of widespread and growing dissatisfaction. A large body of faithful workers will now feel that they have a voice in the administration of matters concerning their work, a privilege which they have not hitherto enjoyed.

It has long been felt by many of the leading men in the Synod that the Sunday Services in our Presbyterian Churches need to be enriched, that is, made both more interesting and more profitable. The Synod therefore decided to appoint a Committee to prepare and submit to the Churches for approval a simple form of worship or liturgy to include the recital of the creed, Lord's prayer, the responsive reading of Scripture, &c. The use of this form will be left to the option of the Churches.

On Sunday afternoon (Oct. 13) the synod met, and together with many believers from Tokyo churches, celebrated the Holy communion. The

occasion was a very solemn and impressive one. The observance of the Supper was preceded by an able discourse by one of the city pastors from the text: "And as he reasoned of righteousness, temperance and judgment to come, Felix trembled."—Acts 24: 25. The preacher pleaded eloquently for an ethical life on the part of believers corresponding to a living faith in Christ. When such preaching becomes common in the pulpits of Japan, the triumph of Christianity will be assured.

On November 11th of this year the Rev. James H. Ballagh will have been forty years a missionary in Japan. The Synod made note of the fact by passing a resolution to place on record its deep appreciation of Mr. Ballagh's arduous and faithful labors on behalf of the Church during this long period, and praying that health and strength may be vouchsafed him to complete his mission to the people of this land. Mr. Ballagh was called to the stand, where he made a brief speech acknowledging God's goodness to him all these years, thanking the Synod for the kind consideration shown him.

The Synod was made up of earnest, thoughtful men upon whose minds the great truths of the Gospel have made a deep and lasting impression. Some of them have now been in the Christian Ministry for a quarter of a century or more; they have been tried and found faithful. Some have hazarded their lives for Christ's sake, and others have sacrificed worldly hopes and prospects for His name. They have borne, and are yet bearing, the burden and heat of the day. Others are yet young in years and in experience, but are fast rising to places of responsibility in the Church. In themselves they all are earthen vessels, but He who committed the interests of His Kingdom to His little band of weak and trembling disciples, can also work through these servants of His for the accomplishment of great things. One cannot look upon

such a body of men without thanking God and taking courage.

T. T. Alexander.

TAIKYO DENDO.

The fall campaign of the Taikyo Dendo Movement opened in Tokyo on Oct. 6 in Kyobashi District and is being gradually transferred to the other districts. This campaign is not marked by the abundant enthusiasm of last spring; and so far as numbers are concerned, it can not at all be compared with the previous one. There have been several reasons for this difference. In the first place, the weather has not been as favorable, for rain has prevailed. Secondly, the gradually shortening days have cast a pall of darkness over the work and have kept the large crowds at their homes. In the third place, in many quarters it was deemed best to make this campaign more intensive than extensive, to strive less for quantity than for quality, to avoid excessive counting and other apparent "boom" features; in short, to have effective and permanent work. And again Mr. John R. Mott's campaign among the student class has been demanding attention, possibly at the expense of the general work. But every one heartily rejoices in the success of that special campaign, and feels that it will be an incentive and encouragement to push on vigorously with the general campaign. In fact, it was understood that the Mott campaign was, of course, really Taikyo Dendo, with a limited application to a special class. In spite, therefore, of some obstacles and seeming disappointments, the fall campaign of Taikyo Dendo is being blessed by God. Thus the first year of the twentieth century will be a red letter year in the history of Christian missions in this great and growing Oriental empire.

Mr. Mott held meetings in Kyoto during two days, Oct. 13 and 14. During that time one hundred and seventy-three young men declared their purpose to become disciples of Christ. Of these, fifty-three are from the Doshisha, forty-one from the Government Higher Middle School, fifteen from the Medical College, and others representing almost all the schools in the city. The Christian teachers in the school, the pastors and evangelists and the missionaries of Kyoto are organized and working together to help these men individually and in classes to come into full possession of the Christian life. Dr. Davis is asked to give his whole time to the oversight of this work. Doshisha has opened this fall with over seventy new students and with a most united and earnest corps of Christian teachers. With this new impulse which it has received from Mr. Mott's visit, the outlook for the school is very encouraging. Miss M. F. Denton has just returned and taken her old position in the Doshisha Girls' School. X.

The celebration of Yale's [Bi-] Centenary seems to have been a most brilliant affair, as indeed might have been expected. Degrees were conferred on Marquis Ito, Dr. Hatoyama and Dr. Nakajima Yei-ji, Professor of Engineering in the Imperial University. Marquis Ito's speech related to the development of constitutional institutions in Japan; Dr. Hatoyama made a scientific comparison of the Japanese Codes with those of France and Germany; and Dr. Nakajima spoke of the history of the Imperial University of Japan.—*Japan Mail*.

NOTES.

We beg to apologize for an error we caused in Rev. Mr. McNair's communication on page 330 of the October EVANGELIST. He was made to say that the union hymn book is to be "known as Kyotsu Sambika," but what he wrote was that the collection of one hundred and twenty-five common hymns is "known as Kyotsu Sambika." The union book is not yet named.

"The True God" (*Kami iwo Ronzu*) is the title of a tract written by Rev. R. B. Peery, Ph. D., of Saga, and published by the Meth. Pub. House, Tokyo. It discusses the subjects of the existence and nature of the One True God in 20 pages, and sells for 2 *sen*. It ought to be useful in the Taikyo Dendo work.

Mrs. Awdry has begun the Bible readings for ladies again; in Yokohama at 212 Bluff from 11 to 12 on Tuesday mornings, and in Tokyo at 8 Sakae Cho, Shiba, from 5 to 6 on Friday afternoon.

The Rev. Y. Honda, recently addressing a large audience, said concerning the *spiritual life of the Japanese* in substance as follows:—The Japanese have not the devotional spirit. Brought up for centuries under the influence of the materialistic spirit, they will not speedily attain it. It must come from the missionaries who have nursed it from their mothers' breasts, from those in whose blood faith and spiritual devotion are native. We need and we welcome the spiritual missionary. If they are to bring us learning simply, we can gather that from books, even if they do not take the trouble to come to us. But the spiritual missionary must teach us the devotional spirit, and must kindly, patiently, lovingly insist upon it till we get his spirit, and are led by his faith to higher faith, by his devotion to the Christ.—*Tidings*.

The death is announced at the age of 67 of Mr. Ohashi Seiichi, on the 3rd instant at 5 a.m. Mr. Ohashi was a remarkable figure. He came from Echigo in 1887 with a very slender fortune and established a publishing office now widely known as the Hakubunkwan. He commenced by republishing old Japanese novels, and though so carelessly proof-read that they became proverbial for errors, their exceedingly low price attracted wide custom, and the Hakubunkwan prospered steadily, until its enterprising proprietor came to be reckoned among the millionaires of Japan. Mr. Ohashi's disease was cancer of the stomach, but by the ignorant section of the public his death will doubtless be ascribed to the fact that he purchased and resided in the house of the late General Viscount Kawakami in Bancho, a house supposed to kill all its inmates. It may be added that Mr. Ohashi, who knew that his years were numbered, recently devoted ten thousand *yen* to the formation of a public library, the building for which is now in course of erection in Bancho.—*Japan Mail*.

The ceremony of opening the Seventh High School in Kagoshima was recently celebrated. This institution may be regarded as the offspring of the celebrated Zoshikan, founded a hundred and thirty years ago by the feudal chief of Satsuma, for the purpose of educating *samurai*. The students of the school acted a prominent part in the rebellion of 1877, at which time the late Saigo Takamori was regarded as virtually the head of the school. Saigo had given to its maintenance the whole of the pension (*shotenroku*) received by him from the Government for distinguished services at the Restoration, and his example had been followed by several other prominent men of Kagoshima Prefecture. After the rebellion, the school dwindled to the dimensions of an ordinary middle school, and subsequently it became an upper middle

school, but there its career of progress seemed to have stopped, though had the late Viscount Mori lived, he would doubtless have carried out his scheme of making it a high school. That has now at last been accomplished, mainly owing to the princely munificence of the house of Shimazu, which has given a large tract of land and a handsome sum of money for the support of the institution. Admiral Count Kabayama delivered an address on the occasion of the opening ceremony, telling the story of the school, and doubtless awakening many curious memories in the minds of his hearers.

Japan Mail.

The October *Century* contained an article by Miss Mary Gay Humphrey on "The Men of New Japan;" the September number of the *Atlantic Monthly* contained one on "Japanese Plants in American Gardens" by Frances Duncan; and in the September *Book Buyer* C. L. Brownell discussed "Thinking in Japanese."

The latest statistics give the aggregate mileage of railways in Japan as 3,645 miles and 76 chains, the name of the lines extending over more than 50 miles being as below:—Government 842 m. 32 ch; Nippon 869 m. 18 ch; Kyushu 329 m. 78 ch; Hokkaido Tanko 203 m. 51 ch; Kansui 148 m. 24 ch; Hokuyetsu 84 m. 52 ch; Sobu 72 m. 25 ch; Hankaku 68 m. 33 ch; Boshu 52 m. 54 ch.—*Japan Times.*

According to the returns of recent investigation the Christian denominations now represented in Korea are divided as follows: the French Catholic, the Church of England, the Roman Catholic other than French, the American Presbyterian, the Baptist, the Canadian Missionaries etc. The most influential one among those mentioned above is the French Catholic Church, which has about 50,000 converts, and next come the American and Canadian mission boards, which have

between them more than 50,000 believers among the natives. The Roman Catholic Church not connected with the French body has converted about 3,000 men, while the other missionary bodies have only from 200 to 500 people for each as its members. The provinces where the foreign missionaries are most welcomed are said to be the Kyongkwido, Cholla-do and Chhung-Chhung-do.—*Japan Times.*

In view of the fact that the Semmon Gakko of Waseda will be converted into a university in September next year, the authorities of the school opened a subscription list in January of this year for the purpose of obtaining 300,000 *yen*. This measure was more fruitful than had been anticipated. The subscriptions collected from various places throughout the country up to the present are reported to have already amounted to more than 150,000 *yen*, not to speak of those raised in Tokyo, Yokohama, Osaka, Nagoya and the other principal cities. Such being the case, it is believed that the amount wanted will undoubtedly be more than covered. Among the subscribers are mentioned the names of Barons Yanosuke Iwasaki and Kyuya Iwasaki with a donation of 15,000 *yen*; Mr. Senshu Nishimura, 2,000 *yen*; Messrs. Kansuke Horikoshi and Kotaro Hiraoka, 1,000 *yen* each; Marquis Ito, 500 *yen*; &c., &c.—*Japan Times.*

The absence of Sir Claude MacDonald and of Colonel Buck was perhaps to be expected under the circumstances, since both these Ministers are at present in mourning, although the fact that the 3rd fell on Sunday this year may also have something to do with it. To this latter circumstance was also owing, no doubt, the total absence of the missionary element and the failure of some of the Christian laity to put in an appearance. The attendance was, however, full and representative, and the ball was a great success.—*Japan Times.*

PERSONALS.

Mr. T. Yokoi, once President of the Doshisha, has become editor of the *Osaka Shimpō*, a daily newspaper.

Prof. and Mrs. M. C. Leonard are now living at 54 Tsukiji, Tokyo.

Rev. and Mrs. W. Axling have arrived from America to enter the work of the Baptist Mission in Sendai.

Miss Agnes Glenn, of Tabor, Iowa, has come out as an independent, self-supporting missionary.

Mrs. Garst's friends in Japan will grieve with her in the loss of her mother, whom many came to know and love while Mrs. De Lany was on a visit to Japan.

The four Mormon missionaries, who were staying at Yokohama, have now moved to Tokyo and are lodged at the Hotel Metropole. It is said that this city will in future be the centre of the propagandism of their creed in Japan.—*Japan Times*.

Miss Shigeno Imai, of Kochi Prefecture, who graduated with honour at one of the Californian universities, returned home the other day. *J. T.*

Mr. S. Niwa, Secretary of the Tokyo Y. M. C. A., has gone to Nankin, to attend the Y. M. C. A. Conference to be held there in Nov.

Lastly, the loss we have sustained in the departure of Mrs. Wilkes must be told. After having been ill for some time, she has been ordered home by the doctor, and leaves with Miss Froste on October the 6th. Mr. Wilkes will in consequence leave Yonago and come back to Matsuye.—*C. M. S. Quarterly*.

Rev. W. B. Buncombe and family, (C. M. S.), of Tokyo, have left for furlough in the home land. Mr. Buncombe transfers his evangelistic work to Rev. H. J. Hamilton and the editorship of the *C. M. S. Quarterly* to Rev. Walter Andrews, of Hakodate. Miss A. P. Carr, of Tokyo, of the same mission, has also gone home on furlough.

Misses Heaton, Kidwell and M. A. Spencer, (M. E. Church), have returned

from furlough in U. S. A. Rev. R. P. Alexander, his son and his sister, have left for the home land, via India and Europe. Rev. E. R. Fulkerson, D.D., of Nagasaki, has received the degree of LL. D. from the American University, Harriman, Tenn., and is called by *Tidings* "the only missionary now in Japan bearing that title."

Rev. and Mrs. Cunningham, (Independent), are living in Hara Machi, Koishikawa Ku, Tokyo.

Mr. Kin Takahashi, who is a graduate of Maryville University [Tennessee] where he was largely instrumental in securing the Association building, has founded a school in Hirao Village, in the Province of Yamaguchi, Japan. Through his influence the Christian life is strongly presented to the pupils, and missionaries are invited from time to time to speak to them.—*Intercoll.*

"Instead of the fathers shall be the children," as witnesseth the two following paragraphs:

"Mr. E. D. Soper, who has been State College Secretary for Pennsylvania the last few years, has entered Drew Theological Seminary, Madison, N. J., to complete his preparation for the foreign field.

"For work in the colleges for women, Misses Mabel Milham and Sarah L. De Forest have been secured. This will be Miss Milham's second year as Traveling Secretary. She rendered most efficient service during the last college year. Miss De Forest graduated from Smith in 1901. Her life previous to coming to America for study was spent in Japan, where her father is missionary, and in Germany. While a student at Smith, she was President of the Christian Association and one of the leaders in the missionary work there."—*Intercollegian*.

Miss De Forest had a good article in a recent number of the *Intercollegian* on "A College Course as a Preparation for Foreign Missionary Life."

Mrs. Samuel Pruyn for several years carried on a very successful mission

work under the Woman's Union Missionary Society, at Yokohama, Japan, where she established a flourishing school, which has been signally blessed of God. Failing health compelled her to return to this country; but she is now going out again, under the auspices of the same society, to take charge of the new Home at Shanghai, China, formerly known as the Bridgman Memorial School. A farewell meeting of ladies was held in the Mission Room at the Bible House, a few days since, to commend this devoted missionary to the care and blessing of God, and she will continue to be remembered in the prayers of God's people while on the way and when engaged in her work in China.—*Ex.*

Mr. and Mrs. R. S. Miller, of the U. S. Legation, Tokyo, have gone home on a short leave of absence.

Mr. E. C. Bellows, U. S. Consul-General in Yokohama, is going to make an inspection of all the primary schools in Tokyo next Saturday. Both Mr. and Mrs. Bellows are reported to be enthusiastic educationists and they will speak in a few days at the Hall of the Imperial Educational Association.—*J. T.*

Rev. J. L. Atkinson, D. D., and wife, (Cong), and Henry Laning, M.D., (Amer. Epis.), have returned from furlough to their work in Kobe and Osaka, respectively.

Rev. and Mrs. G. J. Keirn have been compelled, on account of Mrs. Keirn's poor health in Japan, to resign from the Universalist Mission, and have returned home, via India and Europe. Rev. I. W. Cate and family have returned to the oversight of that mission, and are living at 3 Minami Machi, Ushigome Ku, Tokyo.

Miss A. P. Ballagh, of Tokyo, and Miss Clara Rose, of Sapporo, both of the North Pres. Mission, have returned home on furlough.

Mr. C. H. Stalker, who has been visiting Japan and conducting special devotional services in several places, has returned to the U. S. A.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 29 Sanaizaka Machi, Ichigaya, Ushigome Ku, Tokyo.

PUBLISHER:—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

IN Japan, one year postpaid yen 2.00
single copies " yen .20
ABROAD, one year " . . . 4s. or \$1.00
single copies " . . . 6d. or \$.15
Back volumes, bound in silk, yen 2.50 or \$1.25
Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅓ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

TABLE OF CONTENTS.

FRONTISPIECE.—CHRYSANTHEMUMS...	...
FLORAL JAPAN.—VI. THE CHRYSANTHEMUM.	333
HOW TO PREACH TO PEOPLE ABSOLUTELY IGNORANT OF GOD.—BY REV. WM. ASHMORE, D.D.	335
THE TAIKYU DENDO MOVEMENT.—BY REV. GEO. E. ALBRECHT, D.D.	338
TAIKYU DENDO (A STORY).—BY MR. H. YAMAKA AND MISS G. BAUCUS.	343
THE TOKYO MISSIONARY CONFERENCE (ILLUSTRATED)	347
W. C. T. U. DEPARTMENT	350
MISSION NOTES.	352
Y. P. S. C. E. NOTES.	357
MR. MOTT AND THE SPIRITUAL AWAKENING AMONG STUDENTS.—BY G. M. FISHER.	358
SYNOD OF THE CHURCH OF CHRIST IN JAPAN.—BY REV. T. T. ALEXANDER, D.D.	360
TAIKYU DENDO.	362
NOTES	363
PERSONALS	365



CAMELLIA BLOSSOMS.

The Japan Evangelist.

VOL. VIII.

DECEMBER, 1901.

No. 12.

FLORAL JAPAN.

VII.—THE CAMELLIA.

WE have selected for this month a flower, of which there are two principal varieties, called in Japanese *sazankwa* and *tsubaki*. The Chinese ideograms used for the latter are the same as the first two ideograms of the former, and mean "mountain-tea," so that *sazankwa* means etymologically "wild tea flower." The tea-plant is scientifically classed as *camellia theifera*. The *tsubaki* does not generally bloom till January, but the *sazankwa* blossoms come in December.

Mr. Conder states the following about this flower*: "There is a prejudice against the camellia on account of the fragility of the flower, which falls to pieces at the slightest touch; it is nevertheless much esteemed as being an evergreen. The famous Ogasawara mentions the following reasons for the high estimation in which the camellia should be held. It is recorded that, in the time of the gods, Ōsano no Mikoto and his spouse Inada Hime built a palace and as a token of unchanging fidelity for eight thousand years planted a camellia tree. This tree is said still to exist in the province of Izumo and is called *Yatsu yo no tsubaki*, or the Camellia tree of eight thousand years. Another reason assigned for the high estimation in which this tree is held is that the pestle in which the rice for the wedding

cake is ground is made of its wood." From the seeds a fine hair oil is made.

In the art of floral decoration, it is proper to combine the camellia with the narcissus: and the red kind ranks first.

The camellia, on account of its fragility, should not be used at weddings, but is appropriate for funerals.

The camellia is not a favorite subject in art or literature; therefore, we present this time no poem.

The following is the report of the Roman Catholic Mission for Japan for the year 1900:—

	Tokyo	Naga-	Osaka	Hako-	Totals
	saki			date	
No. of Converts...	9,053	37,101	4,294	4,643	55,091
Received from other churches..	3	—	4	4	11
No. of baptised					
Adults	619	432	138	298	1,487
Converts' children	191	1,344	188	59	1,782
Children baptised at the point of death	287	320	306	388	1,301
	*	*	*		
Bishops	1	1	1	1	4
Missionaries	36	31	27	21	115
Japanese 司祭, <i>Shisai</i> (Cures)...	2	27	2	1	32
Catechists	22	200	38	18	278
Church buildings, temporary and permanent	40	60	31	25	156
Schools of Divinity	1	1	—	—	2
Theological Students	4	26	4	5	39
Elementary Schools and Orphanages	21	16	9	8	54
Pupils and Orphans	2,792	1,442	600	916	4,452

The increase for the year, taking the whole country, was 735 converts, the baptisms showed a decrease over last year of 160.—J. M.

* Transactions Asiatic Society of Japan, Vol. XVII, Part 2,

THE UNIVERSITY FOR WOMEN.*

THE most remarkable occurrence in Japan in the opening year of the Twentieth Century is the establishment of a University for Women. What does this mean? It means that the Twentieth Century is to be the century for women in Japan and perhaps in other parts of the Orient, just as the Nineteenth Century was the century for women in the Occident. This new University will be the center of woman's activity, social, educational, economical, (and perhaps political?), in the future. For this reason we desire to inform the readers of the EVANGELIST concerning the past, the present and the future of the institution; how it came into being, its present condition, and the outlook for the future.

I. PAST.

This university certainly grew out of the needs of the time, the sympathy of the nation at large, and especially the coöperation of the intelligent and thinking class of the country. Its moving spirit has always been Mr. Jinzo Naruse. His character, his ideas and his spirit have had a great deal to do in arousing the interest of the people in the higher education of women. It is, therefore, not out of place to relate the principal facts about his life.

Mr. Naruse is perhaps well-known to American readers in Christian circles as the author of "The Modern Paul of Japan" (Mr. Sawayama.)† It was by Mr. Sawayama's guidance that Mr. Naruse became a Christian. And

as the former worked with a self-sacrificing spirit for religion, so has the latter worked for education, and poured out his whole spirit into the work. From the time when Mr. Naruse became a Christian, he realized the importance of female education, and he determined to devote his life to this cause. Not long after that, he wrote a small book, entitled "Duties of Women," which was very popular and is still having a wide sale. Then he and Mr. Sawayama established in Osaka a girls' school called Baikwa Jo Gakko; and he taught there several years. Then, upon invitation of some friends in Echigo, he established in Niigata another girls' school, (Niigata Jo Gakko), of which he was Principal.

But about ten years ago he began to think about establishing a university for girls and went to America to inspect female institutions of learning.



PRES. NARUSE.

* This article is compiled from notes kindly furnished by Prof. T. Murai, of said Nippon Joshi Dai Gakko. We are also under obligation to Pres. Naruse and the Clerk, Mr. Tsutsumi, for courtesies extended during a visit to that institution. The illustrations of this article are from cuts kindly loaned by the Toyosha, publishers of the *Joshi-no-Tomo*, in which they first appeared.

† See JAPAN EVANGELIST, Vol. II, No. 1.

GENERAL VIEW OF UNIVERSITY BUILDINGS.





A GROUP OF STUDENTS, WOMAN'S UNIVERSITY.

There he spent three years going about from place to place, and thus made a thorough observation and study of colleges for women in the U. S. A. Before taking this tour, however, he had spent a year in Andover Theological Seminary and another year in Clark University. Both Prof. Tucker, of Andover, (now President of Dartmouth College), and President G. Stanley Hall, of Clark, took a great interest in him and his purposes, and assisted by introducing him to female educators. He is said to have visited almost all the female colleges in the North.

It was in 1894 that he came back to Japan, and, called to be Principal of Baikwa Jo Gakko, accepted the offer. While he was there, he wrote a substantial work on the subject of the education of women: in this he gave expression to his ideas and ideals, and especially to his long-cherished plan of starting a university for women. This book attracted the national attention, and was unexpectedly accepted and approved by the public without opposition. Thus he was encouraged to start the enterprise, in which his special friends were such men as Marquis Ito, Marquis Saionji, Counts Okuma and Itagaki, and Baron Utsumi, then Mayor of Osaka, now Home Minister.

Among the first promoters of the enterprise were well-to-do persons of Osaka, such as Mr. Dogura and Mrs. Hirooka (of the Mitsui family). These two raised 5,000 *yen* each, and instructed him to use the money freely in promoting the enterprise. They even stated, that, if he fail and the money be spent in vain, they would not mind it. Thus the movement was started in Osaka; but it was not long before prominent men of Tokyo, like Shibusawa, Mitsui and Iwasaki, became interested and active supporters.

On Apr. 24, 1896, the first meeting of the promoters was held in Tokyo. At this time an executive committee

was chosen to carry out the plans. Count Okuma was made chairman, and Messrs. Shibusawa (Tokyo) and Sumitomo (Osaka), treasurers.

At first it was quite smooth sailing, but afterwards many difficulties arose, which need only be mentioned. The first enthusiasm cooled off; hard times came on; local feeling in both Tokyo and Osaka became strong; those interested included many kinds of people with diverse ideas which it was difficult to harmonize. But in all these difficulties Mr. Naruse was patient and persevering, "the very incarnation of patience," and by his tact was able to prevent the utter failure that seemed imminent.

About two years ago, the funds for the school began to be raised. The idea was, and still is, to secure 300,000 *yen*, of which half should be used for property and half for endowment. It was also decided not to begin to build unless at least 100,000 *yen* had been raised. The money was obtained quite rapidly; and in this Mr. Naruse's skill and tact were remarkable. Many not in sympathy with the idea of higher female education, (like Baron Kato, ex-President of the Imperial University), were won over by Mr. Naruse's presentation of the cause.

The problem of location was thoroughly discussed in Osaka, and at last it was unanimously agreed that Tokyo, being the capital, was the most convenient place, because the institution was not local, for either Osaka or Tokyo alone, but was national, for all Japan. In this connection it is worthy of notice that Mr. Sumitomo, of Osaka, doubled his subscription of 5,000 *yen*, and other wealthy people of Osaka increased their contributions, so that more than 50,000 *yen* was raised there. By this the Tokyo men were greatly stimulated; the Mitsui family gave 5,400 *tsubo* ($4\frac{1}{2}$ acres) of land in the outskirts of the Koishikawa Ku (District); the two Iwasaki's gave 15,000 *yen*; Baron Shibusawa, 2,500 *yen*;

and Mr. Furukawa, 3,500 *yen*. Other contributions came in rapidly, till more than 100,000 *yen* had been secured. Building began in Sept., 1900, and was finished in April, 1901; and the school was opened in that same month.

One peculiarity of this school is that every one connected therewith feels that it is his or her own. Even the contractors felt so deep an interest that one contributed 500 *yen*, and another the front gate. Newspapers and magazines charged not one *sen* for the advertisements calling for pupils. And the professors are satisfied with only a nominal remuneration.

II. PRESENT.

The location is a fine one,* and was chosen because it was the best for the purpose. There is, moreover, near by a large lot of land which can be secured when the school expands so much as to need more space.

The projected buildings have not yet been all erected, because the funds raised have not sufficed. The present buildings are not the main ones; they comprise a recitation-hall, a physical laboratory, three residences and two large dormitories. Although the buildings are not up to the ideal for beauty, and elegance, yet so far as light and ventilation are concerned, they are excellent. In front of the recitation-hall is a large yard with many trees, reminding one of college grounds in America. Back of this building is a beautiful flower-garden, beyond which stands the long line of dormitories. At one end is the President's house, and at the other end the Dean's.

The faculty number 46 in all, among whom are several professors of the Imperial University. The President is, of course, Mr. Naruse; and the Dean is Prof. S. Aso, a Doshisha alumnus. There are also several ladies; and it is the purpose to have as many lady teachers as possible.

There are now two foreign ladies: Mrs. Cady, formerly of Kyoto, and Mrs. Leonard, of Tokyo. The Chairman of the Board of Trustees is Count Okuma.

There are three departments in the University course:

1. Department of Domestic Science.
2. Department of Japanese Literature.
3. Department of English Literature.

In each department there are 21 hours of required studies, and 7 hours of electives, per week. School is in session every day, except Sunday, from 8 a.m. till 12 noon, and for some classes from 1 to 4 p.m. In the first department the greater part of the time is devoted to various branches of Applied and Domestic Science; in the second and third departments the largest number of hours is given up to Japanese and English respectively. Ethics, Sociology, Psychology, Education (including Child-Study) and Calisthenics are required studies in all departments; and Drawing, and Music and Science of Teaching, are electives in all cases.

It was expected that there would be at first about 30 students for each department: but the number of candidates was very large, so that more than 100 applicants were received for each of the first two departments, over 200 in all; and then no further applications were accepted. There is also a Preparatory Department with about 300 students. The total number at present is over 550, of whom 220 are boarders.

The boarding-department includes seven "Houses," each with a matron and a head cook. The girls live just as at home, and take turns in cooking. As the dormitories can not accommodate all the applicants, temporary quarters have been secured near by in a house with large grounds, belonging to a certain Baron, but unoccupied because the house is haunted! For this reason, it has been secured at the

* Upon a ridge called Mejiro Dai.



COUNT OKUMA.

low rent of 25 *yen* per month. Here Prof. Matsuura, of the English Department, lives with his family and several girls. It is confidently expected that education will, as usual, succeed in laying the ghosts!

This school is not, of course, to be compared with foreign universities, or the Imperial University; nor is it a copy of other universities: but it is intended to make this university just suited to the needs of the time and the social conditions of Japanese women. The standard will be gradually elevated. In the system of female education, it is a university, at least in germ.

III. FUTURE.

It is the purpose as soon as possible to increase the number of courses; to add, for instance, pedagogy (including sociology, psychology, etc.), music, science, art and calisthenics. It is intended also to extend the preparatory course downward, so that it shall include, not a Koto Gakko only as at present, but also a Sho Gakko (Grammar School) and a kindergarten. Thus the system of female education will be complete in all its grades: from three to six in the kindergarten; six years in the grammar school; five years in the secondary school (Koto Jo Gakko); three years in the university; with a post-graduate course of three years. Then surely the institution will be worthy to be called a university.

We append here the *Japan Mail* summary of Count Okuma's address at the opening ceremony last April:—

“His Excellency, taking for text the principle that by raising woman to her proper place Japan would provide herself with a double standard, pointed out that all countries attempting to work with the male sex as the single standard of value, had fallen signally behind in the race of progress. For example, Turkey, Egypt, Africa, Persia and even China. Japan's primitive religion had for its central figure the Goddess of Light, but gradually throughout the ages woman had been

dethroned and thrust down to a low place. It must be frankly admitted, however unwelcome the fact, that Japan had much in common with China. She had borrowed her systems of ethics and philosophy from her neighbour, and she had now to consider seriously whether her own welfare warranted her continued fidelity to the old customs. There could be no doubt that society in Japan was disfigured by many crying abuses; abuses not capable of being cured by any simple remedy. The only effective medicine was to be found in a radical reform of family life, and that could not be effected without an improvement in the status of women.”

The great need of the future is the common one of money. More buildings are needed, such as a lecture-hall, a gymnasium, a library, main class-rooms and additional dormitories.* Contributions of cash or books or apparatus or furniture or buildings will be welcomed. But the best guarantee of the future is in the reputation and character of the school; and in this connection it is fortunate that Christian men and women are prominent in its management.

* We learn with satisfaction that all is going well with the Women's University that was opened at Koishikawa in April last and that, owing to the gift of money amounting to 2,000 *yen* which was graciously granted to the institution by H. M. the Empress on September 25th, those connected with the school are exerting themselves to make it an ideal one.

The Ladies' University has decided to build four class rooms at a cost of 10,000 *yen* in order to meet with the increased number of its students.—*J. T.*

A wife who is older than her husband is supposed in Japan to bring wealth, estimated at the rate of 1,000 *yen* for each year of the excess in age!

The Mormon Missionaries have obtained, the *Nippon* says, official permission to propagate their creed, on the condition that they do not preach polygamy.—*J. T.*



GENERAL VIEW OF CAMPUS, WOMAN'S UNIVERSITY.

MR. MOTT AND THE SPIRITUAL AWAKENING AMONG JAPANESE STUDENTS.

(Concluded from Nov. EVANGELIST.)

KYOTO.

After hearing of the enthusiastic and fruitful meetings in Sendai, we here in Kyoto felt fearful, lest Mr. Mott would feel the atmosphere of this conservative, ancient capital to be very chilly, and the young men unresponsive. All the committees worked, therefore, with increased zeal, in order to leave nothing undone on the human side to make the meetings successful and fruitful. And as the meetings progressed, it became more and more evident that the Lord was putting our fears and feeble faith to shame. The Workers' Meeting, with which the series opened on the evening of Saturday, Oct. 12th., showed that pastors, evangelists, missionaries, teachers, theological students, Y. M. C. A. representatives, Bible-women, were taking a deep interest in the meetings to be held during the next two days. Sunday morning Mr. Mott met the Christian young men of the *Koto Gakko* and of the University for an informal conference, which gave new incentive for their work among their fellow students. In the afternoon, the largest first-class hall in the city was filled to its legal seating capacity with about six hundred young men, while many others had to turn back. It was a heart-searching meeting. Over a hundred went to the after meeting, where Mr. Mott drew his net with a hand as firm as kind, and led some fifty young men to decide to fight their temptations hereafter with the help of the Divine Savior. Sunday evening saw the Doshisha Chapel packed to its full capacity. "There was nothing in Sendai that surpassed that meeting", was Mr. Mott's expression at its close. Some sixty young men decided to begin the Christian life. Monday afternoon Mr. Mott

spoke under the auspices of the "Kyoto Educational Society" to a company of about four hundred teachers, officials, business men and others on "The Influence of Christianity upon the Students of the West." It was a plain, straight-forward presentation of facts, that must have led those men to think where the power of this movement lies, that draws to itself the very flower of the young men of all lands. Monday evening saw the Doshisha Chapel filled again, and again some sixty decided for Christ; one hundred and seventy three young men as the result of three meetings. We all were as rejoiced as surprised; God had heard the many prayers offered up in behalf of Kyoto, and had done "exceeding abundantly" above what we had thought.

At once, at the close of the last meeting, Mr. Mott met the Christian workers to make arrangements for the nurture of the converts. This work has been followed up energetically under the leadership of Dr. Davis, as chairman of the committee formed for this purpose. In the Doshisha, Koto Gakko, Medical School, School for Study of the German Language, special classes have been formed; in the last mentioned school a Y. M. C. A. will at once be organized; the converts living scattered in the city have all been assigned to the pastoral care of some church; while once a month all these "*kyudoshu*" are gathered into one meeting, where brief addresses are given by pastors, evangelists, or others on topics connected with the Christian life. At the first meeting one hundred and ten were present. There will soon be an ingathering of these young men into the churches. New interest in spiritual things has been aroused among all the young men here, and it is evident that the impetus given by these meetings will produce still more far-reaching results in the near future.

Geo. E. Albrecht.

OSAKA.

Mr. John Mott's stay in Osaka was brief indeed,—from the evening of Wednesday, October 17th to a late hour the following night,—but by the blessing of God it was attended with real and, we may trust, far-reaching results.

Some useful hints for preparation had been given to the workers about a fortnight before the meetings, and these were emphasized at a short meeting in Tokyo on Sunday, Oct. 6th, when Mr. Mott met the delegates from Osaka and other places, and Dr. Sasao, of Sendai, gave an account of the organized preparation for the recent meetings in that city. As a result the Osaka meetings were well advertized, and much prayer was offered for God's blessing.

Three meetings for young men were held in the Y. M. C. A. Hall,—on Wednesday evening, Thursday afternoon (for Students) and Thursday evening. There was a large attendance at each meeting, and the interest was such that great numbers remained for the after-meeting. The address at the first of the three meetings was on "Temptations"; at the second on "Four Classes of Students;" and at the third on "Be sure your sin will find you out." The speaker brought home to his hearers the nature of sin and its awful consequences to body and mind, and out of his wide experience gave vivid examples of men's helplessness to combat evil in their own strength or to make the most of themselves for the service of God. At the same time he narrated striking instances to prove that the Living Christ is indeed able to help and save those that trust Him. As a result of this testimony, 275 young men—of whom about 130 were connected with schools—testified to their desire and purpose to become disciples of the Lord Jesus Christ that they might know His power in their own lives. There is little reason to doubt that the great

majority of these seriously realized their danger, their helplessness, and their need, and really stretched out the hand of faith to the Almighty Saviour. Besides the above meetings, Mr. Mott addressed a gathering of Osaka Christian workers on Thursday morning and gave a clear and interesting statement on Y. M. C. A. work and reasons for supporting it. He also spoke some helpful words at a luncheon at which the Foreign Missionaries welcomed him and Mr. and Mrs. Gleason who have just come to Osaka for Y. M. C. A. work. Finally, at the conclusion of his last meeting in the Y. M. C. A. Hall, Mr. Mott spoke very earnestly to workers about following up the work done.

A great responsibility, indeed, rests upon all workers who are able to give any time and effort to this following-up work. It would have been well if some organization with a view to this work had been prepared before the meetings took place.

In the absence of a special Y. M. C. A. Japanese worker, the general supervision of this work has been entrusted to three already busy men: Messrs Ando, Matsui and Yanagihara. With them is associated Mr. Gleason. For those new inquirers, who cannot be at once connected with school associations or churches, classes are being held at the Y. M. C. A. Hall on Sunday afternoons, and the services of 32 Home visitors have been enlisted.

A deep and important impression has, we believe, been made on the young men of Osaka,—most of all perhaps among the medical student class; whilst Japanese and foreign workers have been stimulated and encouraged by witnessing a striking illustration of the power of prayer, organized effort, and the faithful preaching of Christ as the real and only Deliverer from evil. Through Him we offer the praise to God.

H. McC. E. P.

OKAYAMA.

Mr. Mott was able to give but half a day, or, to be more exact, six hours to Okayama; but, as that was just so much in excess of his original schedule, and as his short stay resulted in the most remarkable meeting ever held in our city, we feel like rejoicing rather than lamenting. It was possibly the condensed cream of Mr. Mott's remarkable work in Japan and is therefore well worth recording.

The party reached the Okayama missionary residence about noon on Friday, October eighteenth, and there met all the Protestant foreigners in the city, half a dozen English speaking Japanese and a few friends from outside of Okayama, a company of twenty-four thus lunching together.

Personal interviews followed, and the public meeting opened promptly at three o'clock, Prof. and Mrs. Gauntlett and Miss Wainwright furnishing the music on a trio of organs. Okayama church was packed from platform to the doors with eight hundred attentive students, while two hundred more listened outside the open windows.

At the close of Mr. Mott's address, which was to men only, on *The Temptations Common to Students in all Lands*, the meeting was closed, and a second one instantly called. Four-fifths of the audience remained to this and listened earnestly to Mr. Mott's urgent appeal to decide at once for Christ and his service. Hands were raised by the score in different parts of the house. Blank papers were then circulated for names and addresses and these when counted later were found to number *two hundred and nine*. Mr. Mott and his associates worked with these *kesshinsha* (deciding ones) until time to leave for the train that was to carry them toward Kumamoto.

Nearly all these young men belong to the student class. For example, eighty-seven were from the *Chu Gakko* (Government High School), whose

principal, Mr. A. Hattori, introduced Mr. Mott at the afternoon meeting, and three of whose teachers are Christians. Eighteen were from the *Koto Gakko* (Higher School) and twenty-eight from the medical school.

A union praise service was held that evening, at which a committee of eight missionaries, pastors and laymen were selected to systematize the advantage thus gained. About fifteen Bible classes are now held weekly in the city. On the last Saturday in October a union social (*shimbokkwaï*) was given by the Christians of the city to these new inquirers and others resulting from *Taikyo Dendo* preaching. Some five hundred persons were in attendance, of whom less than half were baptized Christians.

The imperative need of a Y. M. C. A. hall is beginning to be keenly felt, and there is some reason to hope that preliminary action in the direction of supplying the need will soon be taken.

So far as known, the young men who gave in their names at the Mott meeting are earnest seekers and are moving right along. One of them testified yesterday that, previous to his decision in response to Mr. Mott's appeal, Bible study had always been attended by so many doubts that, he was constantly asking, "Is this true or is it false?" Now he believed the Bible to be a book of truth and he was always asking, "What does it teach?" "What does this or that passage mean." He greatly enjoyed Bible study and secret prayer. There is reason to think this is a typical and not exceptional experience.

A physician, whose official duties give him a close acquaintance with the licensed prostitution quarters of our city, told a friend of mine two days ago that during the past two weeks the number of visitors at these houses had very greatly fallen off and that now *practically no students were seen there*. This is a healthy sign for which we give hearty thanks.

The *Taikyo Dendo* movement and

Mr. Mott's remarkable meeting have stirred our city from end to end. May the result last longer than the seventy-five days which Japanese proverbial lore assigns as the life of a story of men. We believe it will. For this we pray and labor.

P. S. On Saturday evening last (Nov. 2) a new city Y. M. C. A. was organized to take the place of decrepit relics of former societies. Students of all schools where there is no separate association, are admitted. Over fifty membership names were secured at this first meeting.

Of the sixteen persons who were admitted by baptism to Okayama (*Kumiai*) Church yesterday (Nov. 3) all but one are students, twelve being young women. Three of the men were among the 209 *kesshinsha* at the Mott meeting, but they had long been studying Christianity and their first decision ante-dated that meeting.

James H. Pettie

KUMAMOTO.

Mr. Mott's meetings in Kumamoto surprised everyone, even Mr. Mott himself. For years this city has been difficult to work. Being a strong hold of conservatism in Kyushu, the people have, up to this time, presented a solid front of indifference to the preaching of the Gospel. Hence when it was known that Mr. Mott would visit Kumamoto, we all felt a joy in his coming and believed that it would result in good; but none was prepared for what actually followed. Even the bright hopes of the most optimistic were partly shattered by the news that Mr. Mott would have to change dates and give Kumamoto, instead of three days, only one day and two nights. To-day it is really sad to think of the words of some earnest young men, in which they expressed the belief that not more than 25 real enquirers could be expected from the Mott meetings.

Then began a series of prayer-meetings not soon to be forgotten. Church-

es filled to the back with Christians earnestly praying for the success of the Mott meetings and the Taikyo Dendo immediately to follow, was something never seen in Kumamoto before, certainly not for years. Those who may have been apathetic now knew for a certainty that the Lord of Hosts was with us.

Mr. Mott arrived on the afternoon of the 19th. Immediately a conference was had with the members of the two associations of Kumamoto. Mr. Mott revealed his plans and asked for hearty co-operation and earnest prayer. From this time the public meetings were simply a series of great victories over the powers of sin. Not more than half who came could enter the building on the night of the 19th. With facts gathered from long experience and thorough study, Mr. Mott hammered away at nearly one thousand young hearts. He told the young men of their peculiar temptations and their sins. Nearly every soul remained for the second meeting, when they were told how they might be freed from their bondage to sin. At the end of this second meeting, when slips of paper were passed, by signing their names exactly 100 men indicated that they wanted to know Christ. A third meeting of special instruction was held afterward for the one hundred who had signed.

Sunday morning, 9 o'clock, was the hour set for a prayer-meeting under the historic old pine-tree on Hana-oka-Yama, near Kumamoto. The meeting was well attended by a large number of Christian workers, who again went down into the valley with new power and strength.

For the Sunday afternoon meeting one of the largest theatres in the city was rented. This was filled with more than a thousand persons, mostly young men from the schools. In connection, with this meeting there was one striking incident. At a meeting sometime before in the interest of education

these words in English had been written just above the stage and in full view of the audience: "*God's mighty power through endless years.*" In the back of the theater and facing these words, stood the cold, lifeless image of Inari San. At the close of the second meeting a striking proof of "God's mighty power" was the signing of their names by 111 of those who wish to know Christ.

Sunday evening Mr. Mott addressed a large hall full of students and professors at the Fifth Koto Gakko. Of course, he was not able to follow up this meeting directly. The Christian workers then adjourned to the Young Men's Association building, where an executive committee was appointed to devise plans for following up as soon as possible the results of Mr. Mott's meetings. A few days later a special meeting for all enquirers was held in one of the churches. Bible-classes were organized for all the students. The work is still in progress. How to care properly for these wandering sheep who yet know not their Shepherd's voice is the most serious question before us.

It will be interesting here to note that Mr. Mott's meetings were followed by a vigorous campaign of Taikyo Dendo, which is to continue till the 10th of November. Already, in round numbers, 150 persons have handed in their names as sincere seekers. The Lord of Hosts is with us.

And just here I want to drop this word of encouragement to those who have long been sowing the seed of the Word and have been doing little reaping. A large per cent of those who have given in their names as serious enquirers are those who have either been members of some Bible-class or have heard Christian teaching for one or more years. Though it be tiresome, let us not cease sowing.

C. L. Brown.

[No report from Nagasaki.]

THE PLACE OF MIRACLES IN OUR CHRISTIAN SYSTEM OF FAITH.

A VARIETY of views are held even by Christians with regard to the Miracles of the Bible, but on a few points all would probably agree. One of these points is the *evidential* value of Miracles—"Believe me for the very works' sake" (John 14: 11). Another is their *beneficent* character. In fact some writers go so far as to assert that Christ's Miracles were merely works of beneficence. Another is their *didactic* phase, the proving of doctrines directly by miracles, although this use of miracles, unless carefully guarded, may result in strained conclusions.

But if these points be urged, the objector to Christianity at once suggests: Then why, if miracles are so important, do they not occur now? And if you reply with the usual answer: "Because they are no longer needed now. They were needed at the beginning to give Christianity an impetus at the very start"—your shrewd Chinese skeptic foils you at once with the rejoinder: "Well, you are surely at the start now, here in China;—here is a province with 13 million people and not one believer in Christianity, why not work some of your miracles and get a good start here?"

And then the baffled Missionary realizes that he has not yet reached the bottom of the subject of Miracles. Until at last he gropes his way to this truth which it seems to me is the gist of the whole matter: Christ's Miracles are Christ's credentials as God's Ambassador to the world.

Your worldly-wise heathen Chinese well knows the meaning and value of ordinary human credentials. When the ambassador from a Western country comes to negotiate a treaty with China, unless he comes armed with "credentials," a letter from his Sovereign signed with the Sovereign's

own sign-manual, he can not hope to get a hearing or secure a deliberation for his proposed treaty.

Just so, when Christ the heavenly ambassador sent from God, came to conclude a treaty of peace with God's lost world, he too came armed with divine credentials, just like the prophets in the O. T. sent before him, and these credentials are called in the Bible by various names, — signs, "wonders," "works," "predictions."

Moses' credentials before Pharaoh were his wonder-working rod; Samuel's credentials at Saul's anointing took the form of predictions of the men Saul should meet on the way, the three men carrying loaves of bread and wine and three kids (1 Sam. 10:3); and so on through the Old Testament. Then we come to Christ's first miracle at Cana, where He "manifested forth His glory and His disciples believed on Him." We now realize the force of Nicodemus' words, who had made a deep study of this subject of Miracles: "We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." (John 3:2)

And now we are ready to give an answer to our captious Chinaman which will both silence and satisfy him: We do not work miracles now, because we are not ambassadors sent to *make* a treaty, but only *heralds* sent to *publish* the treaty God has made. Heralds do not need credentials, any one can publish the good news of a treaty.

Moreover, we have now the written Word, the *record* of the miracles, and hence a most valid substitute for them. Hence it has come about that since the canon of Scripture was closed, miracles have not happened. Should, however, some new truth arise not contained in Scripture, its propagators would be obliged to substantiate its claims by working Miracles. And this is precisely what the Roman Catholics have tried to do in attempt-

ing to vindicate such new doctrines, not contained in Scripture, as the adoration of the virgin.

One kind of miracles, however, has not ceased and shall not cease—the spiritual miracles spoken of by Christ in John 14:12: "He that believeth on me the works that I do shall he do also and *greater works than these shall he do*, because I go unto my Father." And what greater miracle can be conceived than the resurrection of a man from the death of sin to a life of righteousness.

There is a decided tendency in this age even among Christian preachers and writers to depreciate miracles. "We have Christ, we don't need miracles," is their specious cry. But were not you, and have not many been, won to a belief in Christ by the study of His wondrous works? Isn't it positively cruel to push from others the ladder by which you have climbed to your present position? Let not a partial and false understanding of the cry "Back to Christ" deprive ourselves and others of the aids to faith which Christ Himself used and endorsed.

Especially at this time in Japan, when a great light of faith is already breaking and Pentecostal blessings have already fallen, preach a full Gospel, preach miracles, preach "repentance toward God and faith toward our Lord Jesus Christ." Acts. 20:21. Tell the Japanese they are sinners, and if they squirm, probe a little deeper. If, like the old Hebrews, the Japanese don't relish being called "Sinners"; yet, like the Hebrew prophets, continue to tell them so "whether they will bear or whether they will forbear, (Ezek. 2:5).

Some years ago Dr. Bradley, of Siam, joined me on a Missionary trip, where some of our hearers were Siamese and some men Chinese. Dr. Bradley preached to the Siamese, who listened most suavely and agreed to all the good Doctor said—but heathen they remained as they were before.

The Chinese listened to me incredulously and not infrequently met my remarks with a plain "you lie!", when it took all the grace that was in me to restrain my temper and to continue to tell them — albeit gently, kindly, sweetly that they were sinners. But in the end, the Chinese repented and believed.

So let me urge you in this your great Taikyo Dendō movement to go forward with great courage and faith, preaching Christ and Him crucified "whether they will bear or whether they will forbear"; and the blessing will spread not only over all Japan but from Japan to China and over all Asia.

You remember God's promise to Joshua: "Every place that the sole of your foot shall tread upon, that have I given unto you"....."Only be thou strong and very courageous."

Some years ago in India, it was my great good fortune to walk over the same road on which the sainted Judson fled to Madras on his way back to Burmah, a hunted fugitive; now that country is dotted with Christian churches and communities. Even so shall the promise be fulfilled to you.

[Report of an address made by Dr. Ashmore of China, at the Union Church Karuizawa, Sunday, Sept. 8, 1901. [Mrs.] Ida G. Pierson.]

W. C. T. U. Department

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors, as beverages, whether distilled, fermented or malted; from opium in all its forms, and from tobacco, and to employ all proper means to discourage the use of, and traffic, in the same.

REPORT OF FOREIGN AUXILIARY W. C. T. U.

Nov. 1895—Oct. 1901.

SIX years ago this month, at a meeting of the "Woman's Conference" in Yokohama, the project of a separate temperance organization among the foreign workers in this land was discussed, and being favorably received, a meeting of all interested was appointed to be held in Tokyo in the month of November, '95, at which meeting the organization known as the Foreign Auxiliary W. C. T. U. took shape as

a separate body pledged to specific temperance work. The Japanese W. C. T. U. had already been in existence for more than two years and many of the missionaries were identified with local Unions; but it was felt that, in view of the coming to Japan in the near future of a representative of the World's W. C. T. U. and the expected appointment of a white ribbon missionary for the work here, an organization among the foreign workers would be not only desirable but a necessity for effective co-operation and work.

The promoters of the scheme, too, were deeply interested in the Rescue Work already started and believed that by organizing they could more systematically help in this branch of Christian work.

The preamble to the constitution of the For. Aux. reads as follows:—"Inasmuch as the opinion has often been expressed that with some organization for work for the promotion of Temperance, Social Purity, Sabbath Observance, etc., Christian Women from other lands having their homes in Japan could best assist and encourage the workers in the Japanese branch of the W. C. T. U., we invite all who are in sympathy with these aims to co-operate with us in this effort. Any woman, wherever resident in Japan, may become a member by subscribing to the constitution and paying the membership fee of one *yen* annually." The constitution also provides for the peculiar conditions under which members reside in this land, and recognizes the impossibility of having frequent meetings and the necessity of acting through committees. No regular monthly meetings are held, but an Executive Committee, composed of the Officers and Heads of Departments resident in Tokyo and Yokohama, meets at the call of the President to transact business, and an annual meeting to which all members are bidden is held in the Autumn in Tokyo or Yokohama. A summer convention has also been held in Karuizawa for several years and proved of much benefit to those attending.

The work of the Auxiliary has been largely, as its name indicates, that of a "helper," its members being working members in their local Japanese Unions, when such exist, or seeking to organize Unions and Y's in places where none have been formed. Miss Matilda Spencer was the first President of the Society, and under her energetic supervision much good work was undertaken in the various departments, and pre-

parations made for assisting Miss Parrish, who arrived in Sept., '96, an accredited "Round the World Missionary," who gave two years of most effective and faithful service to the work in Japan and then went on to Burmah, leaving the work here much strengthened by a number of new Unions and Y's formed and a general spirit of interest aroused by her words and work. Before Miss Parrish left Japan, the question of the relation of the Foreign Aux. was definitely settled as Auxiliary to the National and not to the World's W. C. T. U., as it had been at first considered, the change being made to effect a closer union with the National organization, as well as to bring it into conformity with the ruling of the World's Executive on that subject.

At this third annual meeting in Sept., '98, also the question of the Auxiliary's relation and responsibility towards the Rescue Home was brought up for discussion, and in view of the large sums being donated by the foreign members, it was deemed advisable to have a basis of co-operation in the work which was definitely determined upon and a standing committee of fourteen, seven from the National Union and seven from the For. Aux., appointed, under whose management the Rescue Home, from that time known as the "Florence Crittenton Home of Love and Mercy," was placed, and Mrs. Large, the then newly-appointed successor of Miss Parrish as W. C. T. U. Missionary for Japan, was given the charge of the Home, which was then removed to Tsukiji. Of the good work done by Mrs. Large in this Home, and of the wider work accomplished by her in travelling, speaking and organizing, so ably assisted, as Miss Parrish had also been, by the Rev. Mr. Miyama, we cannot speak here in detail, but it is well known to all friends of Temperance work in this Land, and great was the regret felt, when in the spring of this

year Mrs. Large found it necessary to lay down her work for a season and return to the Home Land. Her presence and help are greatly missed in all lines of Temperance work here, and especially in our For. Aux., where little aggressive work can be done without a resident W.C.T.U. Missionary to give her full time and thought to the work. The "Ji Ai Kwan," or Florence Crittenton Home, has been for the present passed over to the care of a special committee of four, two from the For. Aux. and two from the National Union, and has been removed to its former quarters at Okubo, under the management of a competent matron, and we trust will continue to be the means of saving many girls; for, as Mrs. Large says in her last report, "Now that the brothel doors are thrown wide open and hundreds of girls are stepping out; there is a great work to be done in rescuing them ere they drift out of reach." All donations toward this work are gratefully received, and acknowledged through the EVANGELIST. During the six years of the For. Aux's existence about three thousand *yen* have been raised, and expended largely on maintenance of the Rescue Home.

Of the work accomplished outside the raising of funds it is hard to give statistics. Much of it has been education—creating of public sentiment by the publishing and distributing of literature in English and Japanese—introducing Loyal Temperance Legion work among the children—agitating in favor of non-smoker coaches on trains—seeking to keep the subject of purity and abstinence to the front, in schools both for boys and girls, and make the "little bow of ribbon white" a silent but effective preacher in homes where no temperance lecture has yet been heard—disseminating through its "Mothers' meetings" information that will save many a young life from the degrading slavery of drink by banishing it from the household cookery and relegating it in the minds of the

children to its proper place among the "poisons"—helping those brave pastors who are struggling to keep the cursed stuff away from the Lord's table by furnishing receipts for preparing and preserving grape juice pure and unfermented—in these and many other little ways the nineteen departments undertaken by the For. Aux. have been contributing their mite towards bringing in the reign of truth and purity in the Land.

Our membership list for the year past numbers 155 names, and these are scattered from the Hokkaido to the far south, but bound together in the common interest of a common fight against a common foe; and if by this organization any help has been given to the cause of Temperance in general, or the hands of our Japanese sisters been strengthened, their hearts encouraged or lives stimulated to greater effort, we may well feel that our organization has not been in vain.

M. A. VEAZEY,

Rec. Sec'y. For. Aux. W.C.T.U.

TABLE SHOWING THE AMOUNT OF *SAKE* BREWED IN JAPAN.

(From *Kuni-no-Hikari*).

The following Table giving the quantity and value of all the *Sake* and other beverages brewed for the year, October, 1896 to September, 1897, is made up from a special report by Mr. T. Anzai, of the Tokyo Temperance Society. The general report for these articles may be found in the statistics occasionally issued from the Statistical Bureau; but it is too general to be of any practical use in investigations made for special purposes by our Temperance Societies.

As regards the values given, these are made up from an aggregate of each class, such as *sake*, &c., for there are so many different kinds in each class, especially in that for private use;

Name.	Quantity.	Value.	Material used for Brewing.	
			Uncleaned rice.	Value.
Sake.	Koku. 4,140,808	yen. 103,520,200	Koku. 3,430,084	Yen. 44,600,953
Unrefined Sake.	86,096	1,721,920	67,800	881,408
Sake for * private use.	302,333	4,534,995	237,060	2,951,780
Other beverages	113,074	708,710
Total.	4,642,311	110,485,825	3,734,944	48,434,141

Koku. = { 5.13 bushels;
39.70 gallons.

Yen. = about 50 c. U. S. Gold.

* The Sake for private use is generally found among the farming class. It is brewed under a very strict license, with restrictions limiting the quantity to one *Koku* for each licensed house. This is the only kind of unrefined *Sake*.

AMOUNTS RECEIVED FOR
FLORENCE CRITTENTON
HOME DURING NOV.—

Miss. Sifton (Kanazawa.) 3.00
Mrs. Landis (Tokyo) 5.00

Mrs. McNair (Tokyo) 5.00
Miss Luther (Kanazawa) 2.00
Ladies of the American Board
Mission (Kyoto). 24.00
Yen 39.00

H. H. Borden,
Treas.



In the rear of the editor's house lives a veritable sun-worshipper. Every morning, at just the proper time an old man comes out from his house, and, turning to the east, pays his devotion to the rising sun, and then, turning to the west, makes similar obeisance. To him O Tonto Sama is the bringer of daily light and warmth and therefore worthy of his devotions: May he learn of the Sun of Righteousness and the real "giver of every good and perfect gift"!

An anonymous philanthropist in Ireland has contributed, under the initials J. C. S., one thousand pounds to the Church Missionary Society, in order to assist in clearing off the adverse balance against the Society.—*Japan Mail*.

The erection of a tomb in memory of all the rats that were killed in connexion with the last pest sensation is planned by some Buddhists in the city [Tokyo]. They have been calling for contributors to the rat fund with some success.—*T*.

Mission Notes.

AMER. BOARD MISSION.

(From *Mission News*.)

OSAKA.

THE Baikwa Jo Gakko opened this fall with 107 pupils. In connection with the work here, there are many encouraging things to report, but only two can be given here. One is that for the first time in at least ten years we have *four* lady missionary teachers working in the school. It seems almost too good to be true and yet it is the fact.

Miss Colby takes entire charge of the music and has more pupils in instrumental music than there have been for years. Miss Daniels gives especial attention to the Primary and Preparatory departments, and Miss McCandlish and Miss Case take the work in the Academic department. The English course has been changed from seven years to five, and American text books in English are used throughout the school. Because of this happy increase in the teaching force, more English is taught, and also some time is left for the very necessary calling in the homes of the pupils.

The other cause for our especial thanksgiving is that we have an excellent Christian matron in the school, a woman who has done evangelistic work in connection with the missionaries for years, and her motherly, firm and gentle ways are telling for much good among the girls.

One special feature of the work this fall is a Sunday afternoon gospel service with the express purpose of reaching the day pupils. There is a special pro-

gramme arranged by the teachers, and the *Kumi-ai* pastors take turns in giving a twenty minutes' talk on some Gospel theme. While some of our day pupils attend Sunday school, the greater part of them come from non-Christian homes, and it has been a problem how to present the claims of the Gospel to them in such a way that they will accept, and the prayers of the readers of the *Mission News* are earnestly requested that God will use this means, if it please Him, to bring some girls into the Kingdom.

About two weeks ago the writer had the pleasure of attending the fall *Bukwai* in Amagasaki, her old field. This place is a manufacturing town, possibly ten miles from Osaka. The conference opened with a prayer service, followed by reports, and the question, "How to improve our Sunday school," was discussed at some length. In the afternoon an impressive sermon on practical Christianity by Rev. T. Miyagawa was followed by all present partaking of the Lord's Supper.

It was delightful to meet old friends again, and, although three old ladies had gone to their Heavenly home during my absence in America, it was pleasant to look into some new faces that had come in. It was a comfort to think back and remember how God had kept that church. At one time when it was pastorless and it seemed likely to disband, a very noble Bible woman from the Kobe Bible School kept the church members together with great tact and prayer, and the church now, although not large, is a bright light and the only Christian force in the village. They have an

earnest man as a pastor there now, and the work is steadily growing.

Osaka pastors and missionaries were made very happy by the arrival of Mr. and Mrs. Gleason, to take up Young Men's Christian Association work in particular. They are with us here at the school for a month or so until they go into their own house. It is delightful to have them here, and it is good to have well equipped young people come to this large city and work for and with its young men. Their entrance into work has been auspiciously begun by two days of Mr. Mott's soul stirring, convincing meetings in the Y. M. C. A. Hall.

The result of these meetings can not be told, but about 250 handed in their names with a definite purpose of leading a better, purer life, not in their own strength, but by God's help.

LUCY ELLA CASE.

FRIENDS' MISSION.

From *Missionary Advocate*.

MITO.

MY cooking class continues to grow in interest. For many reasons it seemed best to have it meet here at our house. One thing, I am sure, my utensils are kept clean, and I can show them by example how to keep a kitchen in order. We always have singing, prayer, Bible reading and a half hour Bible lesson. About the kitchens: I am satisfied a good deal of sickness comes from that quarter. My girl tells them how I have them to use hot water and soap to wash the dishes and then rinse them in hot water; and how the tea towels must be washed every day, and that the tea towels are for dishes and the hand towels, bath towels, floor cloths, etc., are each used for its own purpose. Then she tells how we wash clothes *every* week in hot water and soap, and they are rinsed and blued and ironed; and how the Sunday cooking is done on Saturday; really,

she is quite a missionary herself, and since her conversion I trust her implicitly. Her faith is so simple and trustful. She was converted last March with six others. We have two girls now: one is the servant and is learning to do the work, and the other works in the morning and studies in the afternoon. Her father is a great temperance worker and wanted so much to get her into a Christian family; she, too, was converted in March. We "pay for her rice" (Japanese board) and her father clothes her, etc. With study, calls, callers and so many meetings every week and overseeing the work continuously, besides writing and reading a little, I don't give Satan a chance to find work for my idle hands. We have Bible reading and prayer morning and evening with the girls. A month ago another cooking class was started, composed of six girls of the high school. I keep learning of many who want to come, but either they are afraid of the Christians' influence, or else the family won't permit them to come on account of it. I hope they won't be able to withstand the truth long.

Another outgrowth of that first cooking class is the "Foreign Cooking" department in the *Tokiwa*, a woman's magazine, strictly Christian, managed by two independent women, who have chosen that line of missionary work to help uplift the women of Japan. It has a broad circulation, and I am very glad to be able to help, by editing that department each month. Twice a week some of the little Sabbath school girls come here to study English, and they are the "responsible members" of the Sabbath school and form the recruiting force. The Sabbath school here at our house has an attendance of from 20 to 30 (all little children), and the one at Mr. Kato's has an attendance of from one to 15. We are very centrally located now, and the children delight to come here. I have a little part in Gurney Binford's various Bible

classes, as they always *try* to sing a song, and I play the piano for them. Our house smells like a hospital to-day: O'Kiyo San and I went over the whole house and wiped all the straw mats with carbolic acid and water trying to discourage the fleas somewhat. Having so many meetings here, it is almost useless to try to be free from them, but they poison me so badly I am trying to keep them out of the mats. However, God gives us most beautiful flowers to compensate for such inconveniences. It is Wednesday night and our weekly prayer meeting held here at our house is just over. There were twelve present, eight taking part in prayer and two testimonies and four songs. The prayer meetings lately have been splendid, real prayer meetings. This is the record for the past month: 14 present, 10 prayers and 2 talks; 13 present, 8 prayers and 4 talks; 17 present, 10 prayers and 3 talks; 12 present, 8 prayers and 2 talks. I wonder if any meetings have a better average of praying members. Praise the Lord for the few faithful ones.

Elizabeth J. Binford.

SEVENTEENTH ANNUAL MEETING OF THE WEST JAPAN PRESBYTERIAN MISSION.

THE Mission met in Kanazawa, October 24th, and continued in session for one week. All the members of the mission, at present on the field, were in attendance, excepting one busy mother, who, though she expected to be there, was unavoidably detained at home. The actual number in attendance was twenty-eight, of whom ten are single ladies; and last, but not least, one single lady as corresponding member. Three single ladies and one wife are at home on furlough. Altogether, therefore, the mission numbers thirty-three. The force at present on the field is distributed as follows, two or three changes in location having been made

at this meeting: Kanazawa, two families and four single ladies; Fukui, one family; Kyoto, one family (wife and children absent) and one lady; Osaka, one family and two ladies; Matsuyama (Iyo), one family; Hiroshima, two families and one lady; Yamaguchi, two families and two ladies. It will thus be seen that the field covered is a wide one, and that the mission is very properly called the *West Japan Mission*, since its territory does not extend east of Toyama, which is at present worked from Kanazawa.

As the mission meets but once a year, it has become customary to make the business sessions short—from four to five hours a day—and to devote a large share of the time to religious and devotional services, and to social intercourse. In this way the members of the mission, widely separated from each other during the year, have opportunity to mingle together, to exchange ideas, to strengthen the bonds of friendship and sympathy, and to gain courage and strength for the work in which they are engaged, as they realize more fully that the work of the several stations is substantially one and the same, though differing in matters of detail and influenced by local conditions and surroundings. Thus the esprit de corps of the mission is maintained and a purpose preserved.

The committee on program this year had done its work well and presented for approval an order of exercises for each day, in which work and play, religious and social functions, intermingled in happy proportions. As many of the members of the mission are possessed of decided musical tastes and qualifications, solos, duets and quartettes had ample space afforded them in the program. The work of each day began with a half hour's devotional meeting. At these meetings the members of the mission united in fervent prayer for one another,

for the work of the mission; for a blessing upon all other missions; and for the speedy coming of the Kingdom of God in this country. And as thus they joined in prayer and lifted their voices in enthusiastic song, they felt drawn to each other and received new inspiration for the work lying before them.

The meeting opened with a sermon by the retiring moderator, the Rev. J. G. Dunlop. This discourse was eloquent and inspiring, full of spiritual truth and power. The Mission was then constituted by the election of the Rev. William Yates Jones as moderator, and of the Rev. James B. Ayres as secretary *pro tem*. Among the first items of business was the hearing of reports of the year's work. The plan now is to have each member of the mission present a written report of his, or her, work for the year; and in addition to these a summarized report of each station must also be read before the Mission. The hearing of these reports alone occupied the business sessions of one day and a half. They were listened to with much interest and pleasure by the mission as a whole, so that when later on an ancient member ventured to suggest that the reports took up too much time and that many of the details were common-place and tedious, he was promptly and summarily sat upon, and informed that nothing could be either more interesting or profitable than the hearing of just such details. In general, it may be said of the reports, that, while their tone was not jubilant, it was nevertheless confident, and while they showed no evidence of marked success, or unusual results, yet it was plain that good, earnest work had been done everywhere and that on the whole substantial progress had been made. Frequent mention of the Twentieth Century Forward Movement was made in the reports, and although in some of the stations large numbers of people had given in their

names as enquirers, yet the number of actual additions to the churches as a result of the movement was small. The hope was expressed, however, that we may hereafter see more abundant fruit from this wide sowing of the seed. It is perhaps too soon yet to look for the best results.

Prior to the Annual meeting, the mission had appointed a strong Committee to investigate and report upon the condition and prospects of the mission's schools. The committee evidently had taken great pains to make as thorough an examination into the matter as the time at their disposal would permit. The result was a most interesting and illuminating report. The mission has under its care three Girls' Schools, one in Kanazawa, one in Osaka and one in Yamaguchi. In addition to these, there are two primary schools for boys and girls, and several kindergartens. The primary schools are located respectively in Kanazawa and Osaka, the kindergartens in Kanazawa, Kyoto, Sakai (near Osaka) and Yamaguchi. The committee's report showed all these schools to be in a healthy condition and to be doing good work. The judgement of the committee, however, was in favor of a more direct and careful supervision of its school work by the mission, in order to secure greater uniformity in methods, curricula, etc., and if possible greater economy both of force and of money. In this the committee was sustained by the mission. The report of this Committee also made it clear that the schools are centres of most effective evangelistic work, so that it is a mistake to set up a contrast between Educational work on the one hand and Evangelistic work on the other, as though the two were in some way in conflict with each other.

The Committee on the enlargement of work reported, recommending the mission to call upon the Board in New York for reinforcements to the

extent of three ordained men and one single lady. This report, with the recommendation, was unanimously approved.

The program very properly left the evenings free from business sessions. One evening was given to a social gathering, to which members of other missions working in Kanazawa were invited, also certain other foreigners connected with Government Schools in the city. This evening was greatly enjoyed by all. Here the musical talent was to the front. It also appeared before the evening was over that some members of the mission possess histrionic powers of no mean order; and of one member at least it may be said that he would have made a shining light on the American stage, had he not chosen years ago to consecrate his powers to a higher calling, so that what was the stage's loss is the mission's gain.

Another evening was given by a large number of the mission to a candy-pull, which, although they *stuck* to it manfully, did not prove a success.

Sunday evening (October 27) was devoted to a meeting of the "Prayer Circle." For many years it has been the custom for the members of the mission to unite every morning in prayer for some particular station and its work. The circle begins on Sunday morning, which thus far has been given to prayer for the Board in New York; Monday morning all pray for the Yamaguchi Station; Tuesday morning for Hiroshima; and so on in regular order going eastward, until Kanazawa is reached on Saturday morning. This prayer-circle is maintained year by year and serves to bind the stations together in heart and effort. At every annual meeting of the mission, the members of the Circle, as far as possible, get together for an evening of conference and prayer.

The great majority of the West Japan Mission have now been on the field for ten years and more. Most of

them speak the language—some of them remarkably well, and are becoming more and more familiar with the requirements and difficulties of the work. Younger members are fast coming on and giving promise of great usefulness, when the older ones have been laid aside, perhaps before that time. Altogether they constitute an able, earnest and devoted band of workers. They lay no claim to perfection in methods, nor to infallibility of judgment. In common with other Japan Missionaries, they labor in the midst of strange conditions and in a land of constant surprises; and hence they may, and do, make mistakes, but their motives are good and their aims high, their hopes bright; so that they can truly say: "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not in despair."

T. T. Alexander.

In the JAPAN EVANGELIST for August was kindly published a note concerning Lange's Text-book of Colloquial Japanese, the English edition of which I am preparing. The note said that the book would likely be ready about the end of this year. I did give expression to such a hope; but for several reasons the completion of the work cannot be expected so soon. For one thing, Professor Lange, who is regularly sending me notes and corrections, writes that he cannot work rapidly, since it has been decided to print his Japanese "Chrestomathy and Reader," and he is busy reading the proofs. Professor Lange has made the study of colloquial Japanese his life-work, and his notes, based on long experience in actual teaching, are so valuable that I prefer to wait for them. We have, however, begun to print. The Methodist Publishing House will have charge of the publication. Christopher Noss.

TAIKYO DENDO.

TOKYO.

Plans and preparations have been maturing all summer for the fall campaign, and for some time previous to the opening of the public evangelistic services on October 6th, special prayer-meetings were held to plead with God for still more signal displays of His power than had yet been, in the reclaiming of the backslidden in heart, the leading out into a definite experience of salvation those who became enquirers last spring, and the awakening and conversion of multitudes during the closing weeks of the year. Prayer has assuredly been answered. As in the spring, the work began in Kyobashiku, the churches being divided into two groups of six each, the first uniting for meetings from Oct. 9th to 16th, and the second, including the Episcopal church in Fukagawa, from Oct. 17th to 27th. There were only three days of fair weather during the first two weeks; but in spite of the almost incessant rain, the zeal of the Christians did not flag. During the three weeks the number of inquirers and converts reached 750. The meetings in Azabu, Shiba and Akasaka (Oct. 21—Nov. 3) resulted in about 400; in Hongo, Kanda, Koishikawa and Ushigome (Nov. 3-10) 550, thus making a total up to date, of over 1700. The attendance has not been as large as in the spring, and there have been fewer so-called inquirers (Kyudoshu), but the universal testimony of pastors and workers is that there have been more real conversions. The work, though not so extensive, is more intensive. One most gratifying feature is that a large proportion of the converts of this fall were the enquirers of last spring. Another is, that among the most earnest workers this fall are not a few who only entered into the new life last spring. These things surely mean substantial gain to the churches in the capital.

As to methods of work there is nothing specially differing from those employed in the spring, unless it be the work of the Lantern Band (Chochintai) in Kyobashi, consisting of some 70 men and women who marched the streets singing, each carrying a lantern, and stopping occasionally to exhort the crowds. Many would follow them to church. One old lady of about 70, too feeble to go out in person, subscribed a *yen* to buy candles to take her place.

Nothing has impressed the public more than the work of the children. Surely "a little child shall lead them." Special mention is made of a father, a man of wicked life, whose heart was melted to contribution by the reading of a tract his little girl gave him, entitled "True Salvation," and hearing her sing with her little companions "Come to Jesus." One evening while some children were distributing tracts and notices of meetings and singing, near Sukiwabashi church, a young man of about 20, who turned out to be the captain of a band of 50 youths, notorious for their profligacy and law-breaking, a terror to the city, and known as the Byakkotai (white *hakama* band), stopped on the bridge near by and listened. After a little he pitched his bamboo sword into the moat, went straight to the church, met the pastor, confessed his sins with a broken heart and pled for mercy. He then went home and told his family what he had done, but they would not believe him, until the next night his mother went secretly to the church and saw her son eagerly devouring the words of the preacher, manifestly a new man in Christ Jesus. A touching story is told of a boy called Jiro Okada, who to show his gratitude for his own restoration to health and for the conversion of his father, saved *yen* 1.06 from money given him for sweetmeats and sent it to his pastor, Mr. Ukai, to be used for Taikyo Dendo.

In Shiba many priests attended,

and one of them, deeply impressed with what he had heard, stood in front of the Church, and urged passers-by to go in and hear something good!

The remaining wards of the city are to be compassed by the end of this month [Nov.].

At the suggestion of the Rev. W. P. Buncombe, nine churches in Kyobashi have arranged to hold evangelistic meetings somewhere every night for a year.—*Taikyō Dendo*.

MATSUYAMA.

(From *Mission News*.)

The second series of special evangelistic meetings have recently been held in this city, with good results. By way of preparation, the members of the Kumiai Church held a series of prayer meetings for the four days immediately preceding the preaching services. During the day street preaching and advertising of the approaching meetings were vigorously carried on by a small group of workers; the entire city was thus fairly notified. The preaching services lasted four days, Oct. 26-29. On the first two days, we divided our forces, preaching in two places, one in the eastern and one in the western part of the city. Mr. Osada, of Kobe, came to our assistance the two last days; we accordingly concentrated our efforts at the main church. On account of rain and a severe storm, our audiences were not so large as at our meetings last June, but the results were perhaps more striking. By mere "chance," as we often say, Mr. Muramatsu, a reformed ex-convict, who is doing a great work for ex-prisoners, came to us in the midst of our meetings. We asked him to speak one night. It so "happened" that the weather was good and our largest audience was on hand to hear his impressive account of his own degradation in sin, and his salvation while in prison through the study of God's Word. As he told of his return to

his home and his mother after seventeen years of separation, a separation due wholly to his wild, selfish, sinful life, to a home and a mother who had long given him up as dead, he himself was moved to tears, and large numbers in the audience were sobbing audibly, while none remained unaffected. It was by far the most touching testimony and the most effective witness to the power of the Gospel of Christ to save a man from sin and from himself, that I have heard in Japan.

The results of our four days' preaching services were thirty-five decisions to study the teachings of Jesus. Following the custom in other parts of Japan, the question was not put asking for complete surrender to Christ. I am not yet sure whether this is the wiser course or not. Much depends of course on the preacher and the leader of the after-meeting. The Japanese workers themselves doubt the wisdom of pressing the second question, saying that seekers are frightened, fearing that they may be caught in a trap of some kind, if they confess a decision to accept Christ. But it is a good thing to secure even the decision to study Christian truth sincerely. Whoever has gone far enough to decide that much, is well on the way toward a full decision, which will come in due time.

Two days after the special meetings a Sociable was held for the purpose of introducing the new seekers to the Christians, and make them feel at home among us. The Sociable proved an unusual success, nearly all the seekers attending, and one of them speaking of their experiences. It may be well to state that, of the thirty seekers secured by our first series of meetings held in May and June, twenty are now members of our church. We hope for equally good results from the series just concluded.

Sidney L. Gulick,

THE LAST OF THE FAMILY.

(From *Gleanings*.)

The family live in Kujo, their little home surrounded by cotton factories, iron foundries and other things that tend to disturb the peace of the home. Chief among the other things, and worse by far than factory or foundry, was the Baptist chapel three blocks to the east, where every now and then crowds could be seen gathering to listen to men preaching doctrines that Mrs. Fujiwara had been warned against ever since she could remember. Worse than all, her son had been going there, had become thoughtful and often came home and spoke against the household gods in a way that brought down the wrath of his mother. Mrs. Fujiwara looked as if she had strong reasons for being angry the first time I saw her in our chapel. Her son had been baptized, and she came to find out what had changed him, and broken the peace of her home. That was the last we saw of her for some time, but her husband began to come to the meetings with his son, and some four months later was baptized. As if that were not enough her youngest and last remaining son could not be kept away from Sunday-school and intimated that he wished to follow in the footsteps of father and brother. One by one they have had their hearts changed, and last week after a series of meetings the mother, the last of the family, with tears of penitence and joy on her face expressed a desire to follow her husband and children in baptism. That is about the way the work in Osaka goes on. We have not had large crowds such as have been seen elsewhere as a result of the Taikyo Dendo movement, but one here and another there have been reached, and in some instances one member of a family at one time and one at another, until the whole family has been converted. W. Wynd.

NEMURO.

(From *Gleanings*.)

The Taikyo Dendo evangelists, after quite a little conference by letters and telegram, came to Kushiro for four days, to Akkeshi for two days, reaching us Oct. 26th, Saturday evening. Mr. Miyama, the temperance evangelist, was our guest, and Mr. Yamaka, pastor Hakodate M. E. Church, was with the C. M. S. preacher.

Before their arrival pastor Watanabe and our deacon had enlisted all the Christian young men of the place to canvass the city and secure the largest possible hearing for the visiting evangelists. We were surprised at the ready response of the young Christians for this work.

A week before, a man had come here to rouse the Buddhists and put all others to shame. He rode thro the streets, haranguing the crowd, and stopped in front of our meeting place to speak against Christians. He lectured several times in the theatre; six or eight hundred people paid their twelve *sen* apiece to hear his vituperations against Christ.

Our Christians decided to have one large meeting to which they could invite all their friends, officials, teachers, etc, for a clear and effective presentation of Christ's teachings, and as our house is small they engaged the theatre, paying down double the usual price for it. They issued 300 written invitations and programs to their personal friends, who, tho chiefly not believers, said they would like to come. During the day neighbors also came asking for tickets, which we freely gave.

At 6 P.M., the sun sets before 5 now, we reached the theatre. Every entrance was barred by a large concourse of people pressing to get in, but the doors were all closed. We went to a side entrance, at which after some minutes we were told that the house was full and no more could be admitted. Then the one who had hired the

place opened a still smaller door by which we entered.

In the anteroom we Christians stood together while several brief, intense prayers for divine help and blessing were offered. On entering the main-room we were surprised to find every nook occupied so early, and also at the evident impatience for the exercises to begin. For none of us as yet comprehended the situation; not till just before we began was it learned that these were all followers of the Buddhist agent mentioned above.

According to the custom of the country, the order of exercises, with the names of the speakers, was written in large letters and hung on the platform. The time to open had arrived. Our deacon presided, conducting the opening exercises, hymns, Scripture and prayer, and then he himself said what he had in his heart to say to his neighbors and friends. But to the astonishment of all, his voice was drowned by opposing voices.

He expected however that the Hakodate pastor would be listened to respectfully. The house was somewhat quiet only a short time, when the interruptions became so loud and frequent that it was useless to go on.

Before this pastor had begun, the Buddhist agent himself had come forward, amid applause, and coolly asked to be allowed to speak. The chairman could not consent; the speakers had been advertised and must be heard. The man with unabashed effrontery persisted for some minutes, but at last yielded.

After the outcries of the assembly had silenced the Hakodate pastor, this Buddhist again came forward with two supporters and again pressed his request to speak, the assembly expressing in every way their desire that he be heard. During their earnest discussion with the chairman, a policeman, with his sword swinging, came with two assistants across the hall to the platform and tried to arrange a compromise. The chairman of course could not yield.

After 15 or 20 minutes the policeman gently took hold of the intruder's silk garment and drew him away.

The uproar increased. Mr. Miyama was introduced, and advanced to his place. Then the uproar increased yet more. He stood waiting, the little company of Christians behind him, for a long, long, time, until it was clear that the crowd would not listen to more from us, and the notice was put up, "The meeting is closed."

The noise and shouting continued for some time, but as soon as possible we left the hall. We were the more dumbfounded because we did not then know that the followers of the Buddhist agent had come early in the afternoon to the theatre, and, paying the usual price of a ticket, had been admitted in such numbers by the manager of whom we had leased the entire building, that our invited guests coming later could not enter!

Aside from this, the work of the visiting evangelists was very much blessed. Two meetings for women were held. At the second 30 were present, 12 having walked from Tonden, two to four miles, carrying their children on their backs. The subject; "How women can make a pure home." Evangelistic meetings were held in our churches. From 12 to 15 remained afterward for personal conversation and prayer. A young man from Niigata who has attended Christian meetings and studied the Bible for five years decided to openly confess Christ. Another young married man, who at the request of his Christian wife and mother has conducted family prayers for some time, decided to unite with the people of God.

A temperance meeting was held on Tuesday afternoon, addressed by Mr. Miyama very impressively. A Temperance Society, formed 13 years ago, but which has been sleeping for several years, waked up and began work again with 20 members.

Mrs. H. E. Carpenter.

ONE METHOD OF CONSERVING RESULTS.

AN OPEN LETTER TO ALL MISSIONARIES IN JAPAN.

Fourteen hundred sixty-four student inquirers in seven cities are the first results of the Mott campaign, with numbers being added weekly. Moreover, there are the thousands aroused by *Taikyo Dendo*, who have started or are inclined to start on the highway of the Kingdom. It is within bounds to say that there are to-day in Japan ten thousand persons desiring immediate personal attention and guidance in the things of the Spirit. How can this great work be done?

As one among many good methods, we desire to commend the use of Christian Endeavor societies, Epworth Leagues and similar organizations. Thanks to special assistance from abroad and revived interest in some parts of Japan in this widely-useful and well tested method of Christian nurture, especially for inquirers and young believers, a general secretary, Rev. I. Inanuma, has been secured who gives his whole time to C. E. work.

Rev. A. Miyake, just returned from a tour abroad, will give a part of his time for the next few months to visiting the churches in the interests of the same work. President Harada and others continue to hold themselves ready to respond so far as possible to invitations from local societies and unions for addresses. Special C. E. literature of all kinds, pins, banners and other helps have been prepared or will shortly be ready for sale at low rates.

To bring the matter more definitely before each person for prompt action, we ask assent to the following specific requests:—

1.—Subscribe at once for *The Endeavor*, which tells in both English and Japanese what the society is doing and how it does it. Only 55 *sen* per year.

This month's number sent free to those who subscribe for 1902 within the next three weeks.

2.—Give one *yen* for the general work of the society and thus become an auxiliary member (*san-jo-in*) for 1902.

3.—Buy some C. E. literature on sale at the Christian book stores. In particular send thirty *sen* to Rev. J. H. Pettee, Okayama, for a sample packet of C. E. cards and booklets.

Send all subscriptions, gifts or orders to J. H. Pettee, Okayama.

For the sake of the general work thru-out Japan which sorely needs the discipline afforded by approved C. E. methods, we desire to ask every missionary and other Christian laborer, in planning his work for the new year, to consider carefully this one among many good agencies for service. It is spiritual, practical, loyal to the local church, yet interdenominational, and also interracial. Where faithfully used it is found to be increasingly successful in Japan.

Foreign Members of the C. E. Board of Council.

E. S. Booth.
E. W. Clement.
A. E. Garvin.
C. F. Keith.
J. E. Knipp.
J. H. Pettee.

Dr. Imbrie has written in both English and Japanese booklets on the subjects: "A Door into Heaven," "By the Old Well" and "The Gospel of God." They are published in a very pretty style by the Book and Tract Society, Tokyo, and would make nice Christmas presents.

The Tokiwa Sha of Yokohama, has issued its Christmas announcement of publications, among which we notice the following new ones: "Cross and Crown Card;" "Taikyo Dendo" (the English version of which appeared in the November EVANGELIST); "Not a Sinner;" "The Strike;" besides new editions of old publications.

**"THE STANDING COMMITTEE
OF COOPERATING CHRISTIAN
MISSIONS IN JAPAN."**

It will be remembered that at the Missionary Conference held in Tokyo in October, 1900, action was taken looking toward the provision of some better means than exists at present for encouraging and rendering effective the desire for comity and coöperation amongst the missions. A so-called Promoting Committee was appointed to draw up a plan for the formation of a representative Standing Committee, which should serve as an agency for the accomplishment of this purpose.

Early in the current year, the Promoting Committee completed its report and submitted the same, as directed, to the several missions that had constituted the Conference. The report was published in the *EVANGELIST* for May and also in the Conference Proceedings, page 960. Many of the missions gave prompt attention to the report, and by the middle of the summer the total of votes cast in its favor fell but little short of the required "two-thirds of the Protestant missionaries in Japan." In November this majority was fully reached, and a call was issued for the first meeting of the Standing Committee, to be held in Tokyo on the 8th of January.

Only one of the missions voting declined to participate in the movement. Another postponed making a decision until the spring of 1903. From several no answers to the committee's circulars were received. The missions that approved the plan were the following: the Congregational, the Baptist (A. B. M. U.), the Presbyterian and Reformed (six missions in all), those of the Methodist group (including the Evangelical Association and the United Brethren), the Christian (Church of Christ and American Christian Convention), the Friends,

Scripture Union, the Lutherans, and in addition the representatives of the Bible Societies and the Y. M. C. A. There were also a number of Independents. On this basis the Standing Committee, when organized, will be composed of sixteen full, and eight corresponding, members; and notice has been received of the appointment of eleven and five of these respectively.

The work of the Promoting Committee ceases at this point, except as the chairman has further to attend and open the first meeting of the Standing Committee.

D. C. Greene, Chairman.

T. M. MacNair, Secretary.

Tokyo, December 4th, 1901.

LADIES' CONFERENCE.

The following are the Officers of the Ladies' Christian Conference of Tokyo and Yokohama, as elected for 1902:—

President:—Miss E. Dickinson, Yokohama. Vice-President:—Mrs. Dr. Thompson, Tokyo. Secretary:—Mrs. G. M. Fisher, Tokyo. Treasurer:—Mrs. V. W. Helm, Tokyo. Program Committee:—Misses M. A. Spencer, E. P. Milliken, and M. A. Whitman, all of Tokyo.

The following resolutions were passed at the Ladies' Christian Conference of Tokyo and Yokohama, Nov. 9, 1901:—

Whereas, Under the new industrial conditions in Japan, there is a large class of factory and other working women, almost entirely untouched by present Christian effort; and

Whereas, The Christian graduates and ex-students of Mission Schools and the graduates and undergraduates of government schools are not as yet banded together in any interdenominational movement for personal and institutional work for the betterment of the social and spiritual condition of their fellow women; and

Whereas, This is a period of remarkable interest in Christianity and of peculiar openness to all Christian effort; Be it

Resolved, That the Women's Conference of Tokyo and Yokohama express its appreciation of the work and methods of the Young Women's Christian Association and its conviction that there is a great and growing need for that work in Japan; and

Resolved, That the Women's Conference of Tokyo and Yokohama urge upon the World's Committee of the Young Women's Christian Association the importance of sending as soon as possible Secretaries to organize the work of the Y. W. C. A., both in Cities and in Schools.

Resolved, That the Women's Conference of Tokyo and Yokohama pledge its hearty sympathy and co-operation to the Secretaries sent to Tokyo and Yokohama.

Resolved, That these resolutions be entered in the Minutes of this Conference, and that a copy be presented by Miss Whitman, President of the Japan National Committee, to the World's Committee of the Young Women's Christian Association.

MRS. G. M. MEACHAM.

ON November the nineteenth, Mary Lydia, wife of the Reverend G. M. Meacham, D.D., passed peacefully from her home in Japan to her home eternal. Just two weeks before, a cold developed into pneumonia. As the days passed, anxiety gave place to confident expectation of recovery, when suddenly the fine-strung, delicate constitution gave way. The great Physician "touched her heart and healed it forever."

The funeral service was held in the Methodist Church, Toritazaka, Azabu. Besides the Tokyo friends and members of the Mission from a distance, a large number were present from Yokohama, where, for ten years, Dr. Meacham was pastor of the Union Church. Amid a wealth of floral tributes, from near and from far, from foreigners and from Japanese, by which friends had sought to express the sweetness and beauty of the translated life, their sympathy with the sorely stricken husband and sister, and their own sorrow and hope, the Chairman of the Mission, Dr. Scott, announced as his text, "In the garden there was a new sepulchre."

The vista of the years opened: the definite conversion in girlhood; the years in parsonages of Ontario, and as organist and choir-leader in her husband's churches; the coming, twenty five years ago, to Japan; the home in Numazu, in Tokyo, in Yokohama, and in Tokyo again; and the life itself: the innate refinement and intuitive sense of what was proper; the gentle sensitiveness which could not bear controversy, with the strong will, unflinching when principle was involved; the soul full of music, "groping for the keys of the heavenly harmonies;" the trustfulness in God and man, unwillingness to believe evil of any one until evidence was overwhelming; the sound judgement, to which her husband felt he owed more than to anything else on earth.

The prayer and purpose of her life were expressed in a verse of George MacDonald's, which, years ago, she wrote on the margin of her Bible, over against the words, "Is not this the carpenter?" When first written there, she said: "This strikes me as the proper attitude of the Christian to God." Near the end of her last illness, she asked for her well-marked Bible, that she might have the lines read once more, adding, "they have been in my mind all the time."



Mrs. G. M. Meacham.

"Dear Lord, may I be as a saw,
A plane, a chisel, in thy hand.
No, Lord, I take it back in awe,
Such prayer for me is far too
grand.

I pray, O Master, I may lie
As on thy bench, the favoured
wood ;

Thy saw, thy plane, thy chisel ply,
And work me into something
good."

The last line was underscored :
work me into something good. We
magnify the grace of God which so
abundantly answered the prayer.

Interment took place in the beautiful foreign cemetery at Aoyama :

"Beyond the crowded city's utmost
reach,
Near but to hospital and college
halls,

Where on the ear no sound repell-
ant falls,

Only sweet bell-tones, or soft
Nippon speech."

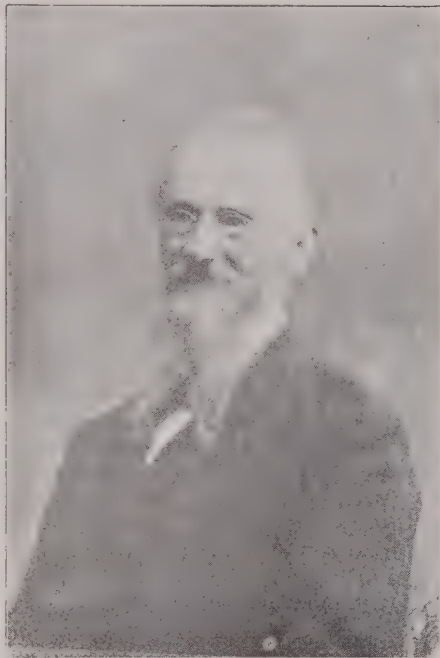
As the sun of an ideal Indian-
summer day was sinking behind Mount
Fuji, faith beheld the land beyond
earth's sunset, and upon the calm,
silent air was borne, with the special
consoling and uplifting power which
words can have when sung beside an
open grave, "In the sweet bye and
bye, We shall meet on that beautiful
shore."

Thus they are "gathering home
from every land, one by one";
heaven the richer, earth the poorer.

B. C.

F. A. WAGNER : HIS WORK IN JAPAN.

Sixty-five years ago in one of the
well-to-do families of Germany there
was born a little boy. As he grew to
manhood, he was drilled in the mili-
tary arts, according to the custom of
his country, became a soldier, and
fought in one of the wars between
Germany and France.



[By kind permission of the *Voice*.]

When about forty years of age he
went to the United States, and, though
somewhat advanced in years for such
a task, he set himself to the study of
the English language. It was not
many years till he became a fluent
speaker and an elegant writer. While
living in Missouri, there chanced to
fall into his hands a copy of "Com-
mentary on Acts of Apostles," by J.
W. McGarvey. This led to his con-
version. From that time on he gave
himself diligently to the service of the
Lord.

F. A. Wagner (the subject of this
sketch) finally located at Detroit,
Mich., and became an active worker
in the congregation known as the
"Plum Street Church of Christ" of
that city. With an income sufficient
for his own necessities, and none to
care for but himself, he was in a good
position to settle down for an easy
time the rest of his life ; but the Lord

had other plans for him. About that time a Japanese boy, whose lot had been cast in Detroit, had been induced by members of the Plum Street Church, to attend their meetings; he became interested and was converted. Germany and Japan in the person of F. A. Wagner and this young man were united. He remarked to the writer one day in reference to their first acquaintance, "My heart went out to that boy." Mr. Wagner took the young man into his own home and bed, and treated him as a son in the flesh. For two or three years this home was a Bible school for the young convert from Shintoism. A careful, prayerful study of the Scriptures, with perhaps the object lesson of this convert from heathendom, led him to see there was a different work for him and his "child in the faith" besides settling down in a pleasant home in one of the up-to-date cities of America to have a good, easy time.

I remember my first meeting with them after their arrival in Japan. I had learned to know Mr. Wagner through his public writings, but had never had a personal acquaintance with him. He and the young Japanese presented as great a contrast in almost every particular as one could well imagine: different nationalities; diverse in age and aspirations; one a confirmed bachelor, the other a candidate for matrimony. Germany and Japan had however, met to some degree in America as to outward forms; and as to the heart, they had fully met in Christ. If ever there were branch churches necessary that different temperaments may be pleased, it seemed to me these two temperaments needed them; but Christ had so completely made them one that they could not only live in the same church, but in the same home.

They first located in Yokohama, the home of the young man's father; but after remaining there only a few months they moved about seventy

miles away into the province of Chiba. There in the high lands of Shimosa they bought twelve acres of land, built a house and started a Christian home. In due course of time the twelve acres of land began to be opened up for cultivation. This section of country being too high for irrigation is not suitable for the cultivation of rice, hence such land is generally neglected and used as a kind of common, in many instances. All around, however, only a mile or so away, there are valleys, streams, rice fields and villages; so that for missionary work the location is most desirable. In one or two hours' walk one of almost a half a dozen villages can be reached. The home is also a centre where the neighbors may congregate for religious services. It has been fitted up with this in view, and here a little band of Christians meet weekly for worship.

It was in this home that F. A. Wagner spent the last three years of his life. Mr. Fujimori, his "child in the faith", married soon after they reached Japan. Two little boys bless their home. Mr. Wagner loved them as dearly as if they had been his own. Being too old to learn Japanese, he was cut off from the people, and, save the immediate family, his life in Japan was one of almost complete isolation. This I doubt not shortened his days. His love for friends in America, and the tenderness with which he spoke of them was something very touching. On one occasion when the writer was visiting their home in this lonely spot, some fifty miles from any white person, he said; "I am literally perishing for the association of my brethren." But he gave up all for Christ. Either in Germany or America he could have enjoyed everything of an earthly kind that the heart might wish. A younger brother wrote him from Germany; "You are the biggest fool in the world. Why do you not come back home and spend the rest of your days in ease, instead of wasting

your life over there," Yes; a fool for Christ. But is such a life wasted? Through his joint labors with his young co-worker more than forty people have been converted to God from idolatry. He has left an impress especially on the people of Shimosa that will not be forgotten. The farm that was purchased has been developed to the point that is now self-supporting. The little church has been taught to be independent and not to depend on missionary help.

Mr. Wagner was a member of the "one body," but coöperated with no denomination. His labors in Japan were independent of all denominational lines. Rising above such considerations, he labored to bring people to Christ and to him only. By his labors, Japan has received a blessing; by his death, she has lost a valuable worker. J. M. McCaleb.

NOTES.

Just as we go to press, come the announcements of the Week of Prayer from Sunday, Jan. 5, to Sunday, Jan. 12. The subjects are in general the same as previously.

Mr. Mott's address on "Personal Work," translated, with copper-plate likeness of Mr. Mott, and Mr. Tokutomi's biography of General Gordon are all about to be published by the Y. M. C. A. in time for Christmas gifts.

Hon. Sho Nemoto, M. P., has made a translation of Drummond's "Greatest Thing in the World," and the Meth. Pub. House has issued it in an attractive booklet, suitable for a Christmas present. One copy, 5 sen, postage extra; 20% discount on large orders.

The number of children of school age in Japan is as follows:—Boys 3,740,098; girls 3,357,332; total 7,097,430.

In response to the call issued by a committee of the Missionary Association of Central Japan, Sunday, Dec. 8, was quite generally observed as a day of prayer for unity. In some places also sermons were preached on the subject. It is sincerely to be hoped that some thing practical may result from all this movement.

Mrs. Clara A. Sands Brand has issued through the Meth. Pub. House a tract of 25 pages on "Jesus the Way of Salvation." The points made are well fortified with Biblical quotations. Also by same author: How to Worship Jehovah. Each tract has attractive illustrated covers. Price 2 sen.

Miss Sells, (C. M. S.), Fukuoka, has gotten up, on the general principle of *Hyakunin-Isshu* ("Hundred Poems by Hundred Authors"), a game of cards of Bible questions and answers. It is for sale at 30 sen, postage extra; and would likely stimulate interest in Bible study among children.

Rudyard Kipling's article in the October number of the *Ladies' Home Journal* is illustrated by Frank Verbeck, son of the late Dr. Verbeck. The November *Delineator* contains an illustrated article on the "Floral Fetes of Japan" by Sir Edwin Arnold. There is a sketch of Marquis Ito by Frederic Palmer in the Nov. *Scribner*.

Rev. D. S. Spencer has published in the November number of *Tidings* his annual Missionary Directory and Statistics. The missionaries are arranged this time in alphabetical order, regardless of mission affiliation. The Roman Catholics and the one Greek Catholic are included; but the Dowieites and the Mormons are entirely missing! We have detected a few errors or misprints here and there, but the work as a

whole is well done, and will undoubtedly be very useful. It is for sale at 10 *sen* a copy by the Meth. Pub. House, Tokyo.

It is no small matter for encouragement to Christian workers in this Empire that it is now possible to find among Japanese Christians three generations of believers; so that the words of Paul in II Tim. 1: 5 may be applied here: "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois and thy mother Eunice." The future of Christianity in Japan is ensured when it begins to be inherited.

BRANDRAM MEMORIAL FUND.

Rev. H. H. Coates,.....	yen
" D. B. Schneider, D. D.,.....	5.
" W. E. Lampe,.....	2.
" E. H. Jones,.....	10.
" F. S. Curtis,.....	5.
Miss A. H. Wright,.....	2.
	29.
Previously acknowledged,.....	202.
	231.
Previously remitted,.....	180.
	51.
Expenses, post and printing,.....	10.
Balance remitted Mrs. Brandram, Dec. 9, 41.	
Galen M. Fisher,	
Treasurer.	

But public taste is reaching a higher level. One pleasing feature of modern journalism is the way in which the leading papers institute and endeavour to render effective certain reform schemes. For example, the *Mainichi Shimbun* has long been engaged in a crusade against licensed prostitution. The *Yomiuri Shimbun* has written much on the need of public virtue, that is, a fuller realisation of what is due to the public. The *Yorozu Choho* has been trying to create an alliance of thought. The *Hochi Shimbun* has organised a friendly society for servants and employes generally. The *Fuji Shimpō* has collected funds for enabling poor Tokyo children to take excursions

into the country. The *Yorodzu* is now warmly advocating the abolition of those tips known as *chadai*.—J.M.

We note in the annual report of the Church Missionary Society for 1900-1901 the following reference to Dai Nippon:—With regard to Japan the period of ebb-tide, which has lasted for some years, seems to be happily at an end. The Nippon Seikokwai, indeed, has been comparatively free from the "downgrade" influences that have troubled some other Churches; but progress in conversions from heathenism has been slow. Now, however, all the prospects are brighter. There is a revived spirit of inquiry; the moral power of the Gospel is more recognised; and the General Conference of Protestant Missionaries, held at Tokyo in October, showed every sign of encouragement. Some private meetings for the deepening of spiritual life which followed it seem to have been attended with very marked tokens of the Divine blessing. In Japan especially, argumentative preaching is of little use. A full Gospel, proclaimed in the power of the Holy Ghost, illustrated in daily life, can alone win the hearts of the Japanese. This mission has lost a zealous missionary by the death of the Rev. J. B. Brandram.—*Japan Mail*.

The *Fukuin Shimpō* publishes an account of the teaching of the Shinto Kurozumi Kyō. The system of doctrine held by this sect is entirely monotheistic in character. According to the account of Mr. Tsukakoshi Teishun, quoted by the *Fukuin Shimpō*, the sect embodies its teaching in four principles which are thus briefly stated (1) *Seisei Shugan* (生々主眼), "Let it be your chief object to seek new life." (2) *Riga Shugan*, "Let it be your chief object to get rid of self." (3) Cultivate the heart. (4) Develop the spirit of energy. Under the first heading we are

told that the devout should seek rebirth every day and should pray to God with all the devotion of the newly born. Under the second heading we are informed that desires must be suppressed and self-conceit opposed, that a man must regard himself as a fool when approaching the Divine Being. He should bow to necessity quietly and allow nothing that happens in the world to cause him much anxiety. Under the third heading the devotee is exhorted to set about mental culture with great resolution and to let nothing daunt him. Under the fourth heading the immense importance of spirit in all that is undertaken is enlarged on. There is mention of several distinctive Buddhist doctrines, which inclines one to think that the Kurozumi Kyo is not so exclusively Shinto as Mr. Tsukakoshi seems to represent it to be. *J. M.*

I see an extract in your Personals of Nov. issue, saying "Mrs. Samuel Pruyn etc—", which is a mistake on the part of the writer, since Mrs. Mary Pruyn has long since finished her labors here and in China, and is now, we doubt not, with her Lord. A grand daughter, Miss H. K. Strain, is now a teacher in the Girls' School Mrs. Pruyn established here thirty years ago, No. 212 Bluff, Yokohama. *Jas. H. Ballagh.*

Viscountess Kuchiki, wife of the former lord of Fukuchi-yama, and grand daughter of Prince Keiki, last of the Tokugawa Shoguns, left Tokyo with her mother for Ashio district on the 5th inst., to personally inspect the condition of the sufferers from copper poisoning. The Viscountess is a great friend of the poor.—*J. T.*

[She is an active member of the Episcopal Church in Bancho, Tokyo.]

NOTICE.

All subscriptions to the EVANGELIST will be continued for 1902, unless orders to the contrary are received.

Publisher.

PERSONALS.

Prof. John H. Wigmore, formerly an instructor in the Keiogijiku, Tokyo, has been promoted to the position of Dean of the Northwestern University Law School, Chicago.

Rev. S. P. Fulton, (Pres. Church South), has removed with his family from Okazaki to Meiji Gakuin, Tokyo.

Rev. D. Norman and wife, (Can. Meth.), are settled at No. 2 Yayoi Cho, Hongo Ku, Tokyo.

Arrived at Yokohama, Nov. 10, per S. S. "America Maru," Bishop and Mrs. McKim, Rev. and Mrs. J. J. Chapman, Miss G. Suthou, (Amer. Epis.); Mrs. Jas. H. Ballagh, (Dutch. Ref.); and Misses H. F. Parmelee and S. P. Adams (Cong); all returning from furlough; also Mrs. J. D. Davis, of Kyoto.

Rev. H. J. Bennett, a graduate of Harvard University and Andover Seminary, who has recently been appointed to our Mission, also arrived by the same steamer. Mr. Bennett will probably be assigned to Tottori as a colleague to Mr. Bartlett.—*Mission News.*

Mrs. E. H. Jones and daughters (Bapt.), of Sendai, have returned to America for the education of the children. Their address is Burton, Wash. Miss Annie S. Buzzell, of the same mission, has returned to Sendai, from furlough.

Miss Clara L. Brown [Cong.] after nearly eleven years residence in Niigata, sailed for America October 30th, on her first furlough.—*Mission News.*

Mr. H. C. Shipley, pastor of a Church of Christ in Jewell City, Kansas, is visiting Japan on his way around the world. Miss Wirick, of Tokyo, of that mission has gone home on furlough, via India and Europe.

Miss Annie M. Clagett, (Bapt.), of Tokyo, has gone to Himeji to take temporary charge of Hi-no-moto Jo Gakko, as Miss Ella R. Church has been compelled by her sister's sickness

to go with her to America; and Miss Minnie M. Carpenter, of Tokyo, has gone with them as companion.

Miss M. B. Griffiths is now at her post of duty at Hirosaki; Miss M. A. Spencer may hereafter be found at 17 Tsukiji, Tokyo; Rev. Charles Bishop, Presiding Elder of Hirosaki District, has reached his field of labor. *Tidings*.

Rev. Chas. S. Reifsnider has come out to be associated with Bishop Partridge in Kyoto. Rev. J. A. Wellbourn, of the same mission is stationed at Wakamatsu; Rev. W. F. Madeley has been transferred from Sendai to Akita; and Rev. and Mrs. Limric are living at Hirosaki.

Prof. A. Tison, formerly of the Imperial University, Tokyo, is visiting Japan with his wife.

Rev. J. M. McCaleb and family are living in their old house, 12 Tsukiji; and Mr. and Mrs. Jos. Cosand have moved out of there into 50 Tsukiji.

Misses Glenn and Yates, independent missionaries, are temporarily located in Choshi, with Mr. and Mrs. Smelzer, of the Hephzibah Faith Mission. Mrs. Smelzer was Miss Long until September of this year.

Mrs. A. E. Rigby, (M. E. Church), has joined her husband at Nagasaki.

We offer hearty congratulations to all concerned in the following notices:

Married, on Oct. 30, in the Christian Church at Paris, Ill., Miss Clara A. Parrish, the well-known W. C. T. U. worker, to Mr. N. Jackson Wright. A telegram of congratulation was sent from here by temperance workers.

Married, on Nov. 26, in Trinity Cathedral, Tokyo, Rev. A. W. Cooke, (Amer. Epis. Missionary), to Miss Alice W. Smith, both of Tokyo. The bride, who has been assisting her mother, Mrs. Edmund S. Smith, in the school for foreign children in Tsukiji, has made many friends among those children and their parents. Rev. and Mrs. Cooke are to make their home at Wakamatsu, Fukushima *Ken*.

THE JAPAN EVANGELIST.

EDITOR:—Ernest W. Clement, 29 Sanaizaka Machi, Ichigaya, Ushigome Ku, Tokyo.

PUBLISHER:—Methodist Publishing House, 2 Shichome, Ginza, Tokyo.

OFFICE:—2 Shichome, Ginza, Tokyo.

Subscription rate:—

IN Japan, one year postpaid yen 2.00
single copies " yen .20

ABROAD, one year " . . . 4s. or \$1.00
single copies " . . . 6d. or \$.15

Back volumes, bound in silk, yen 2.50 or \$1.25
Foreign remittances may be made by postage stamps.

Advertising rates are as follows:—

	1 mo.	2 mos.	3 mos.	5 mos.	12 mos.
1 page	5 yen	8.75	12.00	18.00	30.00
½ page	2.50	4.50	6.00	9.00	15.00
¼ page	1.50	2.50	3.50	5.00	8.00
⅛ page	1.00	1.50	2.00	3.00	5.00
1 inch	.60	1.00	1.35	2.25	3.50

Change in form of advertisement is regarded as a new advertisement.

As the EVANGELIST is published on the 15th of each month, manuscripts should be in the editor's hands by the first day of the month. In the case, however, of short, urgent items, contributors will be allowed till the 10th of each month.

TABLE OF CONTENTS.

FRONTISPIECE—CAMELLIA BLOSSOMS.	
FLORAL JAPAN.—VII. THE CAMELLIA. . .	367
THE UNIVERSITY FOR WOMEN (ILLUSTRATED)	368
MR. MOTT AND THE SPIRITUAL AWAKENING AMONG JAPANESE STUDENTS	373
THE PLACE OF MIRACLES IN OUR CHRISTIAN SYSTEM OF FAITH.—By REV. Wm. ASHMORE. D. D.	377
W. C. T. U. DEPARTMENT	379
MISSION NOTES	383
TAIKYO DENDO	388
ONE METHOD OF CONSERVING RESULTS. . .	392
THE STANDING COMMITTEE OF COOPERATING CHRISTIAN MISSIONS IN JAPAN . .	393
LADIES' CONFERENCE	393
MRS. G. M. MEACHAM (WITH PORTRAIT) . .	394
F. A. WAGNER: HIS WORK IN JAPAN (WITH PORTRAIT).—By REV. J. M. McCaleb	395
NOTES	397
PERSONALS	399

SUPPLEMENT.

HOKKAIDO STATISTICS.

INDEX, VOL. VIII, 1901.

(From *Yokings*.) STATISTICS OF HOKKAIDO—Area 30,600 sq. m., exclusive of Christiana.

Year.	Popu- lation.	C. M. S. Mission					Meth. Epis. Mission					A. B. C. F. M.					Presbyterian					Baptist				
		Miss.	Jap. Wr.	Members	Pr. Pl.	Churches	Contribu- tions	Miss.	Jap. Wr.	Members	Pr. Pl.	Churches	Contribu- tions	Miss.	Jap. Wr.	Members	Pr. Pl.	Churches	Contribu- tions	Miss.	Jap. Wr.	Members	Pr. Pl.	Churches	Contribu- tions	
1872	88,901																									
1873	111,196	1	1	1	1	1		2	2	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1874	171,491	1	1	1	1	1		2	4	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1875	179,688	1	1	1	1	1		2	4	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1876	183,630	1	1	1	1	1		2	4	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1877	188,602	1	1	1	1	1		2	4	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1878	191,172	2	2	2	2	2		3	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1879	205,643	2	2	2	2	2		3	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1880	219,466	2	2	2	2	2		3	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1881	223,290	2	2	2	2	2		3	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
1882	240,391	3	3	3	3	3		5	5	5	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
1883	239,632	2	2	2	2	2		5	5	5	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
1884	246,456	2	2	2	2	2		5	5	5	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	
1885	276,414	2	2	2	2	2		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1886	303,746	2	2	2	2	2		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1887	321,118	2	2	2	2	2		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1888	354,821	2	2	2	2	2		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1889	388,142	3	3	3	3	3		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1890	427,128	3	3	3	3	3		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1891	469,088	3	3	3	3	3		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1892	509,609	4	4	4	4	4		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1893	559,959	5	5	5	5	5		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1894	616,650	6	6	6	6	6		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1895	678,215	7	7	7	7	7		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1896	715,172	11	11	11	11	11		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1897	786,211	12	12	12	12	12		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1898	853,251	14	14	14	14	14		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1899	922,508	14	14	14	14	14		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	
1900		14	14	14	14	14		5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	

1. All contributions in yen. Miss = Missionaries. Jap. Wr. = Japanese Workers.
2. A. B. C. F. M. & Presb. figures incomplete regarding Contributions & Membership; C. M. S. regarding Preaching Pl. & Contributions.
3. Baptist Contrib. 1887—91 include gifts from missionaries; those of 1892—1900 from native Christians only.
4. Since 1897, Baptist missionary resides only from May to Nov. in Hokkaido. Of 2063 C. M. S. Members, 1100 are Ainu.

INDEX OF VOL. VIII, 1901.

Ancestor-Worship and Japanese Law ...	306	Okayama Orphan Asylum ...	127, 189
Book and Tract Society, Japan ...	92	One Method of Conserving Results ...	392
Buck, H. E., Col. A. E. (with Portrait) ...	35	Pentecost in Japan ...	194, 226, 338, 343, 362, 388
Camellia (Illustrated) ...	367	Perry's Landing in J., (Illustrated) ...	202
Character, Christianity and Japanese ...	307	Personals ...	33, 63, 99, 133, 165, 199, 232, 265,
Chrysanthemum (Illustrated) ...	333		297, 331, 365, 399
Christian Forces of Japan, Present ...	58	Prizes Offered for Tracts ...	29
Christian Newspaper for Japan ...	128	Problems of New Japan, One of ...	44
Christian Schools, Status of ...	168	Protestant Missionaries of J., To ...	45
Cochran, D.D., Rev. Geo. (with Portrait) ...	242	Rescue Work (Illustrated) ...	28, 73
Doshisha (Illustrated) ...	41	Salvation Army in Japan (Illustrated) ...	136
Eastern Customs, Bible and ...	212	San Francisco, Japanese Work in ...	315
Educational Statistics ...	90	Sapporo Agricultural College (Illustrated) ..	236
English Bible Class ...	105	Schools, Status of Christian ...	168
English Text-books ...	162	Social Evil ...	28, 93
Evangelists, Japanese, Wanted ...	174	Society, Japanese ...	161
Faith-Cure in Japan ...	234	Standing Committee of Coöperating Chris-	
Faust, Mrs. Christine E. ...	281	tian Missions in Japan ...	393
Floral Japan (Illustrated). ...	167, 201, 233, 267,	Student Army, Japanese ...	313
	299, 333, 367	Sukiyabashi Pres. Church, Tokyo ...	143
Formosa, Christian Work in ...	280	Sword, Dream of My ...	278
Fukuzawa, Yukichi (with Portrait) ...	65	Synod of Church of Christ in J....	360
Gordon, Late Dr. ...	57	Taikyo Dendo ...	9, 45, 88, 125, 194, 226, 338
Hand-Book for Japan, Murray's... ..	209		343, 362, 388
Harris, D.D., Rev. M.C. (with Portraits) ...	273	Tamura, Rev. Naomi (with Portrait)... ..	143, 144
How to Preach, etc. ...	335	Tokyo Missionary Conference (Illustrated) ...	347
Hymn, New Sunday-school... ..	8	Tracts, Titles of (Illustrated) ...	138
Imperial Grandson ...	164	Union Devotional Meetings, etc....	294
Iris (Illustrated) ...	167	Union in Japan, Methodist... ..	140
Japan in 1801 and 1901 ...	1	Unity, Christiad ...	150, 158, 170, 225
Kobe College (Illustrated) ...	4	Universal Morality ...	109
Korea, Christianity in ...	245	University for Women (Illustrated) ...	368
Kusunoki, Masashige (Illustrated) ...	177	Vacation, Missionary's... ..	205
Ladies' Conference... ..	77, 106, 393	Verbeck of Japan ...	61
Literature, Japanese ...	38	Victoria Regina ...	37
Lotus (Illustrated)... ..	233	Waddell, Rev. Hugh (with Portrait) ...	302
Mail Steamer, To the (Poem) ...	165	Wagner, F. A.: His Work in Japan (with	
Maple (Illustrated) ...	299	Portrait) ...	395
Marriage Customs, Old... ..	40	W. C. T. U. Department ...	11, 46, 81, 116, 148
McKinley, William ...	329		181, 214, 258, 282, 317, 350, 379
Meacham, Mrs. G. M. (with Portrait) ...	394	Weddings, Interesting and Unique ...	30, 68, 173
Miracles, Place of, etc. ...	377	White, Rev. W. J. (with Portrait) ...	228
Missionary Futures ...	300	Women, University for (Illustrated) ...	368
Mission Notes—15, 50, 84, 119, 184, 217, 248,		Y. M. C. A. Notes ...	85, 146, 192, 260, 291
	284, 320, 353, 383	Yokohama, Christian Work in, etc. ...	140
Moral Progress of Japan ...	210	Yokosuka Army and Navy Club (Illustrated) ...	69
Moral Teachers of New Japan ...	269	Y. P. S. C. E. Notes... ..	145, 193, 288 (Portrait),
Morning-Glory (Illustrated) ...	201		327, 357
Mott Meetings ...	328, 358, 373	PORTRAITS ONLY.	
Nanakusa (Illustrated) ...	267	Bishop D. H. Moore, D. D. LL.D., facing p. ...	101
New Years, Japanese Home at ...	25	Rev. U. Kawai, facing p. ...	130
Nineteenth Century Japan... ..	101	SUPPLEMENT.	
Notes... ..	31, 62, 94, 130, 164, 197,	Hokkaido Statistics ...	
	229, 264, 296, 329, 363, 397		

Japan Evangelist, The

v.8
1901

14. 1901

CBPac



GTU Library

3 2400 00295 2640

